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CHRISTIAN REFORMER;

OR,

UNITARIAN

MAGAZINE AND REVIEW.

NEW SERIES, VOL. I.

FROM JANUARY TO DECEMBER, 1845.

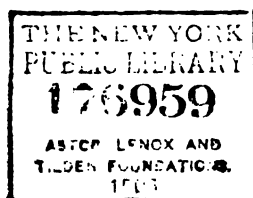
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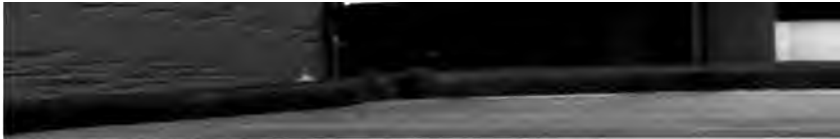
AND

J. CHAPMAN, 121, NEWGATE STREET.

1845.



C. GREEN, PRINTER, HACKNEY.



PREFACE.

THE completion of the First Volume of the *New Series* of the CHRISTIAN REFORMER, gives us an opportunity of addressing a few words to our friends and the Unitarian public generally on the claims which our Magazine has on their support.

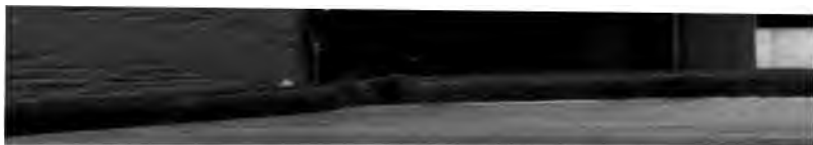
Our first duty, however, is publicly to express to those friends who have made our work the means of communicating their thoughts to the public, our gratitude for the confidence placed in us, and for the many able and interesting papers entrusted to our use. By their invaluable and ever-ready aid, the CHRISTIAN REFORMER has attained a rank in the religious periodical literature of England, at least equal to that of any other work depending chiefly on *voluntary* literary contributions. The promises of assistance freely offered to us enable us confidently to state our expectation that the future volumes of the Magazine will not be inferior in interest and value to that now presented complete to the public. The various questions of vital importance at present in agitation amongst English Unitarians, and the momentous struggle now going on in Germany, promise for the coming year, as they have afforded during the past, many subjects of general interest. The friend who has supplied the CHRISTIAN REFORMER with details of the progress of the New German Reformation (the most complete, we believe, which have appeared in any English journal), will, we trust, notwithstanding his own important literary and other engagements, continue from time to time his much-valued communications. In future volumes we propose, at intervals, to insert a series of Congregational Histories. The time has happily come when English Presbyterians may safely investigate the early history of their religious foundations. In this department of Nonconformist history and biography, we have received the promise of help from several persons well versed in the subject. From the pen of the "English Presbyterian Minister" we are enabled to promise a series of papers, of great interest, on Switzerland. The admirable series on the History of Unitarianism will be continued. Articles are in preparation for us by the able writers who reviewed the Lives of Arnold and of Blanco White. Edward Taylor, Esq., the Gresham Professor of

DUP EXCH '8 APR 1898

Music, has kindly prepared for our work an article elucidating a portion of the life and character of Milton. This, together with a Defence of the Parliamentary Grant to Dissenting Ministers, prepared by another friend, will appear in the First Number of our Second Volume.

To the Unitarian public generally we are, we think, entitled to appeal for encouragement and support. We neither ask nor expect to derive any personal advantage from the work. If we can be the means of upholding Christian Truth, and of ministering, in any degree, to the improvement and pleasure of that religious denomination with which (apart from all sectarian narrowness) we must be permitted to think the interests of both Christian Truth and Religious Liberty are identified, our labour and talents, such as they are, will be freely given. We need make no special reference to difficulties and obstacles. They have not discouraged us, nor have they deterred the Unitarian public from giving us a liberal and an increasing share of their support. Our circulation is yet far short of what it might be, and of what it ought to be, to enable us to carry out our plans for the improvement of the Magazine, and we ask the aid of our friends generally, and especially we ask the help of our brethren in the ministry, in extending it. We cannot expect always to succeed in expressing their opinions on each important subject discussed in our pages, nor do we delude ourselves with the idea that we shall always escape error. We ask only, what we are prepared to give, a candid acceptance to whatever appears to be offered from a desire to promote truth, liberty or virtue. While we earnestly hope to be serviceable to the Unitarian body, we affect not to have received any authority to express their opinions, and are content to bear the undivided responsibility of any error into which, in the performance of our editorial duty, we may inadvertently fall. But we send forth this volume, not without the hope that it will prove an useful addition to theological literature, and that, like its predecessors, the MONTHLY REPOSITORY and the earlier Series of the CHRISTIAN REFORMER, it may "be hereafter ranked amongst the works which have promoted the cause of Learning, Truth and Charity."

DUKINFIELD, Nov. 25, 1845.



THE
CHRISTIAN REFORMER;
OR,
UNITARIAN
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THE CHRISTIAN REFORMER.

No. I.]

JANUARY, 1845.

[Vol. I.

RETROSPECT OF PROCEEDINGS ON THE DISSENTERS' CHAPELS BILL.

December 2, 1844.

Returning Justice lifts aloft her scale.

POPE.

IN the anticipation of a coming year, it is natural to look back on events which marked its precursor; and a few pages of this Number of the CHRISTIAN REFORMER may be seasonably employed in a review of matters pertaining to the Dissenters' Chapels Bill.

TOLERATION, in its technical sense, is, "permission by Law;" in its large and proper meaning, it is, "mutual forbearance;" which distinctions I intimate, only that I may not be misapprehended. Now the *Toleration Act** was, as to both, signally defective; impugners of the doctrine of the Trinity being excepted from its equitable and benignant provisions—and, soon afterwards, made liable, under the Blasphemy Act,† to additional and very grievous penalties.

In 1813, Parliament gave relief. It supplied the omissions, and rescinded the penal clauses, which I have glanced at: and this measure was understood to have placed Antitrinitarians in a state of complete legal toleration. In that light they themselves regarded it: nor was any thing then said or done which could disabuse them of their confidence. Little did they suppose that they were liable to ejectionment, or even the threat of ejectionment, from spots and buildings where their fathers worshiped, and where the mortal remains of those fathers are deposited; spots whither, in childhood and youth, they had gone up with their parents, and on which a part of their own substance had been gladly expended, and with which many of their best remembrances are linked.

The illusion soon passed away. In 1817, Benjamin Mander, of Wolverhampton, instituted a suit in Equity against some of his neighbours, with the view of removing them from the possession of a meeting-house in that town. Mr. Mander and his coadjutors alleged that the building had been erected for Trinitarian worship. The suit "dragged its slow length," and was indeed for some time dormant: it revived, nevertheless, in 1835, and was ultimately decided in favour of the Relators.

There can be no doubt of the *Wolverhampton case*‡ having been

* 1 Wm. and Mary, Ch. xviii.

† Wm. and Mary, ann. 9, 10, Ch. xxxii.

‡ I purposely refrain from detailing its circumstances: they are already before the public; and I am unwilling to extend the limits of this paper.—The following pamphlets may be consulted: "Religious Liberty, &c., by James Robertson," 1818; "Appeal to the Public [in answer to the above], by Nine Ministers," &c., 1819; "Infringements of Religious Liberty, &c., by J. Robertson," 1819 [being his Reply to the Appeal].

selected and carried on as "a valuable precedent:" for the Trustees were set aside on the ground of their religious faith; in contemplation of which result, there appears to have been an understanding that similar attacks should be made on property of the like description.

In the history of the transactions which preceded and accompanied this suit, perhaps nothing is so memorable as a circular letter signed by nine *ministers* of the Independent persuasion. The design of the subscribers was to call forth the zeal and bounty of their friends in the new crusade. But the document will be remembered chiefly for the well-merited rebuke which these Letter-writers met with from the pen of an enlightened minister*—himself a Trinitarian and Congregationalist.

The "valuable precedent" was not lost sight of. To follow *the Lady-Hewley case*, through its stages in the Equity Courts, until it was finally disposed of in the House of Lords, does not come within my scope. These things are fresh in the recollection of my readers: and it can least of all be forgotten that the Dissenters' Chapels Bill arose out of the admitted defectiveness of the Law, as it lately stood. Legislative aid was sought and granted, for the very purpose of obviating the recurrence and the evils of certain judicial determinations.

Accordingly, it may be useful to consider the enactments of the Bill; the support which it received; the quarters whence it was opposed; the grounds of that hostility; the passing of the Bill; the benefits which it affords; and the conduct to be maintained by those who avail themselves of its provisions.

If we look into this Bill, we shall find that it contemplates the full security of *Dissenters' Chapels*, under given circumstances. Recent adjudications had brought many of them into danger; had, in effect, proclaimed that the present occupiers could not legally retain them; had left this sort of property to the mercy of informers and *relators*, without saying to whom the possession shall be transferred. The Judges had declared the Law, but could not alter it. To quiet the anxieties thus produced, and to prevent ruinous litigation, the Act was framed.

It assigns a reasonable limitation of time, as to chapels which are *not* holden by virtue of the teaching of a specific creed. Where express conditions of tenure have been laid down, the matter remains as it was: "Fulfil the terms, or forego the occupation." In other instances, the

* The late Rev. James Robertson, then residing at Stretton-under-Fosse, from one of whose masterly Tracts in the controversy I subjoin a few sentences:

"Our own party," say these nine ministers. Who or what is their party? I had understood that they professed to be Independent Ministers, the Pastors of Congregational Societies, who are chosen by their respective churches as their fellow-helpers. But I must be mistaken. Ministers who meet together in council to inspect and meddle with the affairs of other societies cannot be Congregational Pastors. Every person at all conversant with ecclesiastical history knows that it was by priestly cabals, by meetings of ecclesiastics in councils, that the first inroads were made upon Christian liberty. There are wise persons in our own times who imagine that they perceive in but too many of the Ministers of the Dissenting churches of the present day a spirit not becoming their station, nor favourable to Christian freedom. Whatever have been the errors and the evils which have afflicted Christian societies and the interests of religion, they have been, very generally, if not entirely, connected with the Ministers."—*Infringements of Religious Liberty, &c.*, p. 42.

fact of such or such doctrines having been taught in a Dissenting chapel, during the period prescribed by the Act,* is made conclusive of the right of teaching them within that edifice.

Her Majesty's Ministers introduced the Bill, and gave it their cordial and unwavering support. I can attribute this to nothing short of a sense of JUSTICE, which is always identical with Sound Policy and Wisdom. The servants of the Crown conducted themselves here as British Statesmen, whom I may describe in the spirit of Cicero's language to the Master of the World: "High Station bestows on them no more enviable privilege than the ability of checking heavy wrongs: nor do their characters possess any more excellent quality than the disposition so to use their power."† Participating in wishes truly Royal, anxious for "the social improvement, the contentment and happiness," of all the people of these realms, they have provided that, in future, no man, whatever name he takes, whatever pretext he urges, shall, as of course, wrest the chapels of Antitrinitarians from the hands of their occupants.

The reasoning and eloquence of the Parliamentary advocates of the Bill signalized its triumph. In both Houses the speeches of its friends were of the highest merit. This is not least true of those which adorned the discussion, at the second reading in the Commons. For the compass of it, I doubt whether a more interesting and powerful debate stands upon record. Personally, I remember none so able. No argument for the measure was left untouched; no objection brought against it unanswered. Whatever could be supplied by the principles of Law and Equity, whatever elucidation the subject admitted of from History, or from the dictates of a generous Policy, found a place in the addresses of honourable members. There was great variety, yet no dissonance, in the reasonings: philosophy, deep thought and observation, without formality and tediousness; wit and humour, devoid of any thing malignant and indecorous. Most of all, there was a clearness of statement, a comprehension of intelligence and mind, and a benignity of spirit, that could not fail of being eminently impressive and delightful.

A judgment will have been passed by the World on the opposition to the Bill within the walls of Parliament. The sources of the hostility might be seen *without*; where also the noise of the torrent was sufficiently audible. Had only numbers been counted—as to petitions and petitioners—nor characters and allegations weighed, JUSTICE would have suffered a defeat.

Dissenting Sects were in the van. The Church of England was not prominent: of the parties into which it is now divided, the *evangelical* clergy and their adherents were the most alert, relentless and persevering in the conflict. Not many of the regular and State clergy—few of the Tractarians—few of those who in doctrines or rites steer a middle course—joined the hostile ranks. In several districts and towns no small number of the laity, men of what are termed *high* sentiments in Church and State, petitioned for the Bill: they avowed their conviction that it was a measure of simple and urgent Justice; nor, even for a

* Twenty-five years.

† Nihil habet nec Fortuna Tua majus quam ut possis, nec Natura Tua melius quam ut velis, servare quam plurimos.—Pro Ligari, sub fin.

moment, would they permit themselves to be looked upon as the friends of virtual Persecution.

The Roman Catholics, as was natural, supported the Act: for they know what is prompted by Gratitude and Sympathy and a love of Equal Justice.

I am ignorant of any interest having been taken in the affair by the Society of Friends; yet, probably, the Bill would be approved of by many of their members.*

Dissenters of the Baptist denomination were arranged, generally, on the adverse side; although far less united and untiring in their attacks than Congregational Nonconformists. This was to be looked for. In their unmitigated zeal against the measure, the Independents were at least self-consistent. It was this sect which, at the first, had exclaimed "Our Party!"† By this sect chiefly those steps had been taken, which made the Bill essential: and, in addition to doctrinal and other prejudices against the English Presbyterians, they had not totally abandoned the hope of coming in for a share of the spoil.‡

I take my leave of them for the present. A yet more numerous, compact and formidable phalanx was in the battle-field. I speak of the Wesleyan Methodists; to a few passages in the Minutes of whose last Conference§ I shall refer, in illustration of their enmity.||

The Wesleyan Conference thinks the Dissenters' Chapels Bill "an unhappy measure:" their reason is, that it injuriously affects Christian faith and virtuous integrity.

* It is likely that some of their names may have been affixed to what I shall call *general* Petitions: and this, I dare say, was the fact as to individuals of the Hebrew body.

† See the extract from Mr. Robertson's pamphlet.

‡ "— my vote was counted in the day of battle, but I was overlooked in the division of the spoil." ("Memoirs of my Life and Writings," by Gibbon.) Can the Independents ["our Party"] with reason say, as he does, "There were many claimants more deserving and importunate"?

§ P. 90, the thanks of the Conference are "cordially presented" to the Committee, &c., for their vigilant attention, and their Christian, prudent and vigorous exertions in opposing the Dissenters' Chapels Bill: and in p. 178, "the able assistance" which the Irish Deputation received from the same Committee, in their attempts to defeat this Bill, is gratefully recognized; in answer to which letter from the Moderator of the General Assembly of the Presbyterian Church in Ireland, the Conference says, "The course pursued by our Committee of Privileges, in reference to the unhappy measure to which your letter alludes, was prompted by a pure regard to the faith which was once delivered to the saints, and to the claims of virtuous integrity. On this occasion of anxiety and suffering, the honoured Church which you represent has our deep and most affectionate sympathy. Disappointed, but not disheartened, we shall still be ready, in our proper sphere, and in conjunction with our Christian brethren of other communities, to employ every effort that may be required by our professed allegiance to Christ, and to the truth which is after godliness."

|| The spiritual tyranny exercised by the CONFERENCE—the genuine fruit of the laws creating that body—seems to have no parallel in Christendom. Numbers of the Wesleyan Methodists would otherwise have witholden their signatures from the hostile Petitions: nor is it unlikely that, if left to their individual judgments and feelings, they would even have petitioned for the Dissenters' Chapels Bill. What the Conference and its Committees either prescribed or forbade was implicitly hearkened to,—was forthwith either done or declined, in accordance with the injunction.



I deny the correctness of this statement altogether. The Bill involved no question of religious faith: *that* had been settled previously. By the Relief Act of 1813, Parliament had already placed Antitrinitarians within the pale of Toleration. What remained was, to make the Boon (or, I would rather say, the deed of Justice) complete, and to provide against the threatening ills of a defect in the Laws, and of inadvertency in the revision of them.

But does the Bill assail "virtuous integrity"? When *the Conference* sympathizes with such *integrity*, to whose righteous firmness, to whose equitable "claims," does it look? To those, real or supposed, either of the General Assembly of Presbyterians in Ireland, or of the alleged Orthodox English Dissenters; or to those of both combined. In doing this, it assumes what it cannot prove—namely, that the Founders and original Benefactors of chapels now occupied by Antitrinitarians, built and endowed those fabrics for Trinitarian worship *in all time to come*. Is there any ground for the assumption? Open the several deeds of these chapels. If, upon the face of the documents, it appears that Trinitarian worship has been rendered the condition of the holding, then the recent Bill leaves the case exactly as it found it. Virtuous integrity has no trial here: this is no "occasion of anxiety and suffering." Where the deeds are silent, the Legislature has, at last, interposed, and enacted that their silence shall not be construed to the wrong and ejectment of the worshipers in these chapels. The interposition is as just as it was needful. In truth, it recognizes the principle and the spirit which actuated most of the Founders, and which should be respected and exemplified by all Protestant Dissenters. Their principle was, Non-subscription. It was their settled judgment, not to bind down their posterity, in matters of religious faith and worship; not to arrest the progress of Knowledge and Inquiry.* There is abundant evidence of this state of mind having characterized English Presbyterian Nonconformists, from the beginning of the eighteenth century.

A fact upon which the Relators laid great stress, was the *illegality* of Antitrinitarianism, down to the passing of Mr. Smith's Bill.† This was their reasoning in the Courts below, and at the Bar of the House of Lords: nor was it overlooked by the Judges.‡ "When the Wolverhampton Chapel was founded and endowed, and when Lady Hewley executed her Trust-deeds, Antitrinitarians were proscribed by Law. How, then, could they be rightfully possessed of the several properties in question?" The argument was successful. Technically, it was deemed resistless.

* "The authority which binds in religion, that on which the truths of Christianity are to be received, is a Divine authority; and this we find not in the opinions of our predecessors, but in the Word of God."—Robertson, James, on Religious Liberty, &c., p. 49.

† 1813.

‡ Opinions, &c., Tuesday, May 10, 1842. Mr. Justice Maule was the only dissident (pp. 4, 5). For the sentiments, respectively, of Mr. Justice Erskine, Mr. Justice Coleridge, Mr. Baron Gurney, Mr. Baron Parke, and Lord Chief Justice Tindal, see pp. 10, 16, 21, 26, 31. The Chief Justice says, "— at the time of the execution of these very deeds [Lady Hewley's], such persons [those who preached Unitarian doctrines] could not avail themselves of the benefit of the Toleration Act." Baron Gurney, who must be particularly well acquainted with Statutes affecting Nonconformists, appeals to the *Blasphemy Act*.

What, however, shall we think of the "Party" that instructed their Counsel to use it? * Here we have men styling themselves Christians, Protestants, Protestant Nonconformists—men who are loud in professions of attachment to Civil and Religious Freedom, and extremely sensitive to encroachments, or supposed encroachments, upon their own—and yet these very persons shall recommend an appeal to those intolerant Statutes, of other times, by means of which Antitrinitarianism, and they who avowed and taught it, were brought under the ban of Law. True; the Statutes which I speak of, had been formally rescinded. They could no longer have a prospective operation. "But," say the relators, "it is sufficient for *our* purpose that they were in existence, and not quite a dead letter, at the period of the erection of the majority of *your* chapels. If, at that period, therefore, some of the severest punishments awaited impugnors of the Trinity, the chapels in dispute must have been built and designed exclusively for Trinitarians." The reasoning is retrospective. Our *relators* plead the intolerance—the gross intolerance and injustice—of centuries gone by, in proof of *their* right to occupy chapels and chapel-property which, in the lapse of years, is possessed by Antitrinitarians. They have aimed at shewing the intention of the founders, by shewing that some religious *opinions* were treated as *criminal*. Losing sight of the intrinsic equity and merits of the thing, they have recognized the authority of the Magistrate in cases of faith and worship. Is it too much to affirm that had they lived in the days of their remote fathers, they would gladly have partaken with them in framing and executing these inhuman Laws? Must I not regard the fact of their reliance, even in argument, upon such Statutes, as implying some approbation of annexing penalties to an obnoxious faith—of visiting its sincere professors with imprisonment, fines, exile, confiscation †?

The Legislature, in its wisdom and justice, has answered these inquiries satisfactorily. It has pronounced its judgment on the blind, mistaken zeal both of a past and of the present generation. In despite of the arts and efforts of virulent opposition, it has decreed the same measure and kind of right for the chapel-property of ALL classes of Dissenters: it has saved that property, in many instances, from actual or contemplated aggression; and it has endangered the equitable claims of none. The Dissenters' Chapels Act is to be hailed as a national and public benefit, on account of the peace and order and safety which it assures.

Not improbably, it will be so viewed, after no long time and reflection, by even those whose hostility it provoked. Meanwhile, it may not be

* "— who are these nine Dissenting Ministers, that propose to 'try the spirits' by the maxims of the common law? I should have thought that men in their situation would have for ever remembered the outrages committed against the '*illegal*' professors of Unitarianism in 1791, and with the fiery beacons, and the desolations of their neighbourhood, admonishing them of the consequences of attaching an obnoxious character to men on account of their religious opinions, would have eternally abstained from tampering with intolerant laws."—J. Robertson [ut sup.], p. 24.

† "What enlightened and consistent friend to Christianity, and to Scriptural methods of maintaining its interests, would ever write in the following manner? —'We certainly are not prepared to place truth and error on the same footing, and to give the same advantages to the cause of Christ and Antichrist.'"—Robertson, ut sup., p. 24, 25.

unbecoming to ask, why numbers of estimable and amiable men—persons of knowledge, talent, worth and usefulness—were so inimical to the Bill? It is not enough to allege the weakness of our common nature, or the mixed and often very unfriendly influences of a world, in which all of us are placed. Less general causes must be assigned.

There is a class of men who confound early and strong impressions with judgments formed upon inquiry and evidence. They take for granted, likewise, that their own sympathies, in respect of points of doctrine and discipline, are, or should be, shared by all the members of other religious communities. In a vast number of cases, this assumption does not fall short of a claim of personal *infallibility*: the *means* are thought to be warranted by the *end*; and when these habits of mind are put forth in *joint efforts*—when the possessors of them act in a body, and raise a party-cry, and this for attack, rather than defence—is it astonishing that Passion, not Reason, has ascendancy, and loses sight of the Justice universally due from Man to Man?

By such considerations I explain the hostility which even Dissenters shewed to the Dissenters' Chapels Bill; the bitterness and intolerance of spirit pervading the Resolutions and Petitions of a very large class of its opponents.

Happy are they who “have not so learned Christ.” I can with difficulty conceive that men, who, on this subject, are so uninstructed, so injudicious, so passionate, and yet so confident, have any superior advantages for ascertaining Christian Truth; for the diligent, impartial, successful investigation of the Scriptures.

The passing of the Bill affords them an opportunity of reviewing their conduct, in relation to it: and, from the bottom of my heart, I wish that this may be one of the effects of a measure so auspicious.

Where “Righteousness” or Justice is neglected, still more where it is grossly violated, there can be nothing which deserves the name of RELIGION. In such a lamentable state of *Morals*, in the absence, in the denial, of JUSTICE, it is not possible for nations to be prosperous.

The great excellence of this Bill, therefore, is, that it recognizes JUSTICE: the benefits which it promises and confers, are those which grow out of righteous and equal Laws: the benefits of freedom, security, defence, peace and union.

They by whom these advantages will principally be experienced, foster a warm attachment to the constitutional rights and liberties of their country; their love of which gains strength and ardour by means of this new Act of Toleration. It might be easy to shew that our mixed frame of Government is not a little favourable to such acts of Legislation; that it adapts itself with particular ease and safety to those improvements in the Law, which Public Opinion and the Public Exigencies call for.

Let Antitrinitarians recollect that they come under civil and under religious obligations, both of which they should be exemplary in fulfilling. As subjects of the State, they will be zealous in returning allegiance for protection: as worshipers of God and disciples of His Son, may they be more diligent than ever in studying the Holy Scriptures, and in encouraging the study of them; in avowing what they conscientiously think Divine Truth; in observing Christian ordinances; and in cultivating and exercising a Christian temper—the spirit of Holiness,

Fortitude, Kindness and a Sound Mind! On no occasion, let them return Railing for Railing, but speak the Truth in Love. Not least of all, they should banish from among themselves, and in their intercourse with the world, party-feelings. A *Sect* perhaps they must long be: for the present, a Sect every where spoken against. May their knowledge and substantial Virtue put to shame that false and evil speaking! At the same time, let them beware of the pride of Knowledge, and be at once firm and modest. All the ecclesiastical and religious communions among us are, in some degree and sense, so many SECTS. I have no quarrel with Sects, as such; while I am utterly opposed to that *nourished Sectarian character*, in which some men glory—that love of distinction, which makes them entirely regardless of the best and most comprehensive principles, and of the means by which important ends are pursued, and of the broad line which separates favourite individual plans of action from truths and duties clearly laid down in the Christian Scriptures. Want of discrimination is not honest inquiry: neither is dogmatism, firmness; nor are rash censures fitted to advance Love and Unity. Let Antitrinitarians beware of dogmatism; the rather, as the party, the sectarian, spirit lately opposed to their righteous claims, was not unmarked by men in high place and power, nor failed of self-defeat. I say this advisedly: I have no fear of being contradicted, when I affirm that the prevalence of this temper on the one side, and its absence on the other, took the attention of those to whom the several claims and reasonings were first submitted; and that the impressions so made contributed materially to the introduction and ultimate passing of the Bill. Eventually, I doubt not, the measure will have a most propitious effect on the interests of Religious Truth and Freedom. For the acceleration and the stability of such a result, much will depend on what Antitrinitarians do, and on what they refrain from doing. In their present circumstances, one of their primary obligations consists in the exercise of a spirit of personal Independence—the Independence which practically asserts its right of inquiry, and of the manner of declaring the issue of its inquiry, but which also pays a sacred and fraternal homage to the rights of fellow-christians.

N.

OCCASIONAL SONNET.

UNFOLD the volume of another year—
 The page, prepared to teach the right, unfold,
 Where haply shall glad tidings oft be told,
 The striving hand to aid—the timid heart to cheer!
 Thee, of our blest religion, may we find
 Reformer, Champion and Instructor true,
 Ready the fight with error to renew,
 And serve the cause of Justice and Mankind:
 May Truth's pure votaries bring their gifts to thee,
 And her high triumphs here recorded be:
 Still by the Son, as by the Sire before,
 May knowledge, zeal and wisdom be supplied,—
 His the same dexterous power the pen to guide,
 His the same mantle that his Sire once wore!

J. R. W.

THE LIVING GOD—A SERMON FOR NEW-YEAR'S SUNDAY,
PREACHED AT THE NEW GRAVEL-PIT MEETING-HOUSE, HACKNEY.

1 Tim. iv. 10: *We trust in the Living God.*

By these few emphatic words the apostle describes the distinguishing faith of the church of Christ; the God of Christians is the *Living God*. This title is so frequently given to the Almighty in the New Testament, as manifestly to import that it bears a peculiar sense and represents a fundamental doctrine. Let us endeavour to ascertain this sense and to establish this doctrine, as the groundwork of a few reflections, suited to our character as Christians, and not unseasonable to the day when we present the first-fruits of the year as an offering to Him in whose hand our breath is, and when we are irresistibly led to meditate on our mortal and transitory condition, on the flight of time and our rapid approach to eternity.

To prepare Timothy for doing the work of an evangelist and making full proof of his ministry, the apostle, enlightened by the Holy Spirit, forewarns him of the rise of certain superstitions in the church, which would interfere with the happiness of social life, and thus bring Christianity into discredit. He points out especially the forbidding of marriage, which is so strongly sanctioned by marks of divine approbation, and the injunction of abstinence from meats, or the means and the comforts of life, which, he remarks, God hath created to be received with thanksgiving. Against these gloomy and mischievous doctrines, he represents it to be the duty of a good minister of Jesus Christ to lift up his voice. The same corrupters of the gospel who would introduce these novelties, would also broach other superstitious follies; teaching for doctrine profane and old wives' fables, and placing religion in bodily service. Timothy is exhorted to refuse their miserable notions, and to shew himself superior to their pomps and vanities. There is no real advantage, the apostle asserts, in mere ceremonies; whilst godliness or true piety is profitable unto all things, having the promise of the life that now is and of that which is to come. This salutary effect of the Christian religion is its best evidence, and renders it worthy of all acceptance. It is a system of promise for both worlds, and here is the Christian's ground of action, and his consolation under any reproach that may be cast upon him for his conscientious profession: *For therefore we both labour and suffer reproach, because we trust in the Living God, who is the Saviour of all men, specially of those that believe.*

The evangelist was now at *Ephesus*, in the midst of blind and zealous idolaters, whose favourite object of worship was a female statue, said and believed to have been the gift of Jupiter to their temple. Hence the apostle, having glanced at the blessings of true piety, particularly with regard to the future world, describes the Christian's God as the *Living God*, whose nature and character are a pledge of his mercies, present and to come. The supposed benefactor of the Ephesians was a fabulous personage, a fiction of poetry; and his much-boasted gift was nothing but a curiously-wrought marble: whereas the adorable name pronounced in Christian worship represents the *Living God*, who, because He is the *Living God*, is the Saviour, the Preserver and Deliverer of all men, who gives them life, continues it to them, and will renew it after death—the Saviour specially of those that believe—

i. e. of Christians—inasmuch as they are already delivered from the bondage of fear, and restored to the glorious liberty of the sons of God, the heirs of life,—and as they will hereafter, if they have fulfilled their high calling, and made their election sure by their obedience, be distinguished by gracious tokens of their Heavenly Father's love.

With the same secret comparison between the Ephesian idolatry and the true Christian worship, the apostle had before stated that the house or temple of God is “the church” or congregation “of the LIVING GOD;” a temple built with living materials and enshrining a Living Deity.

When, therefore, the apostle declared, writing to an inhabitant of Ephesus, *We trust in THE LIVING GOD*, his words, interpreted on the spot, must have fallen on the mind and heart of the reader with peculiar force, and have been understood to convey a bitter sarcasm on the degrading superstition of the Ephesians, and to imply the highest eulogium upon the religion of Jesus Christ, as both rational and beneficent.

An attentive and critical reader of the Holy Scriptures will perceive, sometimes with surprise and always with pleasure, that they contain numberless implied or express comparisons, or rather contrasts, of the True God and false gods, and of the Living God and idols. On this subject, too, they carry the figures of irony and sarcasm to the highest pitch. What bitter contempt is couched in our apostle's words, when he reminds the Gentiles that their former gods were *dumb idols*! And can any thing be added to his description of their insignificancy, when he says, *We know that an idol is nothing in the world*; as if he had said, “It is nothing, and it represents nothing.”

The prophet Jeremiah, in a spirit of holy indignation, marks out idol-gods for scorn by the epithets—*lies, broken idols, brutish idols, and carcases of detestable and abominable things*. They are altogether brutish and foolish, he says in another place,* the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. But the LORD is the True God, He is the Living God, and an Everlasting King.

Isaiah takes up a derisive song of triumph on the carrying away of the gods of the heathen into captivity, and then turns it into a hymn of praise to the True God, the Preserver of men. *Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he*

* Ch. x. 8—10.



*standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.**

It is very probable that the peculiar name of the Almighty in the Hebrew Scriptures, the incommunicable name, held by the Jews to be inexpressible, which we pronounce *JEHOVAH*,—the word in the original Hebrew that is rendered by the term *LORD* in our version of the Old Testament, and put in capital letters,—was adopted to distinguish the True God from false gods, and especially from dumb and dead idols. The word is compound, and denotes self-existence, and is equivalent to the title *Living God*. In this sense, the Psalmist appears to use it in his memorable song, laughing idolatry to scorn and magnifying true religion, the burthen and chorus of which, again and again brought forward, is, *O Israel! trust thou in the Lord*, trust thou in *JEHOVAH*.† The apostle virtually answers this call to piety in the text, and we this day echo back his response, *We trust in the LIVING GOD*.

Images set up for worship may have been designed in most cases to represent certain supposed absent beings, and the greater part of the gods thus represented were deified spirits, the souls of dead men, honoured as divine on account of their pre-eminence in good or in evil. To this class of *lying vanities*, the apostle may refer in the words before us; for his assertion that the confidence of the pure church of Christ is in the *Living God*, is preceded by an admonition concerning the apostates who should give heed to seducing spirits and doctrines of devils, that is, correctly rendered, of demons. Demonology, or the system of demon or dead-men worship, was one of the great sources of Pagan idolatry, and from this source have flowed many of the corruptions of Christianity.

The “host of heaven,” the sun, and the moon and the other planets, were early objects of idolatry, from which likewise the title of the *Living God* might be designed to distinguish the Almighty. His incommunicable name and title is *the Lord of Hosts*; not, as is vulgarly supposed, the God of armies, the Patron of the mad children of men, crowding to mortal combat and raging with the lust of blood-shedding and destruction,—but the Creator and Ruler of the heavenly bodies, the Lord of all worlds. The army of the firmament is a glorious spectacle, and serves great and splendid purposes,—but the heavenly host, with all their beauty and brilliancy and motion and influence, are inanimate creatures, the work of God’s hands, moving only as they are impelled by his power, and in all their bright courses fulfilling his word. He is the Living Spirit of the system of the universe, of which they are unconscious and insensible parts. Their distinction is, that in all their ranks and orders they are moved by his hand, and controlled by his voice. They change and may perish, but He is the Living, Incorruptible, Unchangeable God, the same yesterday, to-day and for ever. On this great principle spoke our apostle in his remonstrance with the

* Ch. xlvi. 1—10.

† Ps. cxv. 1—9.

idolaters at Lystra, who on seeing the miraculous cure which he and Barnabas performed on the impotent man, cried out, "The gods are come down to us in the likeness of men," meaning the *planetary gods*, for they called Barnabas *Jupiter*, and Paul *Mercury*, and brought oxen and garlands, and would have done sacrifice unto them. Rending their clothes and running in among the people, the apostle exclaimed, *Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the Living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.**

Once more, the title *Living* applied to the Supreme Being by our Lord and the apostle, bears an evident reference to the peculiar Christian doctrine of life and immortality. The Creator is the source of life, and from his everlasting fulness flows out a stream of life that fills the universe with joy. He lives for ever, and He *commands life* and life *everlasting*. Death cannot prevail against his will, and his will is that not one of the least of his intelligent creatures should perish. The great object of the mission of Jesus Christ was to teach and exemplify the doctrine and the promise of life for evermore. He took the titles of the Resurrection and the Life. *The LIVING FATHER hath sent me*, said this devout worshiper of the Most High, Most Merciful, in words of infinite meaning, which ought to be engraven on every understanding and every heart, *The LIVING FATHER hath sent me*, and *I live by the Father.†*

These words, also, spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee: as Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.‡

In this solemn passage, although the epithet *Living* is not expressly applied to the Father, the sense of it is retained; and our Lord recognizes in humble prayer the beautiful truth that the Father is the True God and the only True God, because He is the Living God and the Giver of Life, thus sustaining the adorable and lovely character of the Father, the Universal and Everlasting Father.

The same view of the gospel is presented to us by the beloved disciple, in a passage at the end of his 1st Epistle,§ which has been more grossly perverted, and strained more evidently in contradiction to the whole of the writer's sense, than any other passage that I am acquainted with, in the compass of written language. *We know that the Son of God is come, and hath given us an understanding that we may know Him that is true; and we are in Him that is true, even in his Son Jesus Christ.* This translation absolutely nullifies the apostle's meaning. You will observe that the word *even*, as the *italic* characters shew, is supplemental, and that the following word *in* should have been rendered, according to

* Acts xiv. 15—17.

‡ John xvii. 1—3.

† John vi. 57.

§ 1 John v. 20, 21.

the analogy of the authorized translation, *through*. The passage will thus read—*we are in Him that is true, through his Son Jesus Christ. This is the true God*; i. e. most plainly He that just before was said to be true, viz., the Father in whom we are by Christ, to whom through our Lord we bear a new filial relation, the earnest of our inheritance of life—*This is the True God, and Eternal Life. Little children! keep yourselves from idols.*

The True God is the Living, the undying, the Ever-living God, who hath life in himself, being the original source of life, and hath given to Christ to have life in himself, as a subordinate source of life, and hath made him the messenger of immortality, that by him we may have life, and have it more abundantly. The title of the Almighty Father, which none besides may bear, is—*He that liveth for ever and ever*: the highest title of the risen Son of God, in his state of exaltation, is—*He that liveth and was dead. He was crucified through weakness*, says our apostle, *yet he liveth by the power of God. Death hath no more dominion over him.*—Behold,—it is his own challenge of our admiration and confidence,—*I am alive for evermore, Amen; and have the keys of hell and of death*, the keys of the grave or invisible world, where the King of Terrors had seemed to hold undisputed power, so that the dead are in our Lord's keeping, and will at the appointed hour, which the flight of time is bringing on, awake at the sound of his heavenly voice, and come forth to enter with their Redeemer into the light of life everlasting.

If, my Christian friends, I have in any degree succeeded in my design, I have shewn that the title of *Living God* is of high and solemn import; distinguishing the True God from false gods, and especially from idols and all beings, real or imaginary, supposed to be represented by them; denoting the eternity and uncaused and unchangeable existence of the Almighty; and implying, of moral necessity, the doctrine of eternal life, and thus involving the whole of "the glorious gospel of the Blessed God."

I shall now, as was proposed, conclude with a few reflections on the sense and doctrine of the text. And,

I. Who that contemplates the degrading superstition of idol-worship, can forbear feeling and expressing gratitude to God for the rational, sublime and ennobling principles of the Christian revelation?

The experience of ages has proved that the whole system of idolatry, even in those forms which have captivated the simple by an appearance of elegance and grace, was not only senseless, but also humbling to the understanding and corrupting to the character of man. Looking at heathens, as they were found at Rome in the age of her philosophers, the apostle Paul has described them in characters which every one conversant with ancient history must acknowledge to be as true as they are revolting, both to the sense of the dignity of human nature and to the feeling of rational piety: *Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things,—and changed the truth of God into a lie, and served the creature more than the Creator, who is blessed for ever.*

Christianity has turned a great part of the inhabited world, and is the only system that could have turned them, from idols to God, "to serve the Living and True God." Whether those that claim the cha-

racter of philosophers will admit this to be any presumption of its truth, and whether they will acknowledge the claims which it has on this account to their gratitude and respect, must be left to themselves; but this at least shall be asserted for the religion of the New Testament, that its doctrine of the Living God, where and when soever proclaimed, has banished many of the superstitions that most degraded and afflicted mankind, and has raised in a very high degree the standard of the intellect as well as of the moral character of the species. And let this be conceded, and the most zealous advocate for Christianity need not ask in argument for much more.

II. The doctrine of the *Living God* is not a mere theory, it is a vital and practical truth. Infinitely unequal is the highest understanding to the comprehension of it in all its extent; but there is no mind that must not perceive that it lays upon us a solemn obligation to observe humble worship, and to keep our worship pure from superstition. To the idea of our God we bring our best and most exalted conceptions; and then we feel that we fall unspeakably below his majesty. But our incapacity of understanding his nature is his glory, and our silence is praise. We know, however, that He consists of every perfection, and that when we have risen to the highest adoration of which we are capable, there are heights in the Divine attributes of which at present we can form no conception. But religion itself requires of us, even whilst we faint and tremble before the Uncreated Greatness, that we do not confound humility with acquiescence in error. It is a first principle in all well-instructed piety that nothing mortal, nothing human, nothing created, can be attributed, without a sort of sinful presumption, to the Eternal. If in the strange eclipses of the human mind—if in the melancholy darkness that is sometimes drawn over the face of revealed truth, any should be *so far left* as to speak in the Christian church of a suffering, bleeding and dying God, let us be contented with asserting, but let us not, as we value truth, and honour and fear God, be contented without asserting, in the language consecrated to our use by the holy apostle in the text, *WE trust in the LIVING GOD.*

III. This character of the God whom we serve is full of encouragement to us as connected and dependent beings. He is every where, and at all times, the same *Living Father*. His is the only eye that never sleepeth, the only ear that is never closed. He is, therefore, the Guardian as well as the Creator of all the children of men; and his providence is both the result and the exercise of his self-existent perfections.

Whilst then for ourselves, our families and our fellow-creatures, we look, *not wholly without anxiety*, towards the mysterious future, let us calm our minds with the reflection that our God is the Father of the families of the earth. We and ours, and all that breathe, are under his ever-wakeful care and keeping. In our widest separation from each other, we are equally near to Him, for in Him we all live and move and have our being. In every vicissitude of our earthly pilgrimage, we may consider the angel of his covenant (according to the beautiful Hebrew figure) as going before us, the messenger of his Provident and goodness. Our days and nights are regulated and watched by his un—
—bering wisdom. Let us go forward, therefore, in the march of and enter especially upon the New Year, confiding in the God
—ves, remembering and rejoicing in the persuasion, that the



Living God in whom we trust is the Saviour, the Keeper and Deliverer of all men in all climes, and will be to us and ours a God and Guide even unto death.

IV. The Christian view of God, as the *Living God*, is cherishing to our best hopes for the cause of truth and righteousness upon the earth. It was upon Peter's confession of Christ, as the *Son of the Living God*, that our Lord pronounced his church to be built as upon a rock, against which the power of death should never prevail. With an ever-present Omnipotent Protector, the church of Christ is safe. Truth is an emanation from the Living God, and contains within itself the principle of immortality. The forms of truth may change, but its spirit is imperishable. We receive by our faith as Christians a kingdom that cannot be moved. All around us is security; all before us is promise. We are not come to the mount that burned with fire, nor unto blackness and darkness and tempest; but we are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, the assembly of the spirits of just men made perfect already by their trust in the Living God, who is the Saviour of all men, specially of them that believe, and know by joyful experience that the truth in Christ, the Mediator of the new covenant, is the power of God unto salvation.

The aged apostle, now near the close of his divinely-appointed ministry, states it to be a motive to Christian labours, in enlightening and training the minds of our fellow-men, that our faith as Christians is rational in its principles, benevolent in its spirit, and altogether comforting in its tendency. He admits that such a faith, which may be proved by argument and evidence, and be shewn to be "glad tidings of great joy to all people," may be suspected of all manner of evil falsely, and be objected to its professors and promoters as hateful and pestilent. But rightly considered, it is only a new call to duty, and a new reason for satisfaction and confidence, that "**WE TRUST IN THE LIVING GOD, WHO IS THE SAVIOUR OF ALL MEN.**"

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever, and this is the word which by the Gospel is PREACHED unto you."*

V. In seasons when we are called, as by the voice of nature, to meditate on the rapid flight of time, and when we naturally think of them that once walked, but walk no longer, with us upon earth, and when by these reflections we see in all its reality our own mortal condition, how consolatory and reviving is our faith in the *Living God*! Our times are in his hand, the time to be born and the time to die; and He, the Ever Blessed, who knoweth no change, with whom one day is as a thousand years and a thousand years as one day, hath ordained all things relating to us in wisdom and in mercy, and is always present to see that his own appointments are fulfilled. They that sleep, rest under his sleepless eye and repose upon his everlasting arm. He is the God of our fathers, and of all our kindred gone before us; and He is not the God of the dead, but of the living, for all live unto Him. When we are called to follow them in the way of all the earth, He, the Everlasting God, the Shepherd of Israel, who never slumbereth, will be our strength and

* 1 Pet. i. 24, 25.

support. We may lie down in the dust together, in peace and hope ; for although we be a dying race, and die daily, we worship and trust in the Living God, whose own eternity as a merciful Father is a pledge of immortality to all his obedient children.

As we follow one another to the "house appointed for all living," how soothing is the voice which pronounces the words of the oldest of the sacred writers, in a sense, it may be, far higher than he contemplated—*I know that my Redeemer liveth!**

VI. But, finally, the perfections of the God, whom we serve should impress us with a solemn sense of the necessity of personal righteousness and true holiness. He is the Living God in the midst of us, observant of our actions, acquainted with every word upon our tongues, and understanding our thought afar off. How awful then is our moral responsibility! *Know ye not that ye are the temple of the Living God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

Shew, then, I beseech you, your trust in the Living God by keeping his holy commandments; and may He be your help and your shield; may He bless you in your persons, your families and your estate; above all things may your souls prosper; and in proportion as earthly prospects fade away, and earthly hopes, one after another, fail, may you gain a growing assurance of your inheritance in heaven.

And now unto the King Eternal, Immortal, Invisible, the only Wise God, the Blessed and only Potentate, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see, to Him be honour and power everlasting. Amen.

BEAUTIFUL ILLUSTRATION OF THE LOVE OF TRUTH.

THE Preface to "The Scripture Doctrine of Atonement," by the learned Dr. John Taylor, of Norwich, is as follows: "Reader, I warn you to peruse this Treatise with great caution, and without any deference to my judgment; for possibly I may have mistaken the sense of Revelation. But as I trust God will forgive the errors of an upright intention, so I heartily wish you may clearly discover and candidly correct them."—JOHN TAYLOR.

* Job xix. 25. The writer cannot help concurring in opinion with Bp. Patrick, and some still older commentators, that these words of this book, so venerable, amongst other things, for its antiquity, do not refer to an eternal, but to a temporal deliverance, such as is described in the conclusion of the volume. Some of the American critics, belonging to reputed "orthodox" churches, maintain with great zeal and ability the same interpretation. See particularly a work just republished in London, entitled "Anastasis," by Geo. Bush, Professor of Hebrew, New York City University, pp. 98—104. The Professor gives the following quotation from Rabbi Menassch Ben Israel, (*De Resur. Mort.*, Lib. ii. C. 3.) as explanatory of the sense of the Hebrews on the passage:—"There is nothing in it any way relating to the resurrection, nor doth it appear that any of the Hebrews ever understood it in such a sense. The meaning and import of the words is this,—*I know that He who is the Redeemer of my soul, and translates it to a seat of happiness, is Living and Eternal through all ages.*" Is it not clear from this that the Rabbi expounded the words of spiritual future life, although without specifying the resurrection as the means of redemption?

DR. ARNOLD.*

It is seldom that an event, not connected with public interests, has excited such deep and general feeling as the death of Dr. Arnold, in June, 1842. Its suddenness was startling; for he had scarcely reached middle life, and had appeared to be in perfect and vigorous health. It was generally known that a large and affectionate family had been deprived of a parent equally beloved and revered. These circumstances would always have excited sympathy and regret; but there was much more than this in the case of Dr. Arnold. The public had recently rejoiced in his elevation to a post in which he could combat most effectually that spirit of political and ecclesiastical bigotry to which Oxford seemed wholly given up; they had welcomed the specimens of his Lectures as an earnest of more finished productions, in which, year after year, he would have promulgated his comprehensive and enlightened views of history and politics. And when these hopes were blighted, men's regret was heightened by the reflection that, even if another Arnold could be found, there was little chance of his being placed by a Tory Administration in Arnold's chair.

Mr. Stanley has fulfilled the wish, felt alike by friends and strangers, to have some memorial of a character of such rare excellence. He has produced a most interesting book, which no one, whether agreeing or disagreeing in opinion with Dr. Arnold, can read without feeling his moral standard elevated by sympathy with a pure, lofty and generous mind. He had enjoyed the best opportunities for knowing him, having been his pupil, his colleague and his confidential friend. In the midst of a very busy life, Dr. Arnold found the means of keeping up an extensive correspondence, in which he poured out all his feelings with the most perfect freedom. His letters thus form a large and very interesting portion of Mr. Stanley's biography. He was one of those men with whom for a time a single idea takes possession of the mind so completely, that it breaks forth on all occasions and to all persons; and hence there is considerable repetition of the same sentiments on the Church, the state of parties, the condition of the lower orders, and other subjects on which he felt very strongly. But there is so much earnestness and sincerity in all he writes, and so much vigour and variety in his expression, that this repetition is not wearisome, as might have been expected. Though entertaining deep reverence and affection for his master and friend, Mr. Stanley has not made himself the partizan of his opinions, and has wisely abstained from any formal delineation of a character which no one can mistake who carefully reads his volumes.

Thomas Arnold was born at West Cowes, in the Isle of Wight, on the 13th of June, 1795, and received the most important part of his school education at Winchester College. He does not appear to have made any eminent proficiency in those branches of education to which the routine of our public schools was then confined; and he evidently worked very hard in after life, when he became master of one himself,

* *The Life and Correspondence of Thomas Arnold, D.D., late Head Master of Rugby School, and Regius Professor of Modern History in the University of Oxford.* By Arthur Pemrhy Stanley, M.A., Fellow and Tutor of University College, Oxford. In 2 Vols. 8vo.

Fragment on The Church. By Thomas Arnold, D.D., 8vo. 1844. Pp. 132. VOL. I.

to acquire that facility of Greek and Latin composition which is indispensable in such an office. Of mathematics his knowledge seems never to have extended beyond the first six books of Euclid. History and geography were his favourite studies; and the situation of his home, so near to Portsmouth, at once quickened his curiosity respecting foreign nations, and gave him that lively interest in every thing relating to war which shews itself in his *Roman History*, in singular contrast with the peaceful occupations of his life. In Lent Term, 1811, he was elected a scholar of Corpus Christi College, Oxford; and, in 1814, on taking his degree of B.A., became a first-class man in *Litteræ Humaniores*. Respecting his character and manners in this period of his life, Mr. Justice Coleridge, his contemporary at Corpus, and to the end of Arnold's life his friend and correspondent, has made a very interesting communication to his biographer. The following summary will shew how decidedly all the great points of his intellectual and moral character had already displayed themselves:

"At the commencement a boy—and at the close retaining, not ungracefully, much of boyish spirits, frolic, and simplicity; in mind vigorous, active, clear-sighted, industrious, and daily accumulating and assimilating treasures of knowledge; not averse to poetry, but delighting rather in dialectics, philosophy, and history, with less of imaginative than reasoning power; in argument bold almost to presumption, and vehement; in temper easily roused to indignation, yet more easily appeased and entirely free from bitterness; fired, indeed, by what he deemed ungenerous or unjust to others, rather than by any sense of personal wrong; somewhat too little deferential to authority, yet without any real inconsistency loving what was good and great in antiquity the more ardently and reverently because it was ancient; a casual or unkind observer might have pronounced him somewhat too pugnacious in conversation and too positive. I have given, I believe, the true explanation; scarcely any thing would have pained him more than to be convinced that he had been guilty of want of modesty, or of deference where it was justly due; no one thought these virtues of more sacred obligation. In heart, if I can speak with confidence of any of the friends of my youth, I can of his, that it was devout and pure, simple, sincere, affectionate and faithful."—Vol. I. pp. 22, 23.

We see here the elements of a noble character; even its asperities carry the promise of future excellence; as fruits of a harsh flavour yield the most generous wine, when they have passed through the process of fermentation and refining.

In 1815, he was elected a Fellow of Oriel College. Copleston had just before become its provost; but he only carried out the principle which his predecessor, Dr. Eveleigh, had introduced, of throwing open the competition for fellowships to the whole University, and choosing the ablest among the candidates,* and thus secured to that College the superiority in talent for which it soon became distinguished. Arnold appears to have owed his election in some measure to the discernment of Whately, "who pointed out to the other electors the great capability of growth which he believed to be involved in the crudities of the youthful candidate's exercises, which, even in points where he was inferior to his competitors, indicated an approaching superiority." (I. p. 26.) The system of open election had assembled within the walls of Oriel some of the most remarkable men whom Oxford has pro-

* See an interesting note by Mr. Newman in *Huber's English Universities*, Vol. II. (2) p. 613.

duced in our day,—Copleston, Davison, (author of *Discourses on Prophecy and the Origin and Intent of Sacrifice*,) Whately, Keble, Hawkins and Hampden. Newman and Pusey were added to it just after the time when Arnold quitted the University, the latter being elected into his vacant Fellowship. Whatever theological movement the University has displayed within the last quarter of a century has originated with these men of Oriel; and very curious it is to observe what different streams have issued from the same fountain. We hoped to have obtained from Mr. Stanley's Memoir some glimpse into the interior of this remarkable society, and especially to have learnt what definite influence was exercised on Arnold's mind by his four years' residence at Oriel. But we have been entirely disappointed, and this whole period is nearly a blank. A letter of the year 1817, is the sole record of these four years (p. 56); and we learn little from it except that he was hesitating between the Law and the Church, though strongly leaning to the latter, and only deterred from entering it by some conscientious scruples. Yet, according to his biographer, it was the interval between the end of his under-graduate career in Oxford and his entrance upon life, in which a change and growth of character took place, more marked and more important than at any subsequent period of his life. Mr. Stanley could not, of course, supply this deficiency from his personal knowledge of Dr. Arnold; but considering who were his contemporaries at Oriel, we do wonder that none of them should have told us how he appeared to them in that unreserved communion which must have existed between them as Fellows of the same College. He passed his time partly in the duties of a tutor, partly in a course of extensive historical reading in the libraries of Oxford; and many schemes, abstracts and sketches remain, in which the germs of ideas subsequently expanded in his works appear.

His choice of a profession was hastened by the attachment which he had formed to the sister of an early school and college friend; he settled at Laleham, near Staines, in 1819, and there spent the next nine years of his life, taking seven or eight young men as private pupils in preparation for the Universities. He had been ordained deacon in 1818, and till he left Laleham never advanced further in the order of the hierarchy. The doubts which appear to have painfully occupied his mind did not relate to subscription to articles of faith generally; for in regard to this he seems early to have thought, that the same general adherence to the doctrines of the Church and preference of its worship, which justified a layman in declaring himself a member of it, justified a clergyman in the signature of its Articles.* But he had doubts respecting the scriptural evidence of the doctrine of the Trinity. The metaphysical difficulties of the question he more easily got over, taking, like his friend Whately,† the Sabellian solution of the perplexing dilemma which it offers.‡ So at least we think ourselves justified in inferring,

* Vol. II. pp. 176, 208.

† See his remarks on the meaning of *Person* as applied to the Godhead, Appendix to *Logic*, No. xvii.

‡ His long delay in taking priest's orders arose from his doubts whether the Epistle to the Hebrews were written by St. Paul. He stated these doubts to Dr. Howley, who did not object to ordain him. Afterwards he seems to have acquiesced in the common opinion. Vol. II. p. 136.

from his speaking of the Holy Spirit (I. p. 50) as the "*third relation of the Deity to man.*" We can readily conceive that at first he missed the evidence of the doctrine of the Trinity in scripture, and should have been glad to know where he afterwards found it. But on this point neither his letters nor his biography give us any information. Mr. Justice Coleridge thinks his state of feeling was morbidly painful in regard to this question; Arnold opened his mind upon it both to him and to another friend, a Fellow of Oriel. We do not find that either of these, however, helped him to any new proofs from scripture; Coleridge advised him "to pause in his inquiries, to pray earnestly for help and light from above, and turn himself more strongly than ever to the practical duties of a holy life (I. p. 21), and the consequence was peace of mind and settled conviction." Now help and light to understand a question of scriptural evidence, for such this was with Arnold, must have been the clearing up of some difficulty in scriptural language, the illumination of some passage of Holy Writ, in which he was enabled to perceive a revelation of the Trinity which had escaped him before; and therefore we are the more earnestly desirous to know how he obtained his ultimate conviction. Of one thing we feel confident, that he did *not* follow the advice of the other friend, "to put down his doubts by main force whenever they arose," and that he had sufficient integrity and strength of character to have sacrificed his most cherished prospects in life, rather than thus to have stifled the voice of conscience.

At Laleham, Arnold entered with all his characteristic ardour into his new office of a schoolmaster, and gained the experience in dealing with the youthful mind which enabled him afterwards to fill the wider sphere in which he was placed at Rugby, so efficiently. This was, perhaps, the portion of his life in which he enjoyed the most pure and tranquil happiness. The influences of married life and the parental relation called forth the tenderness of his nature, and softened away the harshness which lay upon the surface, and which the monastic life of the University has no tendency to remove. He delighted in the natural scenery, simple as it was, by which he was surrounded, on the banks of the Thames; he preached frequently in the parish church and visited the humbler parishioners; and while he thus found abundant occupation for his affections in the circle of his own duties, he had not begun to take that painful interest in public affairs which he manifested in later years. We have the advantage of learning his mode of managing his pupils from the communication of Mr. Price, who was himself a short time in his family at Laleham, and for many years one of his most confidential friends and coadjutors as an Under-master at Rugby.

"The most remarkable thing which struck me at once on joining the Laleham circle was, the wonderful healthiness of tone and feeling which prevailed in it. Every thing about me I immediately found to be most real; it was a place where a new-comer at once felt that a great and earnest work was going forward. Dr. Arnold's great power as a private tutor resided in this, that he gave such an intense earnestness to life. Every pupil was made to feel that there was a work for him to do—that his happiness as well as his duty lay in doing that work well. Hence, an indescribable zest was communicated to a young man's feeling about life; a strange joy came over him on discovering that he had the means of being useful, and thus of being happy; and a deep respect and ardent attachment sprang up towards him who had taught him thus to value life and his ownself, and his work and mission in this

world. All this was founded on the breadth and comprehensiveness of Arnold's character, as well as its striking truth and reality; on the unfeigned regard he had for work of all kinds, and the sense he had of its value both for the complex aggregate of society and the growth and perfection of the individual. Thus, pupils of the most different natures were keenly stimulated; none felt that he was left out, or that, because he was not endowed with large powers of mind, there was no sphere open to him in the honourable pursuit of usefulness. This wonderful power of making all his pupils respect themselves, and of awakening in them a consciousness of the duties that God had assigned to them personally, and of the consequent reward each should have of his labours, was one of Arnold's most characteristic features as a trainer of youth; he possessed it eminently at Rugby; but, if I may trust my own vivid recollections, he had it quite as remarkably at Laleham. His hold over all his pupils I know perfectly astonished me. It was not so much an enthusiastic admiration for his genius, or learning, or eloquence, which stirred within them; it was a sympathetic thrill, caught from a spirit that was earnestly at work in the world—whose work was healthy, sustained, and constantly carried forward in the fear of God—a work that was founded on a deep sense of its duty and its value; and was coupled with such a true humility, such an unaffected simplicity, that others could not help being invigorated by the same feeling, and with the belief that they too in their measure could go and do likewise."—Vol. I. pp. 41, 42.

"In the details of daily business, the quantity of time that he devoted to his pupils was very remarkable. Lessons began at seven, and with the interval of breakfast lasted till nearly three; then he would walk with his pupils, and dine at half-past five. At seven he usually had some lesson on hand; and it was only when we all were gathered up in the drawing-room after tea, amidst young men on all sides of him, that he would commence work for himself, in writing his sermons or Roman History.

"Who that ever had the happiness of being at Laleham, does not remember the lightness and joyousness of heart with which he would romp and play in the garden, or plunge with a boy's delight into the Thames; or the merry fun with which he would battle with spears with his pupils? Which of them does not recollect how the Tutor entered into his amusements with scarcely less glee than himself?"—Vol. I. p. 43.

In this power of gaining an influence over the young, and inducing them to exert themselves, by the example of a superior mind, earnestly and conscientiously engaged in working out the great work of life, the late Dr. Carpenter more resembled Dr. Arnold, as he is here described, than any man whom we have known. There were many points of resemblance between them, with some striking differences; the great success of each as an instructor was mainly owing to the belief, irresistibly impressed on every one who came within their reach, of their perfect sincerity and their earnest interest in the welfare of their pupils.

At Laleham, Dr. Arnold devoted his studies chiefly to philology and history, preparing his edition of Thucydides, and furnishing articles in Roman history to the *Encyclopædia Metropolitana*, to which publication several of his old associates at Oxford were contributors. It was in 1825 that he first became acquainted with Niebuhr's History of Rome, through the recommendation of his friend, Julius Charles Hare; and imperfect as the work was, in the form in which it then existed, it opened to him such new views in Roman history, that he was eager to make the English public acquainted with an author then wholly unknown among us. He wrote an article in the *Quarterly Review* of that year (XXXII. p. 67), designed chiefly to make known his discoveries. Our

readers may wonder to find Dr. Arnold, who had already abandoned the Toryism he had acquired at Oxford, among the contributors to a journal which has always signalized itself by hostility to every thing liberal. But there was at this time a brief gleam of candour and gentlemanly feeling in its management; its editor was Mr. Coleridge, whose name we have already mentioned more than once. Candour and gentlemanly feeling, however, did not suit the taste of the readers of the Quarterly; the editor was speedily changed; and when Hare and Thirlwall published their Translation of the improved edition of Niebuhr, it was made the occasion of a virulent attack on him and them in the same work. We need not add that Arnold never again furnished an article to its pages.

After nine years spent at Laleham, the increase of his family induced him to look out for some more ample means of supporting them, and he was strongly urged by his friends to offer himself for the mastership of one of our great schools. Rugby became vacant in August 1827, and, though late in his application, and personally unknown to all the Trustees, he was chosen out of a large body of candidates. He received priest's orders in June 1828, and the degree of D.D. in the same year, and after the summer vacation entered on the office, in which his last fourteen years were spent. It was here that the most arduous struggles of his life arose, that his faculties were most severely tasked, his moral and religious principles most painfully tried; but it was here also that he acquired for himself an imperishable name among the improvers of education in England. Such national services are above all others expansive and self-multiplying, and a life would have been well spent which had produced no other fruit.

It had been predicted by Dr. Hawkins, now Provost of Oriel, in a testimonial which appears to have turned the scale in Arnold's favour, "that if he were elected to the Head-mastership of Rugby, he would change the face of education through all the public schools of England." He probably knew how much his friend thought that they required a change, and trusted to the energy of his character to carry it out, and shame others into an imitation of his example. We might be suspected of some sectarian bias were we to attempt to describe the state of morals and religion in our public schools at this time, and we shall therefore quote the letter of Dr. Moberly, the Head Master of Winchester, as the best proof of the extent of the evil with which Dr. Arnold had to contend.

"Possibly," he writes, after describing his own recollections as a schoolboy, "other schools may have been less deep in these delinquencies than Winchester; I believe that in many respects they were. But I did not find, on going to the University, that I was under disadvantages as compared with those who came from other places; on the contrary, the tone of young men at the University, whether they came from Winchester, Eton, Rugby, Harrow, or wherever else, was universally irreligious. A religious under-graduate was very rare, very much laughed at when he appeared; and I think I may confidently say, hardly to be found among public-school men; or, if this be too strongly said, hardly to be found, except in cases where private and domestic training, or good dispositions, had prevailed over the school habits and tendencies. A most singular and striking change has come upon our public schools—a change too great for any person to appreciate adequately, who has not known them in both these times. This change is undoubtedly part of a general improvement of our generation in respect of piety and reve-



rence, but I am sure that to Dr. Arnold's personal earnest simplicity of purpose, strength of character, power of influence, and piety, which none who ever came near him could mistake or question, the carrying of this improvement into our schools is mainly attributable. He was the first. It soon began to be matter of observation to us in the University, that his pupils brought quite a different character with them to Oxford than that which we knew elsewhere. I do not speak of opinions; but his pupils were thoughtful, manly-minded, conscious of duty and obligation, when they first came to College; we regretted, indeed, that they were often deeply imbued with principles which we disapproved, but we cordially acknowledged the immense improvement in their characters in respect of morality and personal piety, and looked on Dr. Arnold as exercising an influence for good, which (for how many years I know not) had been absolutely unknown to our public schools."—Vol. I. pp. 182, 183.

Such was the condition of the great seminaries of England, under the exclusive management of the clergy, who claim the official right to educate the people! Even the system of classical instruction, the peculiar boast of our public schools, was narrow and pedantic; directed almost exclusively to the acquirement of Greek and Latin as an end, not as a means, and placing the perfection of scholarship in the facility of poetical composition in these languages. If attempts had been made in schools of inferior rank to give classical education a higher aim and a wider range, they had been discredited, by the manifest inferiority of those who came from them, in that high polish of scholarship by which University honours were attained. It required, therefore, the standing of a first-class man in *Litteræ Humaniores* to assure the public that in accustoming his pupils to think more of the matter than the words of what they read, in adopting new manuals instead of the venerable absurdities of the Eton Grammars, in adding modern history and modern languages to the business of the school, he was not destroying their chance of University distinction. He went to Rugby determined to reform in studies and in morals, and stipulated beforehand with the Trustees for full authority to act as he pleased, being subject to their power of dismissal, but not of interference. They wisely granted him the liberty which he demanded; and though both friend and foe were startled at the boldness of his innovations, they never appear to have withdrawn their confidence from him. It was well repaid. The numbers of the school increased, even to an inconvenient amount; and his plans of education were abundantly justified by the fact, that at one time more University honours were obtained by Rugby men than by the pupils of any other of our public schools. The details of his management given by Mr. Stanley do not admit of abridgment, and we can only very briefly advert to its principles. They were substantially the same as those which he had adopted at Laleham, necessarily modified by the large numbers with which he had to deal. As the foundation of all, he endeavoured to introduce into the school a higher degree of religious principle and feeling. In the upper classes, besides lectures on Sunday, he introduced two lectures on the Old or New Testament in the course of the week; carefully prepared his pupils for the rite of Confirmation, and encouraged their early participation in the Communion, and, during the greater part of his mastership, preached constantly on Sunday afternoons in the chapel attached to the school. All this might have been done and the result have been only a new formalism, wearying and unprofitable. But such was the solemnity and earnest-

ness with which Dr. Arnold himself entered into every part of his religious duties, that the thoughtless were impressed, and even the irreligious sobered into decency and propriety. He had the art of making his scriptural lessons interesting, not only by the fervour of devotional feeling with which he commented upon them, but especially by the power, so remarkably manifested in his History, of reviving the image of the past, and giving to its dim cold shadows the colour and body of reality. Against the evil which must be evermore springing up in a community of three hundred boys, he contended vigilantly and sternly. He never hesitated to dismiss those whom he judged capable of corrupting others, and unlikely to be reformed themselves; and though he often gave great personal offence, the character of the school was raised by his rigour, and the places of those who were removed were speedily supplied. His school sermons, of which ample specimens are before the public, were neither harangues on general topics of moral duty, nor expositions of the doctrines of the Church, but earnest, affectionate, specific applications of the great truths of the gospel, according to his conceptions of them, to the peculiar circumstances of his youthful auditory, whose feelings as a class, as well as their individual characters, he seemed to scan with an intuitive glance. For the maintenance of the general tone of right feeling among the boys, he trusted much to the influence of his sixth form, composed of about thirty who had risen to the head of the school. It appeared to many a strange anomaly that he not only retained the power of fagging, but considered it absolutely necessary to the preservation of discipline in the lower classes that the highest should have this power, extending even to personal chastisement. Of this part of his system he was most tenacious, and defended it in an article in the *Journal of Education* (IX. p. 280). Its evils have no doubt been exaggerated; but as involving the power of punishment, it seems to us but a kind of *Lynch law*, the necessity for which proves a great deficiency in responsible superintendence. As to the minor privileges of the fagger, such as making his fag toast his bread, run his errands, or perform even humbler offices, which Dr. Arnold justifies on the ground that there are no menial servants at Winchester or Eton to perform these duties, one naturally asks, why in such wealthy establishments as our public schools, where fortunes are rapidly accumulated by the Head Masters, should it be necessary for boys to be cooks and shoeblacks to one another?

It was during his residence at Rugby that Dr. Arnold began to take an active part in the great public measures of the period. He had gone to Oxford well nigh a Jacobin, as he himself confesses, and became a Tory under the influences of the place; but as his mind was left free to follow its own impulses, it settled into an ardent attachment to liberal principles, which led him to connect himself, as far as he was a party-man at all, with the Whigs. But he held his principles, political and religious, after a fashion of his own, and could not therefore be counted upon as a partizan; and he met with the usual fate of those who from principle or want of firmness appear by turns in opposite ranks, to be condemned by both sides. When the question of Catholic Emancipation was agitated in 1828, he published a pamphlet entitled, *The Christian Duty of conceding the Catholic Claims*, in which he made the memorable and never-forgotten declaration, that of all classes of men the

clergy were the worst fitted for taking a comprehensive view of human affairs. The indignation then caused among his Oxford friends was renewed in 1833 by his pamphlet on Church Reform, in which he proposed that the churches of the Establishment should be used by different bodies of Christians. We quote his spirited reply to Dr. Hawkins, who had charged him with writing hastily on this subject, and advised him rather to bestow his care on Thucydides.

"I should be ashamed of myself if I were annoyed by your expressing your total disagreement with its principles or with its conclusions. But I do protest most strongly against your charge of writing 'with haste and without consideration,' of writing 'on subjects which I have not studied and do not understand,' and 'which are not within my proper province.' You cannot possibly know that I wrote in haste, or that I have not studied the question; and I think, however much I might differ from any opinion of yours, I should scarcely venture to say that you had written on what you did not understand. I regret exceedingly the use of this kind of language in Oxford, (for — wrote to me exactly in the same strain,) because it seems to me to indicate a temper, not the best suited either to the state of knowledge or of feeling in other parts of the kingdom. It so happens that the subject of conformity, of communion, of the relations of Church and State, of Church Government, &c., is one which I have studied more than any other which I could name. I have read very largely about it, and thought about it habitually for several years, and I must say, that, sixteen or seventeen years ago, I had read enough of what were called orthodox books upon such matters, to be satisfied of their shallowness and confusion. I do not quarrel with you for coming to a different conclusion, but I do utterly deny that you are entitled to tax me with not being 'just as qualified as yourself to form a conclusion. I do not know that it gives me much pain, when my friends write what I do not like; for so long as I believe them to be honest, I do not think that they will be the worse for it; but assuredly my convictions of the utter falsehood and mischievous tendency of their opinions are quite as strong as theirs can be of mine; though I do not expect to convert them to my own views for many reasons. As to the pamphlet, I am now writing a Postscript for the fourth edition of it, with some quotations in justification of some of my positions. . . . If any respectable man of my own age chooses to attack my principles, I am perfectly ready to meet him, and he shall see at any rate whether I have studied the question or no. I wish that I knew as much about Thucydides, which you think that I do understand."—Vol. I. pp. 343, 344.

This pamphlet engaged him in a correspondence with Mr. William Smith, which we shall notice more particularly where we advert to his sentiments respecting Unitarians. In the great political agitation which preceded, accompanied and followed the passing of the Reform Bill, Dr. Arnold shewed a steady attachment to the Ministry by whom the measure had been introduced, and he had by this time so completely established his reputation as a schoolmaster, that Rugby scarcely suffered at all by his adherence to a party so disliked and dreaded by the Church. Yet his mind was full of very painful apprehensions. He disapproved the principles of many of those who were enlisted under the standard of Reform, believing them to be irreligious, selfish and anarchical. He was a man evidently not very well fitted for co-operation, for he had adopted opinions in which he stood almost alone, and yet regarded them as so certain and important, that any compromise seemed to him an abandonment of duty. Hence his difficulty in joining in the operations of the Society for the Diffusion of Useful Knowledge, when they steadily refused to mix religion with the other topics of their

publications, and hence his final abandonment of his Fellowship in the University of London, when they in like manner negatived his proposition to make an Examination in the New Testament and in Scripture History a necessary preliminary to a Degree in Arts. He considered it to be the duty of every Christian community to declare itself Christian in all its public acts; and, being himself innocent of all intention to pervert such an examination to inquisitorial purposes, overlooked the dangerous facility which it would give to less scrupulous and more zealous men, who might hereafter hold the office.

His fears respecting the destructive tendencies of some of the reformers, among whom the followers of Bentham were the objects of his bitter dislike, dwelt upon his mind, at times with a morbid and passionate exaggeration. Yet they never induced him to forsake the cause of Liberty. He held it to be the true life of the social state, and pronounced Conservatism "to be so thoroughly wrong in principle, that even when the proposed reform was by no means the best possible, it was yet good, as a triumph over Conservatism" (II. 19), which he thought far worse than Toryism. His fears, too, of the dangerous legislative ascendancy of the popular element soon subsided; he acknowledged that he had underrated the power of an aristocracy, which, acting through the relations of private life, must ultimately triumph over a short-lived political excitement. Of the three elements of our constitution, the aristocratic was that which he viewed with the greatest suspicion, and, when it manifested any tendency to oligarchy, hated it with that intense abhorrence, which selfishness and tyranny always excited in him. This feeling has tinged with a very warm colouring many passages in his *Roman History*; and he could even rejoice in seeing Austrian sentinels in Venice, from the reflection that the ancient oligarchy was no more (I. 266). But amidst all the changes of political parties and principles, there was one point in the social condition of England on which his thoughts were ever intently and anxiously fixed, the state of physical, moral and intellectual degradation to which the working classes were reduced, and the danger of a growing alienation on their part from the ruling orders. This had been one of his earliest convictions, as it was one of his latest aspirations to be able to rouse others to a sense of the evil, and engage their co-operation for its removal. See the letters to Mr. James Marshall, Vol. II. pp. 173, 179; to Carlyle, p. 184; and to Dr. Hawkins, p. 178.

"It seems to me that people are not enough aware of the monstrous state of society, absolutely without a parallel in the history of the world,—with a population poor, miserable, and degraded in body and mind, as much as if they were slaves, and yet called freemen, and having a power as such of concerting and combining plans of risings, which makes them ten times more dangerous than slaves. And the hopes entertained by many of the effects to be wrought by new churches and schools, while the social evils of their condition are left uncorrected, appear to me to be utterly wild."—Vol. II. pp. 178, 179.

It was partly to promulgate these opinions that he undertook, in 1831, the editorship of the *Englishman's Register*, which lived only through 13 numbers, and afterwards wrote frequently in the *Sheffield Courant*. And through the influence which his conversation and the lessons which he drew from history had exercised upon the minds of his pupils, we cannot doubt that he has had a large share in producing



that lively interest in the condition of the working classes which is almost becoming a fashion at the present moment among the higher. Among the benefits which his brief life has bestowed upon his country, this will be perhaps the most enduring. His patriotic zeal for the improvement of the people has been strangely allied with the principles of the Puseyites in some of its recent manifestations—a party whom he regarded with the strongest dislike. Indeed, we have understood that, notwithstanding all the pains which he took to impress the minds of his pupils with his own sentiments respecting this party (I. 160), some of them, the most remarkable for talent, moral excellence and religious feeling, were drawn off at Oxford into the Puseyite ranks. Nor was this so strange as it may seem. Arnold had taught them to be earnest, serious, almost enthusiastic, in religion, while he carefully guarded them against exaggerated notions of Church authority and the value of forms and ritual observances not of scriptural appointment. But at Oxford they found no such *via media* as that in which he had accustomed them to walk. The men highest in academical rank and clerical office were comfortably and decorously enjoying the honours and emoluments of their stations, but manifesting as a body none of the philanthropic ardour or spiritual-mindedness which they had loved in their former preceptor. They saw the leaders of the Puseyite party, on the other hand, fervent, self-denying, and, with every outward mark of sincerity, striving to give new life and significance to those forms of devotion which the Churchmen of the old school were content to use as little more than forms. It is hardly necessary to have recourse to the sympathy which the young feel in behalf of the weaker side, or the less honourable motive of exalting the authority of the Church in which they were to become ministers, to explain why so many of Arnold's pupils joined the new school of Oxford divinity. The party which has been named or nicknamed Young England had hardly begun during Arnold's life-time to parade itself before the public. Had he lived to witness its exhibitions, we think his sagacity would have led him to place little faith in lamentations over the distresses of the people proceeding from the upholders of Corn-laws and Game-laws. Nor would he have expected a practical solution of this hardest problem of civilization* by such easy means as writing novels, making speeches at soirees, and playing cricket with the rustics. K.

(To be concluded in the next No.)

GREAT MINDS.

To the might of a few single minds the world owes its advancement. Every lesson of wisdom has been gathered by their study and sacrifice. The temple of Truth has been reared stone by stone through the effort of single arms. There have been but few in each generation who have given a decisive impulse for good to their race, and seldom have they received in life the reward of their labours. They stand at long intervals apart, on the wide field of ages, severed by common throngs, who have afforded them a momentary glory or the honours of martyrdom.—*Christian Examiner*, 4th Series, Vol. I. p. 355 (May, 1844).

* See his letter from Paris in 1841, Vol. II. p. 435.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND.*

MY DEAR

Rome, Oct. 6, 1844.

THE bells are calling the people to early mass, and multitudes of the wearied, the afflicted, the sinful, are now crowding to offer up the aspirations of their devotion to Him who is the Father of all the nations of the earth. It is one of those brilliant mornings when the very atmosphere seems to feel the presence of its God, and when, wafted on its willing breath, every sound is heard with a clearness and a distinctness which awakens all our sensibilities. God, who amidst the bustle and turmoil of the week seemed to have been forgotten, now again reigns upon the earth; and man, from the thoughtlessness of vice, from the feverish pursuits of commerce, from the noise, the gaiety, the distractions of life, has retired within the depths of his soul to reverence the Supreme Ruler of all. How beautiful is the Sabbath morn! How perfect the harmony which exists between it and the human heart! I do not mean the Parliamentary Sabbath, nor that of the gloomy, selfish bigot, who would impose a burden on others which he himself does not carry,—but that periodical repose, that occasional devotion of the best powers of the mind to Him, who at the same time that He asks our willing, our heartfelt homage, does not frown on the innocent and moderate enjoyment of the world. Touching and impressive as are church-bells at all times, I cannot say, however, that they act upon me this morning as they do in one of our sweet English valleys. Here they seem to speak to me in an unknown tongue, to address a race of beings different from myself; and the very same sounds which at Redland or Henbury would throw me into a delicious dream, here have comparatively little power to move me. Such is the influence of association. Who has not felt the difference between a factory and a church bell, let the tones be however alike? I ought not, perhaps, to say that the chime which is ringing in my ears has no voice for me, for by a curious chain of thought it has carried me over the deep blue waters of the Mediterranean, and encircled me with the sweet affections of Home,—has reminded me that I owe you a letter, and in some measure has suggested the topics for it.

In my former letters I have spoken of the objects of Roman Catholic worship, and of some of those ornaments or appendages which strike the eye on entering an Italian church. I have been, as it were, hovering about the services of religion, on which I shall now venture to trouble you with a few remarks. Were I a poet, I should undoubtedly introduce my subject by some observations on the sweet melody of those bells which are calling man to worship; nor do I see why I should refrain from doing so, though writing a simple letter, especially when it is considered that bells form so essential a part of Catholic worship, that we may literally say, No bell, no mass. Scarcely is there a religious ceremony or occasion in which they are not used. At different periods of the day they remind the Catholic of his private duties, and the sign of the cross and the lifted hat and the muttered prayer attest the intelligence which exists between them and the feelings. In addition to the church-bell which tolls at Ave Maria, I have often heard the tinkle of a small hand-bell in Albano, with which a man parades the town every evening, reminding at intervals the by-standers of their mortality, of the possibility of their dying that night, and of the wisdom of consideration. Walk through the city at any time we will, and the chances are that we shall hear the same shrill sound announcing the approach of the Viaticum, or of some holy relic, or of the “Santo Bambino” of S. Maria in Ava Cœli, bidding us kneel in adoration, if Catholics, or lift our hats, if only heretics. Enter, again, a church, and the clear tinkle of the little bell informs the worshiper what portion of the Mass is completed, or that “Il Signore” is then being elevated. At times,

* For previous Letters, see former Series of C. R., Vol. XI.



a deeper and a more solemn knell tells of the departure of some poor frail mortal for that dread bourn whence no traveller returneth. All this is very natural. Bells are a convenient and beautiful method of marking times and of conveying intelligence; but it is the superstitious use of them which strikes us as the peculiar feature in the worship of the Italian Catholic. In the early ages of the Christian Church, they were not used, for obvious reasons, nor indeed were they introduced till after the time of Constantine, when in the tenth and eleventh centuries there was a kind of enthusiasm for them. Some cities made presents of bell-ropes to distinguished churches, believing "that Saints hearing things that were blessed during a storm, would drive away the demons who raised it." The early Christian emperors had the custom of taking into the field a large bell on a car, which was regarded as sacred by the soldiers; and during the wars of the Italian Republics more particularly, this custom was observed. Thus, in 1237, Frederic II. took one from the Milanese and sent it a present to Rome. They were and still are blessed and baptized by a bishop previous to suspension, have a godfather and a godmother assigned to them, receive a name—in fact, to use the words of a neighbour, are Christians such as we are. Two bells are now announcing that the Viaticum has left the nearest church for some sick person, the largest of which is named "St. Costanzo," and the smaller, on account of the greater delicacy of its texture, "Santa Maria." Nor is the superstition attaching to bells a feature in the history of the past merely, for in some districts I have found it as strong as in the palmy days of monasticism. During the raging of a tremendous storm some two years since, I was on the coast, and such was the damage done to the shipping, that a person informed me that if it continued the bells would be rung to scare away the devils who had raised it: and such, in fact, is not an uncommon practice in the country districts of Italy. The process of reasoning by which they arrive at such a conviction is as follows. All evil, physical or moral, is attributed in the first place to demoniacal influence; secondly, demons cannot come within the sound of a church-bell; therefore, immediately that the rope is pulled, a kind of neutral ground is created, the air becomes clear, and the storm is calmed. Assuming the data to be correct, the conclusion is inevitable. To the supernatural power attached to bells we are indebted, again, for a very beautiful feature in rural life in Italy. Few sounds are sweeter, or have been more celebrated in poetry, than that of the tinkling chime which one hears among the mountains of Italy as the mule wends his steady way along the giddy heights of the Appenines. I cannot say that the origin of the use is attended to now, but there is no doubt that bells were at first so used for the purpose of driving away maladies from animals, or, in other words, the evil spirits who were supposed to be the cause of them. Poor beasts! lazily they pursue their weary road, unconscious of the care of their Christian masters,—cheered, however, by the melody they create, and cheering the solitary traveller amidst those wild tracts.

It is time, however, now to enter the church, and, to tell the truth, I shrewdly suspect that *Ss. Costanzo and Maria* will be heartily tired of tolling. The first act of every one, as you will observe, is to "lustrate" himself—a very significant and innocent act, to which there can be no abstract objection: yet more, amongst a people whose attention to the substance can only be secured through the medium of forms, none is better calculated to produce its effect. It is, however, when water thus used is supposed to be made holy by some religious ceremony, and to be impregnated with a supernatural influence, that it becomes more open to remark. Twice a year, at Pentecost and at Easter, water is blessed for the service of the Church. I have seen the ceremony several times, but never with greater pomp than in the oratory of Constantine, which adjoins the Church of *San. Giovanni in Laterano*. It was at the annual baptism of Jews, Turks and Infidels, who, if report says true, are not merely received into the Church of God on this occasion, but find themselves considerable gainers by their piety. However this may be, his Eminence having

thrice breathed over the water, dipped a blessed taper into it, and having thrice made the sign of the Cross over it and poured oil into it, its nature was changed and the Holy Spirit was supposed to have entered it. Thus blessed, it is used in every religious ceremony. It is sprinkled over man at his birth and over his coffin at his death, over any spot which has become unfortunate or unholy by accident or credulity; and in country-places, on the day of the benediction, I have seen each one fill his little bottle with it and carry it home for his domestic supply. Who knows what unforeseen disaster may happen to him in the coming year? Who knows but that, at that moment, some dear friend may be stretched on a bed of sickness, panting for what to him are the waters of life? In health or in sickness, however, it serves for his morning and evening Ave and Pater-noster. Not only are Christian men made partakers of the holy influences of water, but even the brute creation. Thus, on St. Anthony's day, thousands of animals are sprinkled with the holy stream and liberated from the dominion of Satan (from the pug-dog upwards to the racer). The worshiper having then purified himself with holy water, may venture to approach the altar, which is brilliantly illuminated, let us say, for some religious fête. The quantity of wax which is consumed in this country is perfectly astounding, creating, if it does no other good, a considerable trade, and affording uncertain occupation to a host of ragged urchins, who follow every procession and catch the wax as it falls from the blazing taper, in hopes of making a baiocchi. Light seems to be so essentially necessary to the Catholic Church, that candles are continually burning in the crowded street, in the private dwelling, in the house of God: nor must you consider it as common light; it is kindled from holy fire, which is blessed every Easter. The Misaal has an office for the occasion. The candles being all extinguished, the priest re-lights them from new fire, which is maintained till the following year. The most particular directions are given as to the number of candles to be used on every religious occasion—so many when a Curate, so many when a Bishop, so many when the Pope officiates. Thus the Church leaves nothing to the discretion of her ministers, not even the lighting of a taper. Candles form an essential feature in every religious ceremony; whether it be a baptism, a marriage or a death, whether there be a festive or a funeral procession, nothing can ever be transacted without the intervention of light; and I have seen many a funeral procession, at night especially, in which the confraternities to the number of several hundred followed, each bearing a taper. When Gregory XI., says the historian, returned from Avignon, he was met by a procession bearing 8000 torches. The enormous number reminds me of a visit I once paid to a Bishop in the north of Italy, in company with a Portuguese nobleman. The Bishop, whose kind and gentle manner bespoke a truly Christian spirit, most courteously urged me to remain some days with him, informing me that his church in the ensuing week would be illuminated with 6000 candles. I mention the fact merely to shew how largely light—material, common, earthly light—enters into the services of the Church, and what are the means employed to dazzle and subdue the public mind of Italy. It is not, however, the Church alone which is thus highly favoured, for every shop has its candle, every corner of a street its lamp and image; and on the vigil of a Saint it is not uncommon to see a whole district or city lighted up—a beautiful spectacle indeed, as I have witnessed it on the lovely banks of Como. A singular improviso-kind of illumination, however, came under my notice the other evening, as I was returning from a stroll. The bustle of occupation had ceased, crowds were on their knees with uncovered heads, and every window had its light. "Il Signore viene," said a devotee to me; but, even without this explanation, the tinkle of the sacristan's bell would have told me that the "Ostia," or more popularly "Il Signore," or "Gesù Christo," had been carried to some sick person; and hence it was that, according to custom, a light had been placed in every window in honour of the Creator of the ends of the earth, who was being carried on a patena through that district. Candles, too, form



a very large proportion of the offerings, whether votive or otherwise, which are made to the Church. On St. Anthony's day, the sprinkling and benediction is paid for in the majority of cases by a candle; and most amusing figures are the riders of the shaggy Campagna pony, with their long ox pole in one hand and their waxen candle in the other, as they gallop up to the holy shrine. Of their votive uses I have witnessed one in my own person. Having escaped from some considerable danger, a candle was immediately offered up to the Madonna in token of gratitude for my preservation. A friend, too, who had recovered from a dangerous sickness, vowed to light up his pariah church on the occasion of some great fête, and a most brilliant display there was, as I can testify, and most liberal was my friend both of his purse and labour. Alas! what trifles these things appear to us, who without vanity may say that we have in some measure laid aside childish things: but every season of life, in the individual or the nation, every mental condition, has its peculiar development and susceptibilities, and the trifles of one state are the serious things of another. The rattle is all in all to the infant—the reed is the Madonna's sceptre—the candle is a holy thing to the Catholic; and thus, rising higher and higher in the scale of intelligence and education, we shall find that we have all our trifles, from the babe to a Newton. So far, however, as candles are used as emblems, all well and good; light is a very beautiful and striking religious emblem, and likely to be useful and impressive amongst a people whose mental condition requires the aid of forms; but when they are regarded with a superstitious reverence, we cannot speak with the same indulgence. I have already alluded to the fact that once a year holy fire is lighted, with which the holy candles are re-lighted. I have several times witnessed, on Candlemas-day, the striking ceremony of the presentation of candles in St. Peter's, by his Holiness. These candles are preserved by those who receive them as holy and beneficial. Moroni, now in the service of his Holiness, thus writes: "Blessed candles are of avail against evil spirits and tempests. In the habitation of the faithful a blessed candle is useful and necessary, in the agony of death, to drive away demons, wicked thoughts, and to implore Divine aid. Such candles, with the image of God or the Madonna painted on them, are used at sea to implore Divine succour in danger;" and the fact is, in short, that amongst the people they are regarded with great reverence, are preserved many years, and are used on many an extraordinary and trying occasion. The use of incense is another feature in the services of the Catholic Church: and it is not uncommonly used in private also, to avert any anticipated disaster. I was staying at an inn some time since, when the hostess stumbled with her child; great was the distress of the poor woman, conceiving, as she did, that it was a "mal' augurio;" whereupon she immediately burnt some incense and perfumed the whole house. This, indeed, is not an uncommon practice, and holy water is and may be used for a similar purpose. With respect to the oil, too, which enters so largely into the services of the Catholic Church, this also is the subject of a particular benediction. I first saw the ceremony at Nice; and most inexplicable appeared to me, who remained at a distance, the dumb-show of the bishop and his clergy, who, walking past two vases of oil, breathed over them thrice severally, thinking thereby to infuse the Holy Spirit into them: not, however, was the show so dumb but that I could hear the voice of the bishop, taken up by the rest of the clergy, chanting, as he passed one and the other vase, "Ave sanctum Deum," "Ave sanctum Chresima." Previous to this, however, I may mention that, according to the belief of the peasantry in the oil districts, the fruit receives some species of sanctification. On the vigil of the fête of the Madonna, which is the 15th of August, it is asserted, and soundly believed, that the fruit of the olive, which till then is void of oil, is impregnated with it by the Madonna; and not all the reasoning nor all the proofs in the world would avail to overcome the prejudice—and *cui bono* to attempt to overcome it? Sanctified by the priest, the oil is used in most religious ceremonies; it anoints man at his birth and his death;

it is used as a remedy for many diseases; and many are the fêtes where I have seen it sold in little bottles to cure, perhaps, a sore throat or some other malady. Of the crossings, the genuflections and the kissings, it is unnecessary to say any thing more than that they are regulated by the most precise directions. The priest kisses the different parts of his dress, the altar and its ornaments, and his missal; again he kisses his brethren, and they kiss one another. The Pope himself is peculiarly the subject of these favours; and, as if all parts of his body were not equally holy, some orders, as Cardinals, are permitted to kiss the ring on his finger, others to kiss his knee, and others again, as the laity, to kiss the cross embroidered on his slipper. Besides the services of the Church, kissing is practised towards the clergy by the laity: thus, if a confessor enters a house or meets with one of his flock in the street, they reverently kiss his hand—a custom, however, which I have been given to understand has been prohibited, or is becoming obsolete, in the case of young girls.

We now may venture to approach the officiating priest, who in full canonicals is performing the holy sacrifice of the mass, a service typical, as you know, of a sacrifice, and the sacrifice of Jesus Christ, the last moments of whose life are intended to be represented to the believer's eyes. With the wine is mingled water, typical of the blood and water which gushed from the side of Jesus on the cross, and both it and the wafer are supposed to be changed into the very body and blood of Christ by means of a religious ceremony. At pontifical masses, the wine and the wafer have "tasters"—an ancient practice, doubtless, to assure his Holiness against poison; so that the Vicegerent of God upon earth has not at all times felt himself secure from a Judas. The wine his Holiness drinks through a tube, typical of the reed which was offered to Christ on the cross. Of the wafer, of course many wonderful things are told, and a solemn fête is observed in remembrance of a miracle said to have been wrought at Orvieto on the occasion of an officiating priest having doubts of the real presence, when blood was observed to gush from the wafer. The miracle forms the subject of one of the divine paintings which adorn St. Peter's. The sanctity in which it is held is equal to that with which a Protestant regards the Omnipresent, Omnipotent God. It is worshiped and bowed to by every one who passes it; it is no longer a material substance; it is "*Il Signore*," "*Gesù*." "*Iddio*" is on the altar—"Iddio" passes through the street—"Iddio" is eaten by the communicant, and no one has any farther appetite that day, as a person informed me the other day—an assertion I must be allowed to doubt, at least as far as many a right-rubicund priest and monk is concerned. In administering the wafer, a vessel is held under the chin of the communicant; should it, however, by any accident, fall, particular directions are given for scraping the ground, collecting the particles, burning them and depositing them in the Sacramentum. Delicacy forbids me from alluding to other accidents which may occur, and the directions given appearing indeed ridiculous enough to us, but following as legitimate consequences from faith in the Divine Presence. It is unnecessary to say any thing more of the respect which is paid to the wafer, not merely in but out of the Church: at its presence every sound is hushed; the more devout will leave their carriage even, and kneel with the humble pedestrian; whilst the tradesman, who is cheating you behind the counter, will stop as if paralyzed by the sound of the little bell, "*inginocchiarlo*," mutter his *ave*, cross himself thrice, and then resume his fraud with fresh ardour. In all this, however, there is perfect consistency; the principles of the Catholic demand it, and his conduct so far merits praise; but where is the consistency of the clergyman of the Anglican Church, as I have known an instance, who, denying the Divine Presence, religiously collects the relics of the Paschal bread, that they may not be devoted to common purposes, and who in case of accident cleanses the ground with the utmost care, as if there really did reside something supernatural in the elements? Of the efficacy of a mass, the true believer has the most profound belief. It is applicable to any bodily malady: thus I have had an application for charity to pay for a mass by



a person who was afflicted with sore eyes. Legacies are commonly left by a dying person to pay for masses for the liberation of his soul from purgatory. What number of masses may be necessary for the purpose is undecided, but doubtless the priests think many. There is one remarkable altar, however, in Santa Croce, in Rome, where a Pope Gregory commands that every mass said there shall deliver a soul from purgatory. Commands so stringent may be good for the laity, but certainly cannot be popular amongst the clergy! That such masses sometimes entail not a little inconvenience on the descendants of the testator, may be reasonably expected; and I lately met with rather a hard case in point. Some twenty years ago died the grandfather of the man to whom I allude, leaving him a small "territorio," (an acre of ground is a territorio here, and a cottage a "palazzo,") saddled with the payment of a mass every year for the repose of the soul of his devout ancestor. The masses were said, but not paid for, the answer to every application probably being, that there were no effects. Reduced, however, to poverty, the poor fellow was obliged lately to sell his "territorio;" but what dismay, what a blight to his hopes of future comfort, to have an account put into his hand for masses said for the soul of his pious grandfather, which swallowed up a considerable proportion of what he had realized! Some said that the man irreverently wished that he had never had a grandfather. I cannot, however, persuade myself to believe this of so good a Catholic; rather let it be said that his filial affection rejoiced in the assurance of the priests that his devout grandpapa had received considerable benefit from the masses.—But it is time to finish this subject; and therefore, with the priest, I will exclaim, "*Ite missa est,*" and give you my benediction as fervently and as honestly as any priest could give it. Here, too, I should now commence my parallel between the ceremonies of Christian and Pagan Rome; but time forbids it, as well as paper; therefore expect another letter from me shortly. I have recounted to you many trifles, many absurdities, which there are not a few in England who would willingly regard as illustrative of the permanent genius of the Roman Catholic religion. For myself, I rather regard them as indicating the mental condition of the people, at the same time that no one can be more alive than I am to the absurdities and superstitions which are mixed up with the faith of the Italian. The Roman Catholic religion has exhibited itself, and is still exhibiting itself, under a variety of forms. What it was in the age of Clement VII. or Paul III., it has ceased to be; and what it is in Italy, it is not in France or in England, where the Catholic priest, or gentleman, or nobleman, may vie with any one in refinement or intelligence, and far surpasses many a pseudo-lover of liberty of conscience in true political and religious liberality. Like Protestantism, Catholicism has its various aspects, according to the intensity of light it enjoys; and not greater, I believe, is the difference between the faith of the Italian peasant and that of enlightened English Catholics, than that which exists between the faith of those firebrands who blaze at Exeter Hall with fire not sent from heaven, and that of many an enlightened, philosophic Christian who adorns the ranks both of Churchmen and Dissenters. The sum of the whole matter is this—that principles admit of infinite development and of a vast variety of modifications; and the Catholicism of a people in a low state of mental culture must be held no more responsible for their superstitions and absurdities, than the glorious principles of Protestantism for the inconsistencies of those who assume its name but have not its spirit.

THE VESTIGES OF THE NATURAL HISTORY OF CREATION.*

THIS book has excited a good deal of attention, and is likely to exert a considerable influence upon a certain class of minds. The author of it is evidently a sensible man, though he gives himself credit for a much greater degree of originality and depth of thought than he is capable of attaining to. It would be easy to point out the sources of speculations which he advances with an air of discovery. His style is clear, and he preserves a somewhat remarkable calmness, considering how directly opposed many of his conclusions are to generally-received opinions. It is impossible to read what he has written without becoming interested in the subjects he discusses. His most pleasing, and perhaps his highest, characteristic is the good taste which prevents him from giving unnecessary offence. Though not by any means free from the dogmatism of the school to which he belongs, his production approaches much nearer than those of that school commonly do, to the modesty of a philosophical investigation.

It is the great object of the book to illustrate and defend the position, that creation is not produced by the immediate operation of the Almighty, but by a gradual development of natural law. It contends, that organization naturally results from unorganized matter; that the higher classes of animals spring from the lower; and that the mental and moral constitution of man is but a farther stage of physical progress. The following passage expresses the author's views on this main topic of his essay:

"The idea which I form of the progress of organic life upon the globe,—and the hypothesis is applicable to all similar theatres of vital being,—is, *that the simplest and most primitive type, under a law to which that of like-production is subordinate, gave birth to the type next above it, that this again produced the next higher, and so on to the very highest, the stages of advance being in all cases very small—namely, from one species only to another; so that the phenomenon has always been of a simple and modest character.*"—P. 222.

In support of this theory, a large number of facts and statements are adduced, tending to shew that a progressive advance has been distinctive of both animate and inanimate nature—a defence of the doctrine of spontaneous generation is resolutely attempted—and the material character of all mental observations is confidently affirmed and applied by the aid of phrenology. There is no one fact, worthy of the slightest consideration, brought forward, which *directly* bears upon the conclusion to be established; nor does it seem that the author himself places much reliance upon the few pretended facts which he sets in that relation. He endeavours rather to exhibit *the possible harmony* between his conclusion and the array of facts which he produces. Giving to his argument its fullest force, it could not accomplish more than this; and there are serious defects in his manner of conducting that argument, which destroy its force, even for this inapplicable purpose. There is a most evident management running through the whole statement of the case. The arrangement is often essentially different from that which a mere description of the known truth would suggest. The conclusion aimed at continually presides over the disposition of the materials employed, and what would make against that conclusion

* 8vo. Pp. 390. London: John Churchill.



is without scruple omitted. There is an almost childish weakness frequently displayed in stating as facts things which are altogether unworthy of that character, and catching at false and fanciful analogies. There is a most unphilosophical mixture of supposition with fact throughout the whole discussion. Hypotheses of all grades of probability are treated as ascertained phenomena, and placed side by side with matters of sensible observation,—the two being reasoned upon as though they belonged to the same category. Such faults as have been just enumerated prevail so extensively, as to take from the book almost all value as a scientific inquiry.

As might be expected, a very strenuous effort is made to press the discoveries of Geology into the service of this theory of the Creation. This effort is especially worthy of notice, because there is one view of geological facts which is quite irreconcilable with such a theory, and the manner in which our author deals with it will form some test of his fairness. It is thus stated by Lord Brougham in his "View of the Researches on Fossil Osteology:"

"If at an uncertain period before the present condition of the earth and of its inhabitants, there were neither men nor the present race of creatures, wild and domestic, which people the globe, then it follows that between that period, whosoever it was, and the earliest to which the history of the world reaches back, an interposition of power took place to create those animals, and man among the rest. The atheistical argument, that the present state of things may have lasted for ever, is, therefore, now at an end. It can no longer be affirmed that all the living tribes have gone on from eternity continuing their species; and that while one generation of these passed away, and another came up in endless and uninterrupted succession, the earth abided for ever. An interruption and a beginning of that succession has been proved. The earth has been shewn not to have for ever abode in its present state; and its inhabitants are demonstrated, by the incontrovertible evidence of facts, to have at one time had no existence. Scepticism, therefore, can now only be allowed as to the time and manner of the creative interposition; and on these the facts shed no light whatever. But that an act of creation was performed at one precise time, is demonstrated as clearly as any proposition in natural philosophy, and demonstrated by the same evidence, the induction of facts, upon which all the other branches of natural philosophy rest."

Let us now see how our author treats the indubitable fact of the destruction of animal life, upon which this conclusive reasoning is built. Such a fact presents an insuperable difficulty in the way of his theory of successive development. He therefore thus dismisses it:

"The idea of such a wide-spread, and possibly universal, submersion, unavoidably suggests some considerations as to the effect which it might have upon terrestrial animal life. It seems likely that this would be, on such an occasion, extensively, if not universally, destroyed. Nor does the idea of its universal destruction seem the less plausible when we remark, that none of the species of land animals heretofore discovered can be detected at a subsequent period. The whole seem to have been now changed. Some geologists appear much inclined to think that there was at this time a new development of terrestrial animal life upon the globe, and M. Agassiz, whose opinion on such a subject must always be worthy of attention, speaks all but decidedly for such a conclusion. It must, however, be owned, that proofs for it are still scanty, beyond the bare fact of a submersion which appears to have had a very wide range. I must, therefore, be content to leave this point, as far as geological evidence is concerned, for future affirmation."—P. 142.

A more striking example of prejudice, refusing to yield to evidence, making the faintest allusion possible to facts which, though it would not deny, it had occasion to dread, and shutting its eyes to most obvious conclusions which it did not like to admit, could not well be afforded.

The points which this book presents for discussion are so numerous and important, that it is very difficult to make a selection suitable to the limits of an article like the present. The temptation to expose the utter absurdity of such dicta as the following is barely resistible :

"The distinction usually taken between physical and moral is annulled, as only an error in terms." (P. 332.) "Electricity is almost as metaphysical as ever mind was supposed to be." (P. 334.) Phrenology is "the only system of mind founded upon nature, or which even pretends to or admits of that necessary basis." (P. 341.) "The liability to flit from under the control of one feeling to the control of another, constitutes what is recognized as free-will in man, being nothing more than a vicissitude in the supremacy of the faculties over each other." (P. 349.) "Conception and imagination appear to be only intensities, so to speak, of the state of brain in which memory is produced." (P. 343.) "The individual, as far as the present sphere of being is concerned, is to the author of nature a consideration of inferior moment. Every where we see the arrangements for the species perfect; the individual is left, as it were, to take his chance amidst the *mêlée* of the various laws affecting him." (P. 377.)

These precious specimens of intellectual and moral science must, with many others, be reluctantly passed by, as well as certain languid attempts to give a possible Christian character to the speculations in which our author indulges. Those attempts are the most objectionable, because the least honest parts of his book; and when he tells us, in a case like this, in which the theory contended for is directly opposed to the testimony of revelation, that we may "give, as is meet, a respectful reception to what is revealed through the medium of nature, at the same time that we fully reserve our reverence for all we have been accustomed to hold sacred," (p. 390,) we are reminded of that insidious sentence in Hume's Essay on Miracles—"Our most holy religion is founded on *faith*, not on reason; and it is a sure method of exposing it to put it to such a trial as it is by no means fitted to endure."

There is one portion of the reasoning of this book more essential to its conclusions than any other. It is that which relates to the nature of the Divine Being. Our acceptance or rejection of the whole theory will depend upon the views we may entertain on that subject. If our conceptions of the Deity lead us to conclude that acts of creation are most rationally resolvable into his immediate operation, we shall, of course, so resolve every thing of that kind which is here advanced. Such things as the order, progression, and mutual dependence prevailing throughout nature, present no obstacles to our application of the idea of a direct exertion of Almighty power. Even spontaneous generation, if it could be proved, would be easily explicable in consistency with such exertion. It develops a strange unacquaintance with the nature of his subject, that our author should have supposed himself to be establishing his theory by an accumulation of facts and statements which are, at least, equally reconcilable with the theory he opposes. He does, however, occasionally touch upon those sentiments concerning the Divine Being



which constitute the real, and indeed the only, basis of his theory. The following passage expresses his notions on this subject :

"It is the narrowest of all views of the Deity, and characteristic of a humble class of intellects, to suppose him acting constantly in particular ways for particular occasions. It, for one thing, greatly detracts from his foresight, the most undeniable of all the attributes of Omnipotence. It lowers him towards the level of our own humble intellects. Much more worthy of him, it surely is, to suppose that all things have been commissioned by him from the first, though neither is he absent from a particle of the current of natural affairs, in one sense, seeing that the whole system is continually supported by his providence. Even in human affairs, if I may be allowed to adopt a familiar illustration, there is a constant progress from specific action for particular occasions, to arrangements which, once established, shall continue to answer for a great multitude of occasions. Such plans the enlightened readily form for themselves, and conceive as being adopted by all who have to attend to a multitude of affairs, while the ignorant suppose every act of the greatest public functionary to be the result of some special consideration and care on his part alone. Are we to suppose the Deity adopting plans which harmonize only with the modes of procedure of the less enlightened of our race? Those who would object to the hypothesis of a creation by the intervention of law, do not perhaps consider how powerful an argument in favour of the existence of God is lost by rejecting this doctrine. When all is seen to be the result of law, the idea of an Almighty Author becomes irresistible, for the creation of a law for an endless series of phenomena,—an act of intelligence above all else that we can conceive,—could have no other imaginable source, and tells, moreover, as powerfully for a sustaining as for an originating power."—P. 156.

I. The first question which strikes us in reading this passage is, what can be meant by "*law*," and "*the intervention of law*"? Law, as it is applied to the proceedings of nature, can *truly* signify nothing more than the order in which the operations of the Divine Being are performed. It is a word which we employ for no other purpose than that of conveying our idea of the regularity with which those operations are conducted. But here it is taken in quite a different sense,—as something which is separate from the Deity himself,—some positive and tangible existence which he employs as the medium of his operations. For such an existence there is not the slightest proof or necessity; and it involves a limitation of the absolute power of the Almighty. It is a mere fiction of the brain; and to assume it as a reality, is as unphilosophical as it is degrading to the Deity. The dangerous consequences of such an assumption may be observed in the following sentences, in which the distinction between Law and God is more plainly asserted, in order to account for what our author regards as imperfections in the creation :

"The idea of a separate exertion for each organic form must appear totally inadmissible. The single fact of abortive or rudimentary organs condemns it; for these, on such a supposition, could be regarded in no other light than as blemishes or blunders,—the thing of all others most irreconcilable with that idea of Almighty perfection, which a general view of nature so irresistibly conveys. On the other hand, when the organic creation is admitted to have been effected by a general law, we see nothing in these abortive parts, but harmless peculiarities of development, and interesting evidences of the manner in which the Divine Author has been pleased to work."—P. 197.

It is scarcely necessary to say, that nothing at all can be really gained by thus placing Law between God and Nature. If the phenomena cannot

be reconciled to our views of Divine perfection without that expedient, they cannot be reconciled with it. But the passage is quoted to shew, that this theory of law *does* involve, in our author's own mind, that limitation of Almighty power which has just been attributed to it.

II. The charge of *narrowness of view* lies not against that conception of the Deity which resolves acts of creation into his immediate working, but against the theory which is here developed as the more enlightened and elevated one. If, indeed, it were necessary to suppose that "creative intelligence was constantly moving from one sphere to another, to form and plant the various species which may be required in each situation at particular times," (p. 161,) the idea of direct creation on the part of God must be abandoned. But such a notion as this is derived from a material view of the Deity which we altogether reject. To the limited capacity of man it is something gained, that he can employ instrumentalities for the purpose of effecting the objects he contemplates, instead of endeavouring to accomplish them by his personal agency alone. He thus shortens his labour, and enlarges the sphere of his influence. But omnipotence, by its very nature, places its subject above all such instrumentalities. It is the sublime attribute of an Almighty intelligence, that whatever he desires to do is done by his simple fiat. To regard him as working all things by the immediate counsel of his will, is to form a conception of his majesty, which differs from the rule we apply to ourselves only because it is more elevated and extended than any human analogies can reach. If we could form no other idea of power than that conveyed by material agency, such anthropomorphic views of the Author of Nature as this book deals in, might satisfy our thought; but while we acknowledge the existence of an infinite spiritual force as the great property of the Creator, we naturally estimate the comparative excellence of conceptions of the Deity as they embrace the most pure and perfect exhibition of such force. It will be observed that in the extract given above, there is an acknowledgment of the doctrine of Divine Providence. Such an acknowledgment is fatal to the whole theory in connexion with which it is made. If there were any strength in the argument against the immediate operation of God in creation, it would equally tell against his exercise of providential supervision; and if such a supervision is believed to be exercised by him, all that is required on his part, for the purpose of an immediate creation, is conceded.

III. If we seriously ask ourselves what is meant by *creation*, the answer we shall obtain will of itself be quite sufficient to explode the theory of Divine operation now under review. Throughout this book, creation is constantly confounded with mere change of form. It is, or ought to be, one of its objects to prove, that the origination of new beings proceeds from the same principles which govern the ordinary alterations occurring in organized and inorganic matter. But this, instead of being proved, is quietly assumed; and wherever a change of form can be produced, it is treated as though it were of the same nature as creation; and wherever a positive creation is the subject of remark, it is treated as though it involved no more than such change. The preservation of the plain distinction between these two things will destroy the force of most of the reasoning employed. If the bringing into existence of a being which did not previously exist, does not of

itself, by its very nature, indicate the operation of divine power,—power which is peculiar to the Deity,—nothing can afford such an indication. The reasoning which denies to it this application, if consistently carried out, will amount to a denial of the personal existence of the Deity altogether. The same grounds on which his interference in acts of creation is controverted, will equally support the theory that nature has arisen without the agency of God at all. The theist, if deprived of the argument from creation, will be unable successfully to defend his position; and the argument from creation is of no value, unless it can be brought to bear upon the immediate exertion of infinite power by the Creator. If creation does not prove divine agency by the necessity for Almighty interference which it involves, that agency may be absolutely rejected. The condition of matter which could produce such a phenomenon, implies the possession by the matter of a power which, if it does not belong exclusively to the Deity, nothing can. God is effectually superseded; and the theory which thus takes away one of the main supports of our faith in his being, cannot, by the smooth professions which it makes, be allowed to shake off the imputation of the Atheism to which it most certainly leads.

G.

FRUITS OF A RELIGION OF FORMS.

WHEN we see the hand, red with the blood of the wretched native, raised to invoke the blessing of Heaven on the cause which it maintains, we experience something like a sensation of disgust at the act, and a doubt of its sincerity. But this is unjust. We should throw ourselves back (it cannot be too often repeated) into the age—the age of the Crusades. For every Spanish cavalier, however sordid and selfish might be his private motives, felt himself to be the soldier of the Cross. Many of them would have died in defence of it. Whoever has read the correspondence of Cortes, or, still more, has attended to the circumstances of his career, will hardly doubt that he would have been among the first to lay down his life for the Faith. He more than once perilled life and fortune, and the success of his whole enterprize, by the premature and most impolitic manner in which he would have forced conversion on the natives. To the more rational spirit of the present day, enlightened by a purer Christianity, it may seem difficult to reconcile gross deviations from morals with such devotion to the cause of religion. But the religion taught in that day was one of form and elaborate ceremony. In the punctilious attention to discipline, the spirit of Christianity was permitted to evaporate. The mind, occupied with forms, thinks little of substance. In a worship that is addressed too exclusively to the senses, it is often the case that morality becomes divorced from religion, and the measure of righteousness is determined by the creed rather than by the conduct.—*Prescott's History of the Conquest of Mexico*, Vol. III. p. 362.

LETTERS FROM THE LATE ROBERT SOUTHEY, ESQ., TO MRS.
MARY HAYS.*

DEAR MADAM,—My letter would be a valuable one, if the ability of suggesting any fit subject for your talents were equal to the good-will with which it is attempted.

Novels are generally interesting in proportion as they excite our attention by what is new. I think the manners and customs of other countries and other times afford mines of such novelty, as yet unransacked. The materials are easily acquired from our numerous books of travels. It will be far more difficult to keep up the metaphysical costume. If I did not believe you were capable of overcoming this difficulty, I should not offer the suggestion. Some materials for thinking may be afforded by thus contrasting the opinions and institutions of different countries, and enforcing what is true every where.

The French *Atala* owed all its celebrity to its scenery and manners; it had the effect of the serious pantomimes at our theatres. *Oscar* and *Malvina*, or the *Death of Captain Cook*, and all its scenery, and ten-fold as much painted with ten-thousand-fold more genius, is to be found in *Bartram's Travels*. *St. Pierre's Tales* have this advantage in a high degree. I do not know a single English novel that possesses it. Many plans have at various times occurred to me, but the seed never remained long enough to germinate. I remember one which would almost be the antithesis to *Atala*. A Portuguese, on her way from India to the mother country to become a nun, wrecked on the coast of Africa, and falling into the power of the Caffres—the best savages of whom we have yet heard—to convert her and her father confessor till he marries her to a negro, might form the groundwork of a story. If you like to dwell upon the darker side of the picture, the scene of a gloomier action may be laid among the fiercer American tribes, or in Hindostan. *Manco Capac*, the civilizer of Peru, has always appeared to me an excellent hero for a philosophical romance, but I have felt the full difficulty of forming any solution, short of miracle, for his appearing where he did and improving savages by so wonderful a conquest of intellect over ignorance. Should you think of building any story upon foreign ground, I can perhaps save you some trouble by referring you to the readiest source of information.

Whenever I have thought of writing a novel among my own ways and means, to develop some single character has been the main object of the plan; such, for instance, as a man who accustoms himself to look at every thing in a ridiculous point of view, till by laughing at every thing, he laughs away every good principle. A great mind ruined by a little failing would well deserve to be delineated—by indecision, or procrastination, or by that excess of good-humour which submits to weaker intellect rather than inflict pain. I have dwelt with more pleasure upon the ideal character of a man renouncing fair prospects for principle, throwing himself upon the world with the belief that while he can obtain food, raiment and shelter, it is beneath him to be unhappy, and being happy in consequence of that belief.

The narrative of *Madame Godin* has been translated, and is so very short, that I once transcribed it. I should be sorry to see you employed in translation; nor is it easy to point out any work of merit which has not already been made English. I remember a wild *Ariosto*-like romance by *Cazotte*, called *Ollivier*. *Gibbon's* recommendation induced me to read it. One volume would comprise it, and perhaps the author's name might give it a saleable notoriety. There is a romance of far higher merit by the *Abbé Terrasson*, of which there is a translation by a *Mr. Lediard*, some fifty years old, not enough known nor common enough to prevent the success of another. *Sethos* is the book I mean. It has as much learning as the *Anacharsis*, though unfortunately the author

* See C. R. (8vo) Vol. XI. pp. 813, 941.

has given no references, and therefore gains no credit. The character of the hero is very finely conceived—a philosopher who voluntarily resigns a kingdom and a mistress. If you could find a bookseller who would set out this book with good maps and prints, for which Denon's book would supply noble scenery, I am certain it could not fail to answer. It would fill two octavo volumes.

There is a good History of Charlemagne, in four duodecimos, by Gaillard; a History of the Arabs, of the same length, by the Abbé Marigny; but this last, I think, has been Englished. Booksellers are the people to judge of the saleableness of such works. Their merit is another thing. Travels are more saleable. Sir John Chardin is the best traveller that ever went eastward, and only one volume was ever translated. This would be expensive on account of re-engraving many prints; but books sell the better for prints. Something might be added to his accounts from later travellers. There exists no translation of Niebuhr's Travels, except a miserable mutilation by that wretched Scotchman, Heron. These writers are both of great and established merit. The former I should prefer, were I a bookseller, and should be sanguine in my expectations of success. I think it extends to six small volumes: about half was published in our language, in one folio. Three quartos might comprise it. But your powers of language ought not to be wasted upon translation.

In whatever plan you may adopt, if there be any way in which I can be of the smallest service, I shall be very glad to prove that the proffer is not a mere form of courtesy. Should you like my first suggestion, I have a trick of dreaming stories, and could send you some rude outlines, which you might work upon at your own pleasure, and fill up or use as painters use their daubs.

In the course of next month I expect to visit London, and will then look for Ollivier, (which is somewhere among my poor scattered books,) that you may cast your eye over it. Meantime, if you can make me in any way useful, command me freely. The points on which we differ are fewer than those on which we agree, and our hopes of mankind are the same.

Yours truly and respectfully,
ROBERT SOUTHEY.

Kingsdown, Bristol, May 23, 1803.

My dear Madam,—You attribute more weight among the booksellers to my recommendation than it possesses. It might be of some avail if they referred a manuscript to me, but it is of none in introducing a work to them, for this reason, that they regard *subject* as the main thing, and consider themselves as the best judges of that, which probably they are. If the subject be likely to succeed among other winter fashions, then they think about the execution, and refer it to some professor of criticism, which, in contradistinction to cobbling, may be called the ungentle craft.

The history of our manners from the accession of the Stuarts, is, I fear, only to be collected from scattered authorities. Just at that point you will find a very interesting document at the end of Stowe's Chronicle, containing all his recollections of the changes which had taken place. A continuation of Warton's History of Poetry is announced, which will probably give you all the light you want respecting the literature. But for morals, fashions and domestic habits, till the days of Addison, there are, I believe, no better documents to be found than what can be picked out of the dunghill of our comic writers. For this reason, the latter part of your work will be the most laborious.

Messrs. Longman are about to send off a parcel to me, in which your papers may be enclosed.

Yours very truly and respectfully,
ROBERT SOUTHEY.

Keswick, Cumberland, March 7, 1807.

UNITARIANISM IN GERMANY.*

THE course which the cause of religious reformation has taken in Germany, varies considerably from that which it has pursued in this country and in the United States. Here, the differences of opinion which a regard to scripture and to the dictates of the human mind have within the last century developed, have led to secessions not only from the Episcopal Church, but also from various bodies of Dissenters, and so to the formation of separate societies and institutions which pursue their work apart from the Trinitarian communions. In Germany, however, there has been little or no withdrawing from the several State Churches, but the progress of religious change has gone quietly but effectually on in connexion with, and even under the support of, the ancient ecclesiastical institutions. One consequence of this process is, that the great doctrinal changes which have been going forward have been either unknown or misunderstood by foreigners. Outwardly, the German Church has appeared to be Trinitarian; inwardly, the most distinguished of its theologians, and the more cultivated of its laity, have renounced the Trinity. Judging it by outward appearances, some Englishmen have considered that it was firm in its adherence to the old formularies of faith. Others, a little less acquainted with facts than these, looking at the Church internally, have declared that it had broken away from the Christian moorings altogether, and was floating wildly on the troubled sea of scepticism.

It is always dangerous to speak of large bodies of men and great religious movements in general and indiscriminate terms. In the case before us, serious mistakes have been made by this rash and hasty manner of judging. There is, indeed, truth in the opinions of which we have spoken. The German Church outwardly professes the doctrine of the Trinity, yet in many parts more in form than in substance, having full liberty of inquiry and full liberty of speech. Many Germans, both divines and laymen, hold as well as profess the doctrine of the Trinity, yet those who believe it in the established, the traditional, the ecclesiastical—that is, the only proper sense, are neither very numerous nor very eminent. It is equally certain that many, both in and out of the Church, have in Germany so far rejected the miraculous character of the gospel as to place themselves outside of the pale of the Christian communion, as that communion is understood by the writer; yet even in this case it must be added that, speaking generally, these persons have not given up the Christian name, and would consider themselves aggrieved were that name to be denied them.

But, setting aside these extreme cases, we feel ourselves justified in saying, that among the more sober-minded members of the German Church, whether theologians or not, there is a general disbelief of Trinitarian doctrines, in conjunction with such a reception of Christianity as prevails in the Unitarian Church of this country and of the United States. The detailed evidence on which this opinion rests, may at no distant time be laid before the public in a work designed to present the actual state of Antitrinitarian Christianity as it exists in

* There is One only God (*Es ist Nur ein einziger Gott, &c.*); or, the Doctrine of the Augsburg Confession brought to the Bar of the Bible and of History. By Dr. H. A. Bergmann. Leipsic. 1843.

different parts of the world.* Meanwhile we will mention one or two illustrative facts.

The Rev. Hugh James Rose having paid a visit to Germany, came back and reported, in a work ("The State of the Protestant Religion," &c.) which he published on his return, that all was naught in that unhappy land, so far as religion was concerned, seeing that a monster, bearing the (to the English public) new name of Rationalism, had gone far to lay waste its churches, and was daily multiplying its ravages. The work being translated into German, was answered by the celebrated Bretschneider (*Apologie der Neueren Theologie*, Halle, 1826). A more complete exposure of an alarmist was, perhaps, never made. The poor Englishman is piteously crushed in the hand of this gaunt German Polyphemus. In the midst of the essay, Dr. Bretschneider gives a brief account of the actual state of religious opinion, which we shall translate.

"Even a superficial knowledge of the history of theology since the middle of the last century discloses a four-fold direction which inquiries respecting Christianity have taken. First, there are those with whom all revelation is nothing but superstition, Jesus a well-meaning enthusiast or a deceiver, and Christianity a mass of errors. These persons, in consequence, thought they did good service when they undermined the respect in which Christianity was held, and exhibited it in its nakedness. These were the followers of the English and French freethinkers, of whom, however, there were but few in Germany, and among them no theologian. Wunsch and Paalzow belong to this class.

"A second party is that of those who endeavoured to promote natural religion at the cost of Christianity; who, indeed, received an historical Christ, but recognized no divine operation of any kind in Christianity, and accordingly thought themselves able to set forth the life of Jesus and the rise of Christianity in a purely natural manner. They, in consequence, made the life of Christ into a romance, and himself into a member of a secret society; and handled the sacred books as merely human compositions which they had by chance received, and which contained no word of God. Among these persons is placed Bahrdt, who was indeed at first a theologian, but was soon removed from his office; the layman Reimarus (author of the *Wolfenbüttele Fragments*); and Venturini (*History of the Great Prophet of Nazareth*).

"A third, very different, class is formed by those whom we commonly call Rationalists. They recognize in Christianity, an institution divine, beneficent and conducive to the salvation of the world; in Jesus, a messenger of Divine Providence; and believe that there is found in the Holy Scriptures a true and eternal word of God which a regard to human welfare binds them to accept and spread abroad. They deny only such an operation of the Deity therein as passes the bounds of nature and is full of wonders; place the object of Christianity in this, namely, to introduce, sanction and diffuse in the world the religion to which human intelligence may attain, and therefore distinguish between the essential and the unessential in Christianity, the local and temporal, from what is of general application. We may here call to mind what Wegscheider has written on Christianity and Revelation in his '*Institutiones Theologicæ*' (of which an eighth edition has recently been published). "To this class belong, among philosophers, Steinbart, Kant, Krug; of theologians, Teller, Löffler, Thiess, Henke, De Wette, Paulus, Wegscheider, Röhr.

"Lastly, there is a fourth class, who hold the Bible and Christianity as a divine revelation in a higher sense than the Rationalists, in that they make a distinction between Providence in general and the divine influence as displayed in

* The writer will be thankful to receive assistance in this undertaking. Communications may be sent through the Editor of this Magazine, addressed B.

the Christian revelation; carefully also mark the periods of this divine instruction; ground the divine in Christianity more on its internal evidence than on miracles; especially and with care distinguish between the belief of the Church and the teachings of Holy Writ; aim to reform the former by reference to the dictates of the latter, and acknowledge between reason and revelation these relations,—reason examines revelation; revelation contains nothing contradictory to reason, though it may contain many things which transcend reason. This is the position formerly held by Döderlein, Morus, Reinhard, and still maintained by Ammon, Schott, Niemeyer, Bretschneider and others.”—Pp. 45—48.

This last position, we take it, is in no particular essentially different from that which is held by our own Unitarian church. Had we time, we could shew from his recent publications that the learned writer of the above instructive passage has not departed from the views of Christ and Christianity which he there states himself to entertain. But in order to remove any doubt whether this very learned and highly accomplished man is an Antitrinitarian, we refer to another part of his answer. Having shewn, in reply to Rose, how the doctrinal articles of their church left the German divines at liberty to pursue their inquiries into the import of Christianity, since these articles do not offer themselves as authoritative and compulsory forms of faith, but as historical witnesses, shewing how at certain times the teachers of the church understood and expounded Christianity,—Bretschneider adds,

“Our divines regard it as imperative to examine their belief, that is, the representations of religion and of theology which they hold, and which the church offers. And therein they are perfectly right. For since they cannot account infallible the founders of their church and the compilers of its creeds, but think them, as other men, liable to error, so are they compelled to examine their system, if they would pay a due regard to divine truth. Mr. Rose confounds together the church system and the teachings of the New Testament, though in truth there is a great difference between them. In proof of which statement we call on him to furnish us with one single passage of the Old or New Testament in which is found the word Trinity, Person in the Godhead, Satisfaction, Original Sin, &c.; or a passage in which it is said the Son is the second person in the Godhead, the Holy Ghost the third, the Father the first; or, the Son and the Holy Ghost are God equally with the Father; or, Jesus has made satisfaction for our sins; or, man has by the fall of Adam lost the use of reason and free-will. All this is the church system, formed out of insulated expressions of Holy Scripture, and a representation of the way in which the church explained the Scriptures when these doctrines were defined, and what consequences it has deduced from certain scriptural terms. To ask whether the church has or has not erred in these things, is not only a right, but it is also a duty.”—Pp. 29, 30.

The few concluding sentences of the Essay are too good to be omitted, especially as they may aid in shewing Unitarians how unwise it is in them to join a general clamour against German theologians, as if they were enemies of Christianity, when in truth the majority of them are, like themselves, enemies only of the corruptions of Christianity.

“We, however, pardon Mr. Rose for his calumnies against so many estimable men,—men of a truly respectable position. Like a genuine Englishman, Mr. Rose holds the form for the substance, and fancies the latter must perish if the former is changed. A true Englishman would think that justice would fall to the ground if the judge and counsel were to lay aside their gowns and wigs; he would be sure that the constitution of his country would go to ruin

if the Lord Chancellor ceased to sit in Parliament on a woolsack. So Mr. Rose is quite sure that religion will come to nothing if theology lays aside the stiff vestments of the formularies of faith, or the Liturgy should no longer be said in the dialect of the sixteenth century. In the same way he prophesies the overthrow of the church if its teachers prefer sitting at the feet of the apostles rather than in the theological chairs of the same sixteenth century. Human weakness has always confounded its representations of religion with religion itself, and predicted the fall of religion if their own peculiar views were subjected to alteration. 'Christianity is in danger!' they cried, at the time of the Waldenses, the Hussites, of Wickliffe, of Luther; but it was only that form of religion that bore the name of Catholic that was really in danger, not religion itself, which thus only gained a new form beneficial to itself and to its influence, and bloomed forth in a new dress suitable to the times. Divine religion would in truth be a poor paltry thing if it depended for its existence on any form of human representation, which must always change as time changes. Then long since would it have perished. But it is not given to man to bind the Spirit of God in the letters of a Liturgy or the words of a Confession; it is manacled neither by councils and masses, nor by the Thirty-nine Articles and the Prayer-book of Episcopalians; but it works where it will, in and through all forms, to sanctify the heart. When, then, we see, even in those who depart from the faith of the great Christian communions, an earnest and holy spirit and a Christian life, we are free from concern and know no reason for alarm. The Spirit of God will carry forward the work of enlightenment and sanctification, and bring back the human mind when it errs to the right path. May those find peace in this conviction who have been disturbed by Mr. Rose and other prophets of ill tidings."

Even in the extreme parties of whom Bretschneider speaks, there are signs of a return to a less extravagant mode of thinking. For now a considerable period the German press has given tokens of a renewed attention to positive forms of belief in the numerous works which it has put forth connected with the creeds and confessions of past ages; and in the still more numerous manuals of piety and other religious disciplinary works which it has issued, has proved beyond a question that practical religion has received a new impulse, and is an object of earnest and wide-spread regard. In this comparative revival of religion, we believe that English zeal and English gold have not been without effect; but the Germans are not a nation to receive impressions from foreign sources, and we ascribe a far larger share of the awakening power to the spontaneous action of their own minds. Theological extravagances, like extravagances of every other kind, have their extreme limits. These, if not reached by Strauss, have unquestionably been reached by Feuerbach and Bruno Bauer. Having gone as far as they could go in the way of demolition, they could only stand still or begin to re-construct. In truth, the extravagances of the persons just named seem to have opened men's eyes to the true tendencies of the course pursued by the idolatry of the intellect. They were thus led to see that a great gulf lay open before their advancing feet. They were checked—paused, and began to retrace their steps. De Wette, no incompetent judge, has lately said, (*Allgemeine Zeitung*, May, 1844.)

"The controversy between Supranaturalism and Rationalism moves us no longer. With the exception of a few obstinate advocates of the latter system, all, if they are not Supranaturalists after the manner of Reinhard, yet have, though in different degrees and shades, adopted a positive faith, and recognized revelation more or less fully. We have all become more practical, stand

on a firmer historical ground, possess more religious life; we have given up empty abstractions, and made our knowledge serve the purposes of reality. The unquestionable evidence for this change in favour of a positive faith, is to be found in the mode of teaching which now prevails in our pulpits, as made known by published collections of sermons."

In continuation, this learned divine makes observations, the import of which in brief is, that the chief divergency now existing is found between men of the Hengstenberg school and the general body of theologians; between that is a revived form of Trinitarian orthodoxy, whose representatives may be found in the less enlightened portion of our English Independents and the free-thinking, critical, but believing mind of Protestant Germany. In the intellectual and moral condition of that mind, there doubtless are features to which Unitarianism presents no exact counterparts, but it is equally certain that the positive forms of opinion which that condition involves do not comprise any points of essential difference with what we understand to be the characteristics of Unitarian Christianity—namely, the recognition of one God, the Father, and one Lord, Jesus Christ, his Messenger and Son, the Saviour of the world, conjoined with the belief that God is in truth a Father, and therefore that all men are brethren; that earth is a school and heaven a home, not for a favoured few, but for all; and that true religion, which takes its rise in the convictions of the head and the affections and sympathies of the heart, finds its proper fruits in personal excellence, progressive holiness and unbounded philanthropy.

It is not least among the proofs which establish the essential truth of Unitarian Christianity, that, like the gospel of which it is the image, it has shewn itself capable of existing in very dissimilar forms of Christian communion. When, then, we find the essential qualities of what we regard as Christian truth in any portion of the outward and visible church of Christ, we are not solicitous that this portion should pre-eminently or with any degree of violence sunder its natural connexion, and assume either a new name or a foreign form. Unitarianism is a system of principles, and remains Unitarianism, by whatever designation it is known among men. If truth prevails, names are but of small account.

Signs, however, are not wanting in Germany of a more direct and intentional avowal of Unitarian doctrines on the part of its theologians. One of these is brought under the notice of the reader in the work, the title of which we have prefixed to these remarks. It is a full and explicit avowal of Unitarianism. It is also a complete exposure of the untenableness of the doctrine of the Trinity. The author states in his Preface that he is induced to come forward by the striving which he beholds on one side to bring back the old forms of orthodoxy, and on the other to resist and withstand their approach. Attached as he is to religious freedom, he still thinks it a sacred duty to present to those who are seeking for a positive form of religious belief, the light of a pure Christianity, which he is of opinion may afford a ground of accommodation between the rival parties. His appeal is made to the sacred writings alone—a course which he judges to be necessary for the purpose he has before him. His plan is as follows: he takes the doctrine of the Trinity as laid down in the Augsburg Confession of Faith; here is the

point to be established. He then examines each of the passages which are adduced in proof of the doctrine, and finds that they fail in that for which they are brought forward. Next, he expounds the scriptural teachings in regard to Father, Son and Holy Ghost, and closes his essay by an historical account of the corruptions which the scriptural teachings underwent, and of the rise, progress and establishment of the Trinity of the Augsburg Confession, and of similar authorities. The piece is the production of a learned, moderate and calmly-judging man. It is brief and decisive. The last part, in which the history of the Trinity is unfolded, is admirably executed.

We have with much pleasure learnt that a Union has been formed in Saxony, in the vicinity of Magdeburg, or what in Germany is called "the middle Elbe," in the purposes and tendency of which we see a display of Unitarian sentiments, though the source whence we derive our information has a somewhat adverse colouring. We refer to "The Union of Friends of Protestantism," which consists of persons of all conditions, and aims not only to maintain the right of free inquiry against the encroachments of orthodox zeal, but at the same time to develop, establish and diffuse such a positive form of Christianity as may accord at once with the clear teachings of the New Testament and the manifest requirements of reason. The source whence we obtain our knowledge, ("*Allgemeines Repertorium für die Theol. Literatur von Professor Dr. Reinhard, 46 Band,*" August 1844, pp. 156, et seq.) states, "The peculiar character of this phenomenon is this—that Rationalism, which, up to this time, has for the most part been of a theoretical nature, now assumes a practical, or we might say an ecclesiastical character, and endeavours to procure for its Christianity a position in actual life." For the furtherance of these objects, the Union has established a periodical, designated, "*Blätter für Christl. Erbauung*"—*Magazine of Christian Edification*. The Society has put forth what may be considered its manifesto—"Vorträge der Protest. Freunden," in which, among other things, we find these the most important:—"The friends of Protestantism espouse that view of Christianity which allows the operation of reason in judging the Bible and the doctrines of the Church, in the conviction that man's intelligence is competent for the work, and not only authorized but bound to engage in it. They are of opinion that many points which in earlier periods were accounted Christian doctrines, are nothing more than traditions of men, which neither can endure a thorough examination nor find any support in the words of Jesus; these traditions they give up, and so obtain a simple Christianity, which cannot fail to be recognized as a result of the highest human intelligence. These views are widely spread among the cultivated classes of Germany; and since in these days the greatest efforts are made to bring them into contempt, to overpower and suppress them, the Union has been formed in order, 1, that its members may strengthen each other in their faith and carry forward their religious improvement; 2, that they may withstand every attempt to force upon them a different view of Christianity; 3, that they may afford each other aid in securing a reception for what they consider genuine Christianity, and in unfolding more fully its benign influences. In replying to the objection that Rationalism has been solely negative and polemical, the writers say,

"The foundations of Christianity are in Christ. But, in process of time, these have been altered and displaced by priests. This was known by the reformers, who applied themselves to remove what did not properly belong to the Church. But they were not in a condition to finish the work, since the knowledge necessary for a right understanding of the Bible only began in their days to come into existence. The Union proposes to undertake this task, and at the same time to present a view of Christianity which is in harmony at once with the New Testament and the highest human intelligence."

In another part, these friends of Protestantism expound their views touching the person of Jesus. Our informant says, "The representation is essentially a mean between the old rationalistic and the ecclesiastical view, more removed, however, from the latter than from the former. Every thing in Christ is acknowledged, even his freedom from sin, only his relation to the Trinity is denied." Jesus they regard as "a man full of lofty wisdom, of glowing philanthropy, of an extraordinary self-consciousness, of mighty power; whose fate was remarkable and whose death was fearful. But what, in the course of ages, have his followers made of this exalted man? They have made him God." A detailed proof of what Jesus was is then given out of the Scriptures, and an answer is supplied to the question, "How did theologians arrive at the doctrine of the deity of Christ?" The origin of this doctrine the writers find partly in the influence of Heathenism, partly in reasoning of this kind—"Jesus cannot be a man, nor an angel; he must, therefore, be God." It is added that the test of genuine Christianity is not to be found in any doctrine respecting the person of our Lord, but in the reception of him as the Saviour,—a view which gives his religion the power to enlighten, direct, edify and console—a view in which it appears as really power and life. All men, whether learned or unlearned, feel the want of a higher aid than they can find in themselves. That aid is supplied in Jesus; in whom are the words of eternal life, a sure foundation, consummate excellence, everlasting and unfailing hope.

This statement of the views which this Union holds, has called forth many publications in the way of reply, rejoinder, assault and defence; by which it appears that its members have not only a definite object which they pursue steadily and industriously, but know also how to answer the gainsayer and maintain their cause with sound learning, scriptural evidence, and in a Christian spirit.

The impressions that we have received from the publications to which we have referred, are confirmed by a more recent pamphlet* put forth against these evangelical reformers. From this piece we gather the following particulars. The Union in question is not only active and energetic, but successful in its efforts. It has branches possessed of no inconsiderable strength in several cities. At a meeting of the Halle branch, held on the 7th of last August, there were one hundred and fifty persons of influence present. The old-fashioned Lutheran orthodoxy is alarmed, and by this alarm, as well as by its appeals for aid and its resort to hard words, shews that the Union is producing no small effect. Mere negative Rationalism it felt that it could afford to disregard, and that the more easily the more negative it was; but a

* Die Lichtfreunde von Dr. W. F. Besser. Halle. 1844.

system which not only offers a positive view of Christianity and contains truly religious elements, but aims at uprooting from the popular mind the notions of a scholastic orthodoxy—a system of reform which professes and strives to work out its results in the name of Jesus Christ, and by the aid of the New Testament rightly interpreted—is a much more formidable enemy, and is accordingly encountered and resisted with vigorous zeal.

The ensuing passages are cited from a publication* by a member of the Union :

“We abandon the Lutheran and Calvinistic systems, and give our hearts to that which is purely Christian. The idea of justification by faith in the merits of another, finds no evidence in the mind either of youth or of the people ; it is an invention of the schools, and has no root in actual life. It springs not from the human bosom, and can be placed there or drawn from the lips only by great and continued effort. Nor could such endeavours succeed, did not its advocates call to their aid another doctrine of which Jesus knew nothing, and which sprung from the heads of the old church-teachers, namely, the doctrine of original sin. Only he who has been taught to consider himself poisoned and destroyed by Adam's transgression, will be brought to the acknowledgment that he hopes for justification before God by belief in the merits of another. Nevertheless, we are fully convinced that all the labours are vain which are undertaken in order to procure, in our days, for such representations a general reception.

“You insist on telling us that we ought to leave the Church, since we have abandoned its doctrines. We reply, We are the true evangelical believers, since we hold fast by the evangelical doctrine as declared by Jesus himself. Your ‘little flock’ would, indeed, be the Church ; but do not misconceive your position. Let those have a word in the decision to whom we have for years proclaimed the gospel, and ask them if they give you the preference, with your disfigured faces, your litanies and your eternity of hell-torments. Deceive not yourselves as to the dispositions of the people. When the vessel is full, it runs over.

“In what you call your orthodox views, you are removed from each other as heaven is from earth, and yet you each propose to us your own orthodoxy. You refer us to the creeds of the Church, and cry aloud over our departure from the faith. Nevertheless, you yourselves know not what sentiments to entertain. On this account we fear you not. You, equally with ourselves, have given up old opinions, and cannot agree touching new ones.”

The so-called orthodox opponent, addressing his associates, remarks on this taunt—“Ah, my beloved brethren, how much it grieves us to think that our enemy in this statement is not wholly false !”

In addition to the dogmas of original sin and imputed righteousness, the Union has declared its opinion against “satisfaction by the blood of Jesus, against the Trinity, against the doctrine of the deity of Christ, and against his miraculous conception.” At the same time, its members profess a warm adherence to the “pure Gospel,” “the holy banner of the Scriptures,” “the simple and sublime teachings of Christ,” and aim to found “a new Germanic Christian Church.”

* *Der Rechte Standpunct.* The author states in his Preface to the second edition, that the first edition, which was a large one, was bought up in three weeks.

CRITICAL NOTICES

Theopneustie ou Inspiration Plenière des Saintes Ecritures. Par L. Gaussen. *Theopneustia, or the Plenary Inspiration of the Sacred Scriptures.* By L. Gaussen. Second Edition. Paris—L. R. Delay; London—E. Suter, 19, Cheapside.

THERE is a passage in the Memoirs of herself by the late Mrs. Catharine Cappe, in which she speaks in glowing terms of the devotedness with which her excellent husband applied himself to the study of the Sacred Scriptures, and of the lively joy which he felt whenever his studies had in his opinion been rewarded by the removal of a scriptural difficulty, or the clearing up of a text "hard to be understood." The spirit of this passage, which we became acquainted with at an early period of our religious life, and which has not been without its influence in directing our private studies, is, in our judgment, of a nature that becomes those who have consecrated themselves to the service of a religion whose foundations are laid in certain historical facts, handed down in a collection of writings. One of the first duties of persons who have of their own accord entered into such an office, is, obviously, to defend and illustrate the (to him) sacred records; or if these records have ceased to be sacred, then, as an honest man, he should retire from the Church and disavow his former convictions. No middle course can we see. He whose opinions or sympathies disqualify him for either defending or explaining the New Testament, is out of his right position if he is found among the professed and recognized ministers of Christ. Yet there seem to be persons who remain apparent guardians of the very temple which they are engaged in undermining. "The defence and the maintenance" of the books of the New Testament they appear to have given up as a hopeless thing, and are thence led even to aim at destroying the reverence for the Scriptures which they are pleased to call "idolatry." Starting from what is obviously so false a position for professed teachers of Christianity, they, after having renounced its historical foundations, are naturally led to form a religion of their own, to which they give the name of Christianity, and which may be Christianity or something else, according to the character of the sole-recognized authority, namely, the state of mind and heart of each person who thus at his own pleasure weaves the web of his religion. But, independently of this result, there does appear to us something incongruous and unseemly in the fact that avowed ministers of an historical system should, either directly or indirectly, attempt to derogate from the respect which is paid to its written documents. If such a work must be done, let it be performed by those who owe no allegiance to the gospel. A blow struck at the records of our faith by those who call themselves its ministers, is chargeable, at least, with a sad dereliction of filial piety.

Our sympathies are, therefore, with the general aim of the book whose title stands at the head of these remarks. The Scriptures have been rudely assailed, even by persons who had vowed to expound their meaning and extend their influence; the writer, warmly feeling the indignity, hastens forward with shield and spear to stand for their defence. Strauss has called forth Gaussen.

We do not mean to imply that the *Theopneustie* is a reply to the *Leben Jesu*, but that the unqualified hostility of the naturalist school has produced the ardent advocacy of the present writer. And as Strauss and his party have gone to the extreme of denying, with a very small exception, all the historical verity of the Gospels, so on his part, with no less extravagance, does Mons. Gaussen assert that the entire Scriptures are immaculate and infallible. This second extreme we regret only somewhat less than the first, while we cannot deny that our feelings go rather with the aim of the Frenchman than with that of the German; and the chief reason why we deplore the extreme to

which the former has gone, is, because we are sure that he cannot sustain the position which he has taken up, and that by attempting to prove too much, he is giving an easy victory to the common enemy.

Mons. Gaussen's position is, that the Divine Being exerted such a mysterious power, by means of his Spirit, over the authors of the sacred writings as to lead these authors to compose the Scriptures, to guide them in the employment of the words which they used, and so to preserve them from all error (p. 154). This position we regard as no less false in fact than utterly illogical. The writer, however, has the merit of consistency. Grant him his first great error, and you cannot refuse to follow him to the end. In this he has an advantage over those advocates of scriptural inspiration who maintain that it existed and operated in different degrees and intermittingly. Nor does Mons. Gaussen fail to administer a gentle reproof to Dr. Pye Smith and other English theologians who he thinks have, by retiring from the doctrine of a really plenary inspiration, weakened the defence and jeopardized the safety of the doctrine itself. And, certainly, it does appear to us that the only question that can be consistently put in issue is—Are the Scriptures inspired or not? The term "plenary" is idle in the case, and serves only to confound truth with error. In other words, the sole question which can be intelligently mooted is—Is the truth of the Scriptures historical or supernatural? And this is a question which, however decided, leaves the real inspiration of the New Testament unaffected. The doctrine, teachings and life of Jesus—which are exponents and images of his mind, in which resided the spirit of divine wisdom—these do not so much contain as are inspired and infallible truth.

It is, however, only justice to admit that the writer of *Theopneustie* (a word formed from the Greek, signifying *divine inspiration*) has done full justice to his subject, and written his book in a spirit of general fairness, with much eloquence and no inconsiderable learning. As a defence of the doctrine in question, it has a good claim to preference over other works on the same subject.

In one part of the volume, we think the writer entitled to less negative praise. In the fifth Lecture of the fourth Chapter, he examines the alleged errors of fact on which the enemies of an historical gospel are wont to lay much weight. A spurious candour or ministerial unfaithfulness has admitted, without sufficient reason, that discrepancies and contradictions abound in the gospel narratives. That these narratives are free from difficulties we are far from asserting. Let Christian ministers endeavour to solve them, rather than display a readiness to make concessions to the enemies of the gospel. In this duty, Mons. Gaussen has been both diligent and successful. He has also, in his sixth Chapter, rendered good service by giving sound reasons why what is called scientific theology should lower the tone and abate the pretensions which, being inflated by philosophical notions, it has taken and maintained in Germany and, by imitation, in our own country. An antichristian theologian is only one remove less out of place than an antichristian preacher.

Origines et Raisons de la Liturgie Catholique en forme de Dictionnaire, traduit en Français sur le Texte Italien du Père G. Avedichian. Par l'Abbé J. B. E. Pascal.

A Dictionary of Catholic Liturgical Observances. By J. B. E. Pascal. Paris—Migne; London—Nutt, 158, Fleet Street. 1844.

HERE is a grand treat for a Puseyite—a full and detailed disclosure of all the observances customary in the Catholic Church, with specific reasons assigned for each, accompanied by an historical outline of its rise, progress and present condition. The work, which is exceedingly well compiled, contains many points of interest to the student of human nature, and as we confess ourselves guilty of loving to while away an hour among the venerable ruins and the

ivied structures of past ages, we have gone over these pages with singular gratification. As, to us, Bayle is among the most interesting of writers by reason of his curious anecdotes, choice bits of biography, and grotesque oddments gathered from the Rabbins, so Mons. Pascal, by displaying before our eyes the pomp and pageantry of the mediæval church, with its wonderful beliefs, easy credulity and living superstitions, has afforded us lively pleasure as well as solid instruction. Henceforth this volume takes rank in our library with "Burton's Anatomy of Melancholy" and the "Dictionnaire Historique."

Many persons have doubtless opened their eyes with astonishment when they have heard or read of certain novelties introduced into Episcopal churches of this country by some young clergyman or other, ardent with Puseyite zeal, brought fresh from the University:—they have, we say, wondered *where* these strange observances had by chance been found. Probably, had they sought information from the lips of the innovator himself, they would have gained little by their trouble. The Dictionary which we now bring under the notice of the reader discloses the source whence these bits and scraps were originally taken; and the work shews not only how petty these morsels are, and we may add how poor, when, as in Puseyite practices, they are severed from the system of which they grew up as natural parts, but also how ample and gorgeous that system in itself is, and how much more, therefore, remains to be brought from Rome to Lambeth, ere Anglican Episcopacy can have the credit of being decently clad in old clothes.

This volume is one of a series of works now in the course of publication in Paris by the Abbé Migne, which series is to comprise a complete course of Catholic theology. Several of the volumes are before us, and we can with confidence recommend them as good editions, offered at extraordinarily low prices. The Dictionary, though containing 1303 thickly-printed pages in large quarto, may be had for six francs, or five shillings. The whole of Tertullian, in two similar volumes, with a very good Apparatus Criticus, is charged only twelve francs, or ten shillings. After the same rate, Justin Martyr, Jerome, Augustin, Pallavicini's History of the Council of Trent, and many other similar works, may be purchased, so as to enable the student to make a collection of the Fathers, &c., for a few pounds.

PERIODICALS.

The *Christian Examiner* (Boston), No. CXXVI., Nov. 1844.—The gem of this No. is an address by Dr. Frothingham, delivered before the alumni of the Cambridge Theological School. The subject is "Our Religious Times," particularly the agitations of opinion that have shaken and divided our part of the Gospel domain. The author describes the change that took place in the laity of our congregations at the close of the great controversy that raged twenty-five years ago, and the new religious cravings of the people. The age is excited, inquisitive, doctrinal. New ways are sought—new claims are advanced. A change, partly of views and partly of measures, has affected extensively our churches. There are three of these urgencies particularly noticeable. They are for more movement, for more positive knowledge, and for more social alliance, more sympathy, concert and companionship. Dr. Frothingham dwells upon these "cravings," and admits, with some qualifications, their substantial reasonableness and propriety. He then proceeds to consider some of those tendencies in our religious condition which are dangerous to truth and peace. At the head of this class he places the *latitudinarian movement*. We rejoice to learn from so competent an authority that this movement has already spent its force, and is ceasing to be mischievous in our Transatlantic Unitarian churches. Our readers will be glad to read the author's eloquent remarks on this subject.

"It (the latitudinarian movement) takes two turns. The first of these is straight-forward, fatally straight;—away from early impressions and an implicit



belief; away from an historical faith; away from the dominion of former ideas and the associations that were hallowed of old. Some may have been carried astray so far in this direction, as to reject the supposition of any thing preternatural in the religion that they profess; to deny the verity of the gospel record, and to fabricate a Christianity of their own apart from the Christ of the Bible. Sometimes by a covert implication, and sometimes openly, they have presumed to set aside the original testimony, and sought to arrive at a better law than the old word of the Lord. I should fear to undertake to judge such, except by the protestation of a different opinion, and that too with a sober humility, for they may be as good men as their accusers. But it is gratifying to believe that *they are a very small number among the disciples; and they certainly have had but very indifferent success in an undertaking that by no ingenuity can succeed. Even that small number which was able to startle at first by the apparition of novelty, is visibly, if I have looked aright, becoming less.* How could they think to put asunder what God has joined together,—the power of his truth and the revelation of his Son? In vain would the new Platonism, or a mystic or Pantheistic philosophy resembling it, that attacked the Gospel in the early centuries, pretend to be the Gospel in the nineteenth. It was defeated as an enemy. It is unmasked as an impostor.

"I beg you to mark, that I distinguish between the individual and his opinion. One may be virtuous and devout, and yet come within no definition of a Christian belief that I am able to construct. What is the Christianity that turns all the most wondrous of its narratives into legends or myths? None of you, I think, can have forgotten the discourse of the accomplished scholar (Mr. Norton) who addressed you on this occasion and from this spot five years ago. Are there not fewer now than there were then, who would take exceptions to what was then spoken with such an earnest and affecting simplicity and so deep an insight? But two days ago, I saw the book of an English traveller in this country, which has scarcely yet had a chance of coming into any notice, in which our liberal religious opinions were confounded with the extravagances of a foreign infidelity. I thank God, if that accusation is deprived of the little justice that it could ever have had. I am grateful while I believe that the sour immaturity of German speculation, distilled through French alembics, is already grown rapid to a genuine New-England taste. I rejoice to feel sure that the gaseous smoke of that pretension has mixed long enough already with an wholesome air to lose much of its intoxication.

"The second turn of this movement is upward, into the vast and void air of a mystical divinity. This kind of speculation sets at naught, as the other did, the lessons of a transmitted instruction. It is discontented with all the methods that have been sanctioned by ancient experience. It would rise at once into communion with heavenly realities, without the aid of any of the usual appointments. We may grant,—for the concession may sometimes be no more than the truth,—that its conceptions are pure, that its spirit is fervid like the seraphim, and that its aspiration is towards a transcendent glory. But it relies too much on its own intuitions and impulses. It forgets how much we are children as yet, and 'lower than the angels,' and under the tutelage of a slowly-educating Providence. It does not see how presumptuous it is. It is not probably aware how near it may be to repeating the formulas of a Pagan piety, in forsaking those of the Redeemer's church; and reproducing a dazzling inefficiency of the world's less-favoured time, as if it were indeed some new power of God. It sets at naught what is of more value than it has ever yet estimated, when it despises the common means of a sober religious culture, when it exalts itself above ordinances, when it is carried away from the meek propriety of the heart's lowly worship by a few glowing phrases or visionary abstractions. It has arrived at only an imaginary elevation, at a melancholy cost. It has transcended what is rational, without coming any nearer to what is divine. It has deserted a steady guide for a flattering deception. I will not withhold my respect for whatever in it is truly aspiring; but neither can I withhold the expressions of uneasiness and sorrow, that it should have occasioned so many extravagances as it has, and obtained influence over amiable and devout and well-endowed minds."—Pp. 389—391.

The Christian, No. XIX., by Joseph Barker.—Mr. Barker is a disinterested, indefatigable preacher, author and printer; and in his discourses and publications he shews himself a bold and independent inquirer and a fearless utterer

of his own thoughts. In the above little work he has set down his "Creed," and the following brief extracts will prove, we think, that he has not succeeded better than preceding ecclesiastical authorities in trying his hand at Creed-making.—"*I believe that Jesus was the Son of Joseph and Mary, born in honourable wedlock. I do not believe in the story of the miraculous conception; I believe it is a fiction. I do not believe that Matthew wrote the account of the miraculous conception; I believe the story was added to his Gospel after his times.*"—"I believe that Jesus was as liable to sin as other children. I do not believe that Jesus, when born, or while a child, differed from other children at all. I do not believe that he was the Christ when he was born, nor do I believe that it was fixed that he should be the Christ, till after he had proved himself, by his devoted piety, a suitable person for the work of the Messiahship."—"I do not believe that God from the beginning foreknows any man's character. I believe that when a child is first born into the world, God no more knows whether it will be good or bad, faithful or unfaithful, righteous or wicked, than the parents of the child themselves."—"Of course I do not believe that God foreknew what the character of Jesus would be before Jesus was tried."

Here we have some of the most difficult questions of Biblical Criticism, Ecclesiastical History and Metaphysics, decided off-hand and very bluntly. We do not dispute Mr. Barker's right to make up his mind upon them or to avow his convictions; but is not this one of the cases of "rushing in where angels fear to tread"? Mr. Barker's negative creed and his repeated "*I do not believe*," reminds us of a good-humoured conversation at one of the weekly dinner-parties of the late Mr. Johnson, the bookseller, of St. Paul's Church-yard. The subject of talk was profound, and one of the principal talkers was a gentleman of great knowledge and acuteness, and one who would not believe upon any compulsion. His replies, one after another, began with, "That I do not believe," and at length "the bibliopolist," (as Miss Seward calls him,) looking up to the respondent, archly said, "What you do not believe, Sir, would make a book."

The Athenæum—Miss Martineau on Mesmerism.—Our readers will, we are assured, share in the general satisfaction, which all who have been delighted with the admirable works of this distinguished lady must experience, at her recovery from a prolonged and painful disease. Actuated by benevolent motives, Miss Martineau makes public announcement of her case, in the hope of restoring many an exhausted sufferer like herself to the comforts and happiness of health.

Miss Martineau believes and asserts that she has been cured by mesmerism alone; but as the personal details which she gives in reference to this agent are scanty, and as her late medical attendant, Mr. Greenhow, has stated his intention of giving a detailed account of her case, it would be premature to enter upon it now.

No maxim is more clearly deduced from the history of science, than that it is unwise to reject any thing which is merely improbable. Respectable evidence should not be absolutely rejected, if it is consistent with the ascertained laws of nature and the known providence of God.

How does mesmerism bear the application of the maxim? The physical phenomena said to be produced by it are left as improbabilities, but not as impossibilities. None of the mesmeric phenomena yet published are more startling than the facts mentioned by Bishop Douglas, in his "Criterion of Miracles," of the influence of the mind in the occasion and cure of diseases. Wonderful as these facts are, the testimony by which they are supported being unexceptionable, they are, as the Bishop observes, worthy of credit.—It is well known that ague and epilepsy have often been cured by deceiving the patient as to the hour of the day, inducing him to believe that the usual time of his suffering had passed.

It is not impossible, nor even so improbable as to be rejected without inquiry, that there is a subtle fluid pervading animal bodies, capable of trans-



mission from one body to another, and in its course producing torpor, spasm, or relaxation of muscular tissues, and exaltation or subjection of nervous energy. The fact, however, has yet to be proved. It is a strong presumption against the truth of animal magnetism that for more than half a century it has made no progress, whilst every true science has had its field enlarged more than in any preceding period of double the extent, and those only have not made such progress which were before nearly perfected. In the same period, chemistry and electricity and magnetism proper have risen from being hardly more than collections of strange facts, to the rank of certain sciences. The character of the times will not account for the absence of progress in mesmerism; a rage for novelty and avidity of discovery have been predominant. No period could be imagined better for the promulgation of a new science; for nothing but inherent error, and that of the most obvious kind, can in these times long hinder the acceptance of a new doctrine.

The physical phenomena of mesmerism sink into insignificance when compared with the power over mind and soul assumed by mesmerists. How does this portion of the so-called science bear the test of the above-quoted maxim? It certainly is inconsistent with the laws of nature and the providence of God, and therefore will be rejected by most thinking and philosophical minds. Admit the truth of clairvoyance and other psychological phenomena of mesmerism, and what becomes of the miracles recorded in holy writ? They would cease to be the chief external evidence of the Christian faith, which regards them as possible to God alone, and thus wonders would dwindle into nothing more than the crafty exercise of an influence which any man may acquire. Followed to their legitimate conclusions, these propositions would sap the very foundations of Christianity, and resolve it into a cunningly-devised fable. To prove that this is not a strained inference, we may state that, in France and America, several writers have attempted to explain all the supernatural incidents narrated in history, sacred and profane, by mesmeric agency.

Miss Martineau asserts, and with truth, that the French Commission gave in their report as not unfavourable to the doctrines in question; but it should be added, that the three ablest physiologists in the Commission, Laennec, Double and Majendie, seceded under protest, being unwilling to afford any sanction to the report. Not long after this, M. Burdin offered 3000 francs to any one who would bring a somnambulist who could read with the eyes fairly bandaged over. This was never won, though tried for in the presence of impartial judges; nay, not one was found who could see to read through a single layer of blank paper.

The evidence of J.'s clairvoyance is very far from being perfect.

That a person who had been an inmate of an infirmary for a disease of the eye should become partially acquainted with the structure of that organ is by no means an improbability, and will account for her information in a more satisfactory manner than by clairvoyance. Again, that she should recommend spirits as a medicine is not surprising, as they are the most accustomed popular remedies for pain. The knowledge which she evinced of Miss Martineau's personal history, might have been acquired in the course of conversation; and as a piece of evidence, the history of J.'s mesmeric knowledge of the shipwreck fails, from the fact of her having gone out unattended, in the evening, immediately before she was mesmerized. We do not assert that J. is practising deceit, but that the proof is defective; for in proportion to the extraordinary nature of the facts attested, must be the exactness of the proof.

The Tablet, a Roman Catholic journal, for Dec. 14, makes Miss Martineau's "wonderful cure, visions, and vicarious experiences," which the Editor says "have sufficed to set many imaginations on fire," the subject of a leading article. This orthodox believer does not gainsay the alleged facts, but gravely warns his readers against "a dangerous commerce with things that may be, and most probably are, unholy and unlawful." He is anxious to put "ignorant

people on their guard against *the perils of this new witchcraft*. In short, he plainly tells them that mesmerism, where it is not positive deceit or the work of an excited imagination, "is really and truly of a diabolical nature;" by which he means, that it is the result of the Devil's machinations to entrap souls. He boldly avows his belief in the continuance of "possessions by the Devil," in magical arts and in compacts with his Satanic Majesty; and he moreover hints that "a good deal of the supposed light of this enlightened generation proceeds from a brimstone origin." He alleges that the Church has sanctioned, and still sanctions, a belief in the probability of magic and diabolical influences. He quotes the narrative in Acts xvi. 16, &c., of "a certain girl having a pythonical spirit," and applies the case to Miss Martineau. He reminds his pious readers of the prayer of exorcism. The remarks of this orthodox journalist make us remember, that when the Prayer-book contained the form for exorcising devils, the Statute-book also contained laws for punishing capitally, by water and by fire, persons guilty of witchcraft, and that they were not allowed, by foolish and bigoted persons, to remain a dead letter. Nor can we forget that since the Reformation, so late in our history as 1563, an English Parliament was engaged in making a statute against "conjurations, enchantments and witchcraft." The *Tablet* is, we suppose, not of Hume's way of thinking, who, in reference to this portion of Queen Elizabeth's reign, says, "Witchcraft and heresy are two crimes which commonly increase by punishment, and never are so effectually suppressed as by being totally neglected." The extravagant fears of the *Tablet* are, however, kept in countenance by a noted Protestant divine, well known at Exeter Hall and in *Evangelical* church pulpits, Rev. Hugh McNeile. On the occasion of some mesmeric lectures and experiments being delivered at Liverpool by a foreigner, this Rev. gentleman, fearless of the ridicule he brought both on himself and religion, earnestly denounced the new *ism* as the working of the Devil, and authoritatively forbade his people from holding any intercourse with the evil spirit.

The North American Review, No. CXXIV., begins with a very extraordinary article, entitled, "The Morals, Manners and Poetry of England," in which the misdeeds of the English, from the time of the Conquest downwards, are chronicled with bitter minuteness. The debaucheries of George IV. and the Duke of York are made the exponents of English morals, and the Laureate Pye and Satan Montgomery are produced as samples of the past and present poets of England. With wearied though wondering eye, we looked through three-and-forty pages of this laborious trash. On turning the next page, the last nine lines of the article furnish us with a key to the whole. It is designed as a parody on, and a rebuke to, an offensive article in the *Foreign Quarterly Review* for January, 1844, on the Poets and Poetry of America. The rebuke may have been deserved, and had the parody been limited to as many lines as it has pages, we should have smiled at it as an ingenious pleasantry. In its extended form, this collection of libels is altogether unworthy of a place in this respectable and generally able journal. We fear there are minds in America to whom this *farrago* will furnish food for malignant feelings against the "brutal islanders" of Great Britain; and many English readers, wearied with the folly of the article, will close the Review without reaching the key designed to remove the impression of its seriousness. Let our brethren on the other side of the Atlantic shew more habitual confidence in the integrity and worth of their own national character, institutions and literature, and not feel irritated by every blunder or libel of third and fourth rate English writers. Let them be assured that there is in the well-educated of England, every disposition to do justice to whatever is excellent in America and her people, and that nothing can dislodge our feelings of interest in a land which has produced Washington, Franklin, Jefferson, Follen, Channing and Ware.

INTELLIGENCE

SCOTLAND.

State of the Scottish Presbyterian Church.

SIR,—You ask me to give you an account of “the present state of religion in Scotland,” and more “especially the working of the Free Church and its institutions, and the effect of the schism upon other religious bodies in Scotland.” These are difficult themes; requiring, in order to do them justice, an assemblage of qualifications such as is not easily to be found. The commentator upon such matters would require an exemption from those partial views which a question so exciting necessarily produces in the partizans of the Church Establishment on the one hand, and in those of the new Secession on the other. In this respect, my position, unconnected as it is with both parties, is not unfavourable; and having many friends on both sides whom I really esteem, and whose views of the dispute I often hear very distinctly stated, I feel that it requires no great capacity to form a tolerable estimate of their opposite views, and no great exercise of candour to see what is good in both parties, and to avoid exaggerating the demerits of either. But what I chiefly feel the want of, is information as to the working of these opposite ecclesiastical institutions in distant corners of Scotland, of which I, who seldom quit the immediate neighbourhood of the capital, hear little and see nothing. Besides, I must confess that I have paid very little attention to the statistics of this great question, so that any remarks I offer must be of a very desultory character, whenever they relate to matters of detail rather than to matters of principle. In fact, the only remark I have to make on the former is, that the effect of the Free Church is most conspicuous in the towns, where united effort is most practicable, and the combination of purses most effective. This I believe to be the *general* fact, subject of course to many individual exceptions, applicable to particular localities. In the two greatest cities of Scotland, the Free Church has undoubtedly crippled the Establishment to a very serious extent, and of this its friends are fully aware. Upon other religious denominations I am not aware that it has produced any considerable impression.

One of the most striking and least

creditable facts with regard to this movement is the bitterness of animosity, and the dissolution of friendships, and even of the charities of domestic life, with which it has in some instances been attended. These things are the unavoidable effects of all great disputes upon persons of weak intellect and much excitability, and such persons *must* be found in all great parties. I trust the asperity of these angry feelings in those quarters where it was excited has begun to yield to the lessons of that Christianity which both parties profess; and I have the happiness to know many persons, on both sides of the dispute, who have shewn themselves to be from the first incapable of indulging so unhappy and uncharitable a disposition. Yet it seems somewhat strange, to a mere spectator like myself, that two parties essentially agreeing in the principles of religious belief, and subscribing to the same symbols of theological doctrine, should think it needful to have separate institutions for the education of their clergy, and separate parish schools for the instruction of the young. I presume that this must be held to indicate a degree of jealousy on the part of the Free Church, or rather of its leaders, towards their former associates who adhere to the State Church. Each Church feels that its own gains must be in a great measure at the expense of the other; and therefore, like the Jews and Samaritans of old, they often manifest more of the spirit of hostility and rivalry towards each other than they do to other religious denominations.

If I might venture to characterize the spirit and tendency of these two religious parties from what I see and hear of them, I should say that the Established Church is the more distinguished by liberality of thought, and that the Free Church is the more distinguished by zeal and earnestness. I am not now speaking of the acts of their functionaries in their public assemblies, but of the tone and disposition of mind evinced by the *adherents* to these institutions, lay and clerical, in their *individual* capacities. These are things not to be confounded; for it is easy to see that the public acts of the functionaries of these Churches are far from being correct measures of the tone and tendency of the opinions of their

members. The great mass of the more educated portion of the laity adheres either to the Established Church or to the Episcopalian. Education, as you are well aware, is the antagonist power to bigotry; and the influence of the intelligent part of the laity over their clergy is the more powerful at present, because the Church cannot afford, in its crippled condition, to quarrel with any portion of its supporters, and least of all with those who are well instructed. I have no doubt that the more intelligent clergymen and laymen of the Established Church are in spirit more liberal towards all parties than the public manifestos of general assemblies, synods and presbyteries might lead us to imagine; but there is also a timidity about giving expression to the liberality they really feel, which, assuming that liberality to be founded in principle, and not in mere policy, goes far to justify the suspicion I have hinted, that they are inferior in earnestness to the separatists. The charge which the latter perpetually bring against them is that of worldly-mindedness. The best answer which could be given to it would be some act of disinterestedness on the part of the Church as a body, some relinquishment of antiquated and obnoxious powers, privileges or advantages. Opportunities for such acts have not been wanting. Of this I shall give you one example. By the ancient constitution of the Scotch Universities, the professors of all departments are bound to subscribe the formularies of faith of the Established Church, inclusive of a document which binds them to be members of the Church, and to submit themselves to its doctrines and discipline. In some of the Universities, as in Edinburgh, the power to enforce subscription has long ceased to be exercised, though it hangs suspended *in terrorem*, like the sword of the Sicilian tyrant, over every slave who shall attempt to shake off the holy fetters with which our pious forefathers sought to chain down the understandings of future ages. We know how tenaciously the zealous party in the Church clung to those fetters in past times, when the moderates would gladly have got rid of them altogether. The position of these parties is altogether changed. The zealous Calvinists are now, for the most part, Free-churchmen, and look upon the subscriptions of professors in quite a new light, now that they may be made instrumental in excluding their own most able members from academi-

cal distinctions and advantages, to which many of them have a fair claim from their talents and acquirements. In this state of things, a spirit of liberality has sprung up among the professors, many of whom are desirous to remove every trace of this miserable thralldom from the Universities; in which they rejoice to see members of the English Church,—the old, inveterate and denounced foes of Presbytery,—associated with themselves on equal terms in teaching various branches of science. Many of these intruders have signed the Confession of Faith in a very secular spirit, comparing it to a Scotch haggis,* and declaring that they have no taste for either. Some, I have no doubt, have signed it as a matter of formality, without taking the trouble even to peruse it; and some, as I have already hinted, are so circumstanced, that they have not been under the necessity of signing it at all. Some of these men are among the most able of our professors. The present professors of Mathematics, of Practice of Physic, and of Botany here, would be forced to resign their chairs, or else relinquish the Episcopalian for the Presbyterian worship, if the discipline of the 17th century could be revived. Being members of a powerful and popular party, they are in no danger of this; but the existence of the power to molest them cannot be agreeable to them. From these several causes, there arose a large party in our Universities who last year petitioned Parliament for the removal of the liability to subscriptions to articles of faith by any professors in the Scotch Universities, except the Theological professors. Counter petitions were proposed and carried in the General Assembly and in many of the subordinate courts of the Established Church; and it is by no means creditable to the liberality of these courts, that an attempt to nationalize and unshackle such institutions, patronized by some of the best men in the country, recommended by common sense and common liberality, as well as by its obvious tendency to soothe the irritated feelings of their late associates, and of other parties illiberally excluded, and to put the Universities in possession of the talents and virtues of all parties, should have met with scarcely any support either in the General Assembly

* Said to be the expression of an Englishman who was a Professor at Glasgow till within these few years.

or in any of the minor assemblages to which the powers of the Established Church of Scotland are committed. I have been thus particular in noticing this discreditable page in the history of the Established Church, because a fair statement of their actual conduct will better enable your readers to judge of the present tone of the functionaries of the Church than whole pages of general assertions. I believe that very many of the laity, and a considerable number of the clergy also, regard the professorial restrictions with no particular favour. There are no doubt others who regard them with the eye of genuine Toryism, which holds that whatever is, is best, and that nothing possessing the semblance of an exclusive privilege ought ever to be relinquished. But I believe that a still greater number are restrained from taking a more liberal position by timidity, by the fear of disunion in the Church, by the fear of involving themselves in trouble, by the fear of misrepresentation, and by other motives of the like nature. Nothing could improve the position of the advocates of the Established Church but a little boldness and liberality. There is no master-spirit at present capable of infusing these ingredients into it, and it seems too probable that it will become a mere engine of State. I was once of the mind that religious establishments admitted of being made consistent with religious equality. I am now, I confess, of a different opinion, and I do not see the possibility of their long co-existing with free institutions; so, with all the respect I have for many worthy persons connected with them, and for many instances of individual usefulness among the clergy, I am of opinion that their day is far spent and their night at hand.

The canker which is at the root of all Church Establishments, in Rome, England, Scotland, and every where else, is the notion entertained, and practically acted on by all of them, that it is right and proper that one man should be placed in a more advantageous position than another because of his entertaining certain favoured notions of religion and of church government. With this notion the spirit of the age is at war, and it is not difficult to pronounce with confidence on which side the ultimate victory will be. To this obnoxious principle the Free Church is for the present as effectually pledged as the Establishment. Its leaders boldly put forward the old Presbyterian doctrine,

that it is the duty of the civil magistrate "to take order that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented," &c.; and that "for the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." These are the words of the Confession of Faith, and they are evidently inconsistent with the civil equality of religious men, and imply a system of favouritism which is opposed to the genius of a free state. The Voluntary-church party here soon discovered that the Free-church party adhered to this Establishment-principle, and were not yet prepared to coalesce with them. Yet I feel persuaded that the tendency of the Free Church is towards this opinion, and it is one of the most encouraging circumstances connected with it, that if this should be the case at any future time, it has it in its power to accommodate itself to the view that the magistrate has nothing at all to do with the preservation of God's truth, or the suppression of heresy, or of abuses in worship and in doctrine, and that every subject of the realm has a right to decide for himself what is the "mind of God," without incurring either favour or discouragement from his rulers. Had the party now denominated the Free Church succeeded in its object while it was yet the dominant party in the Established Church, there can be no doubt that they would have compelled the civil magistrate to do his part as prescribed in the above extract. They might not have revived those "palmy days of the Church" (as I have heard that a zealous Free-churchman denominated the era of the seventeenth century) when Churchmen compelled recusants to renounce Episcopacy, Popery, and all other denounced courses, and to attend the worship which the civil magistrate had decided to be in accordance with the mind of God. They might not have taken the children of British subjects away from their parents to be educated in the magisterially-sanctioned faith, as the old Covenanters did; but they would have rendered the Establishment itself more stringently sectarian than it has ever been since "the palmy days;" and, a large amount of secular interests having been enlisted on the side of their own enthusiastic zeal, the greatest discouragement would have been given to all honest opposition

to their notions. They have not denied that it rests with the Legislature to dispose of the emoluments of the Church for the benefit of the people at large; and I am persuaded that the Government and the Legislature acted wisely in refusing to surrender the guidance of the Church Establishment to so exclusive a party. They have acted wisely *for the public*; for the Establishment is now in the hands of those who, though far from being thoroughly liberal, are at least less chargeable with overheated zeal, and less able, and, I think, less willing, to urge their own views in an exclusive and obnoxious manner: and they have acted well for the Free-church party itself, which, deprived of the adventitious aid of the civil magistrate in enforcing "the mind of God" as it was seen by our pious ancestors two centuries since, will be more likely to see the mind of God as it is reflected in the breasts of their successors in the present times. There is no such thing as fixing in stereotype the principles of a party which has no other sustenance than such as is dependent on the convictions of its adherents.

I have already hinted that the Free-church earnestness and zeal is apt, in particular instances, to beget illiberality and bigotry. This was too often conspicuous, before the disruption, in the language of some of that party when speaking from the pulpit or the platform of those religious parties to which they were most opposed. The religion of Fenelon was called "an invention of Satan;" the religion of Newton and of Lardner, "an after-thought of Satan;" the religion of the residuary Church has, ever since the disruption, (as that of the party opposed to the Veto was before it,) been assailed with a degree of virulence, by some of the Free-church ministers, which I feel assured must be most disagreeable to others of their number. The more heated enthusiasts among the laity have often exhibited the same forgetfulness of that charity which is the end of the commandment. It is with reluctance that, in the capacity of a faithful chronicler, I am compelled to notice these things, as I have already noticed the faults of the Established party. It is far more agreeable to notice the better features of character in both. The Free Church contains, both among its clergy and its laity, men who are quite free from this vulgar malignity and uncharitableness; and it is to me quite obvious that, since *their* becoming separated from the

State, they have felt the necessity of paying attention to the voice of public opinion. They have carried off with them a large portion of the pulpit-talent of the Established Church. They have also a considerable number of able laymen among them. The expressions of bigotry are not now so frequent. A better and healthier tone is obviously commencing among them. They are supporting with energy and ability the North British Review, a quarterly periodical, which contains some good and liberal matter. While the Dean of York has been doing his best to bring Geology and Theology into collision, Sir D. Brewster and Dr. Chalmers have been employing this Review to call the attention of their readers to the striking proofs of there having been several successive creations of animals prior to the creation of man. There are articles on the Corn-laws and on political economy, which, if not very profound, at least shew a creditable sympathy with the great struggles of humanity.

I must now conclude these hasty remarks. I know not whether they will meet the eyes of any of the members of either of the conflicting Churches. If they do, I beg to assure them both, that they are dictated by no spirit of unkindness. I have wished to give a fair picture of their good qualities and of their defects, and not to flatter or vilify either of them.

SPECTATOR.

Edinburgh, Dec. 13, 1844.

The Settlement of the Rev. John Bowcher, late of the Belfast Royal Institution, as pastor of the Unitarian congregation of *Glasgow*, was celebrated by appropriate religious services on Sunday, Nov. 10. The morning and evening sermons were preached by Rev. W. H. Doherty, of Comber, county Down, and the afternoon sermon by Rev. George Harris, of Edinburgh. The audiences varied in number from 300 to 600. At the close of the afternoon discourse, Mr. Harris delivered a charge to minister and people, illustrative of their respective obligations and privileges.—On the afternoon of the following day, the *Scottish Unitarian Association* held its annual meeting, which was celebrated by a public tea-party in the chapel, at which 230 persons were present. The newly-inducted minister presided on the occasion, and opened the proceedings by a detail of the principles and hopes which animated him as a disciple and minister of Christ.

Rev. G. Harris, as Secretary, read the report. The Society's stock amounted during the year to 4655 books and tracts. Of these, 2775 have been sold or given, leaving on hand 1880. The condition of the smaller Unitarian churches throughout Scotland does not appear to be flourishing. At Tillicoultry, the attempt to establish an avowed Unitarian congregation has been abandoned. At Carlisle and Lanark, friends are diminished through removals. At Paisley, however, the numbers and attendance are reported to be steady. At Edinburgh, notwithstanding many removals, the number of sittings is now 214, being nearly double the number taken the year previous to Mr. Harris's engagement. From Aberdeen, Greenock and other places, no report was transmitted. The reading of the report was followed by various resolutions and addresses of an appropriate and interesting character.

IRELAND.

First-fruits of the Dissenters' Chapels Act.

All our readers are well aware of the facts connected with the important suit in the Irish Court of Chancery, *the Attorney-General at the suit of G. Matthews v. the Rev. Joseph Hutton*, in which was involved the right of the congregation worshipping in Eustace-Street chapel to the possession of their meeting-house and endowments. The newspapers will have already informed them of the application of the Chapels' Act to this case, and of the Lord Chancellor's important and righteous judgment, *dismissing the information, and confirming the congregation in their enjoyment of the chapel and its endowments*. Most heartily do we congratulate our Unitarian friends, and particularly our Irish friends, on this result. It is most satisfactory to have thus early, and at so small a cost, a recorded judgment in one of the superior courts on the application of 7 and 8 Vict., Ch. 45. The Chapels' Act has been tried and found equal to the liberal and righteous purpose for the sake of which it was enacted. The third section of the Act, as amended on the third reading in the House of Lords by Lord Cottenham, has thus saved one of the most valuable Unitarian properties in Ireland from orthodox spoliation. The judgment has, we learn from private correspondents, filled the orthodox camp with disappointment and dismay. Certain remarks which fell from the Lord Chancellor on the 28th of November, when

application was made by counsel for the discharge of the Relator's information upon the payment of costs, had inspired them with the hope that Eustace-Street chapel and school and funds would at least be theirs, and that they should thus close a harassing, costly and most unfortunate campaign, with a petty victory. For a time, the Chancellor seemed to doubt whether an Unitarian usage of the chapel for 25 years had been proved, and therefore he doubted whether the present suit could be brought within the words of the third section of the Chapels' Act. The hearing of arguments on this point was postponed until Dec. 3. What arguments were used on that occasion we know not, no report of the proceedings having reached us; but we know from the judgment delivered Dec. 6, that the Lord Chancellor was satisfied by certain affidavits filed by the Respondents, and to which no reply was attempted by the Relator, that the Eustace-Street congregation had been Unitarian "for a period long prior to 25 years before suit." The denial of this in the argument on Nov. 28, by the counsel for the Relator, is a curious sequel to all that had gone before in a suit instituted to eject certain parties, represented as incapable of enjoying the property *because they were Unitarians*. The remarks made both by counsel and by the Head of the Court on that occasion, serve to shew how difficult it is for mere lawyers to comprehend the Presbyterian principle of non-subscription to articles. Because we profess and cherish freedom of inquiry, they cannot understand our consistency in preaching and professing Unitarian doctrines. Is it unintelligible to them, that though, as the result of our freedom of inquiry, we adopt and profess to-day Unitarian interpretations of scripture, we refuse to tie ourselves, or those that follow us, for the future to an Unitarian or any definite interpretation? By the course adopted in the argument, a judgment has been obtained on the 2nd as well as the 3rd section of the Chapels' Act; and this judgment is so fatal to the hopes of that party which is represented in Ireland by Dr. Cooke, and in England by Mr. Geo. Hadfield, that we may now surely feel a strong confidence that our Unitarian churches on both sides of the water will *have rest*.

The whole of the proceedings connected with the Hewley suit, and this more recent Irish suit, serve to shew

how an Almighty Providence maketh even the wrath of man to praise Him, by bringing out unforeseen and admirable results. The persecuting spirit of English and Irish Relators both forced into public view the defective state of the law, and excited that sympathy in impartial observers in high places which procured for us legislative protection. In the present suit, we learn from the Chancellor, that, previous to the passing of the Chapels' Act, his judgment must have been for the Relator as to the general fund; but asking, as the Relator did, for the accretions also, which were almost all confessedly made by Unitarians, he felt the difficulty of the case, and postponed the judgment, which was on every other part of the case ready for delivery. In the mean time, the Legislature interposed its strong and merciful arm, and shielded not merely the children taught in the school and the widow supported by the fund, but the worshipers using the chapel, from the unrelenting bigotry of an orthodox Relator. We regret that our crowded page forbids our giving the report from the newspapers of these interesting proceedings. Should they not be published in a more enduring form, we shall be disposed to print them in a Supplementary No. of the Presbyterian Reporter. Of the joyfulness of our Irish friends on their deliverance, after some apparently well-founded fears, we have received several pleasing tokens—amongst the rest, a spirited Song of Gratitude, for the whole of which we cannot find room, but, with a slight alteration in a single line, give the concluding verses.

Dismay was spread through Pharaoh's host,
Though strong his arm, though proud his boast,
And fierce his war-cry, "Speed your toil—
Pursue, o'ertake, divide the spoil!"
The God-wind blew; in ocean's wave
The horse and rider found a grave;
While, safe on shore, the rescued throng
Poured forth to God their grateful song.
So rescued we by God's right hand
From Persecution's robber-band,
Would to our great Deliverer raise
From grateful hearts our song of praise.
In Him, the Good, the Wise, the Just,
We place our everlasting trust,
And joy in anthems to record
The truth and justice of the Lord!
Dublin, Dec. 1844. D.

DOMESTIC.

Puseyism and the Bishops.

High-churchmen, and especially high-church bishops, seem to be the hardest learners from experience, amongst mortal men. Who that remembers the wide-spread discontents with the Church that were every where expressed fourteen or thirteen years back, would believe that any man holding high and responsible station in the Church could now be so indiscreet as to endanger the Establishment by internal strife about matters of very little importance? The fooleries of Puseyism—such as preaching in surplices, burning candles on the altar, churching women during the public service, &c.—are by the wise men who now would uphold the Church of England, designed as the cure or prevention of the people's indifference to or discontent with the Established Church. But so far from attaching the people, they have aroused throughout the kingdom a most violent schism. Three of the Bishops are particularly implicated,—the Bishop of London, of Exeter, and of Oxford. They are supported by the great majority of their clergy, but are opposed and even denounced by the laity, who look upon the new practices in worship as indications of a desire and intention to bring back this land under the influence of Popery. We are unable in the present No. to give these events more than a passing glance. The Bishop of London seems disposed to temporize, and to delay the enforcement of the changes in the mode of worship which in his Charge of 1842 he so authoritatively commanded. The laity are more provoked by this course than by unsparing opposition, and express in many quarters bitter contempt for their Diocesan. It is surely a sign of the times when language like the following is admitted into the pages of the *Times* newspaper, addressed by a Layman to the Metropolitan Bishop:

"The historical Blomfield is to be a church-builder,—a friend of the poor,—a recommender of the offertory,—a founder of colonial bishoprics,—a strict follower of antiquity ('see my charge'),—a suggester and preacher of self-denial, zeal, a hard life, and work every day and all day long; and this will read well 50 years hence. The practical, actual Blomfield, on the contrary, is just what most men are,—one of the 'last-my-time' school—one of the cautious school—self-denying enough to give away his successor's income, pru-

dent enough to keep his own;—high-church enough to hate dissent, low-church enough to preach after the Evangelical fashion—and, what is the surest index of a man's *real* character, surrounding himself with kindred spirits; and this *works* well in the year 1844. In other words, to be a Puseyite in theory so long as such Puseyism does not overstep the safe mediocrity of talk, and to be high and dry and pliant in practice, is just the way to rise in the church, and to be high in favour at London-house. You make use of the present zeal in the church, and you found colonial bishoprics; but do you send your own friends to starve and die in them? You have preferment and appointments of your own; but are these bestowed on the same class from whom you and your brethren are glad enough to pick out colonial bishops, and missionaries, and Bethnal-green curates, and the rest?

"I tell you plainly, that no church in the world can stand the system upon which you and your brother bishops wish to administer it. Everybody sees that you are playing a double game. You act upon the old establishment plan; you make believe to be encouraging zeal and devotion for the church. Let a man be earnest, learned, full of prayers, active, zealous, indefatigable in church and parish, and you send him to New Zealand; let a man be slow and idle and *safe*, then you intrust to him the blue ribands of the church, committeeships, rich parishes, secretaryships, inspectorships, archdeaconries, and the like. And by this time you must from some experience have acquired the comfortable conviction, that to talk about an example is much pleasanter than to set it."

The Bishop of Exeter, on the contrary, goes fiercely into the fight in behalf of a strict enforcement of the rubrics of the Church, and has roused such a flame in the West of England as will not soon be put out. Parish after parish has met to resist the "Popish innovations" ordered by the Bishop. To complete the confusion and increase the danger to the Church, the Archbishop of Canterbury, so says the *Times*, has resolved to convoke the Prelates of the Church to discuss the propriety of an uniform course of action. There will be some rustling amongst the lawn-sleeves, and unless more wisdom marks the collective than the individual proceedings of the reverend and right reverend Fathers in God, the Church of

England will undergo a crisis of great peril. We shall watch and return to the subject, and especially remark hereafter upon the sayings and doings of that disturber of Israel, the Bishop of Exeter.

Since the foregoing was written, we see an announcement, on authority, in the *Western Luminary*, "that the Lord Bishop of this diocese, in consideration of the strong feeling which subsists in many places against the use of the Surplice in preaching, has withdrawn his order in respect to that particular. To the enforcement of the Rubrics his Lordship firmly adheres"—for the present. With whom has Bishop Philpotts been taking counsel? Has his favourite doctrine of submission to "ecclesiastical heads," in support of which he quotes Scripture and the Prayer-book, been wisely turned against himself? Or is there truth in the prevailing rumour, that the first Minister of the Crown has intimated the Queen's displeasure at his proceedings?

Unitarian Lectures.—Sunday-evening lectures on various topics connected with pure Christianity, are now in the course of delivery by many of our ministers. At Hull, Mr. Higginson has been delivering nine lectures on the Harmony of Nature and Christianity, including a description of natural religion; the relations of science and religion; the theology, the hopes and the morals of the Gospel; the example of Christ; the Gospel miracles; and the nature of the Scriptures.—At Sheffield, Rev. B. T. Stannus is proceeding with a course of ten lectures, partly practical, partly doctrinal and scriptural.—At the Old meeting-house, Birmingham, Rev. Hugh Hutton has just concluded a course of seven lectures, expository of Unitarian doctrine. The first lecture was on "the Unity of God, the distinguishing feature of the Jewish Faith." The preacher on this occasion produced an authentic Jewish statement of the doctrine by Dr. Raphall, of the Birmingham synagogue. This statement has, we understand, since been published, and we shall hereafter direct attention to it.—At Bristol, a short course has been delivered by Rev. Geo. Armstrong, Rev. W. James, assisted by Rev. Jerom Murch and Rev. R. L. Carpenter.—At Strangeways chapel, Salford, Rev. Dr. Beard has been delivering to large congregations sermons explanatory, on Unitarian principles, of the

1st chapter of St. John's Gospel.—Doctrinal lectures have also been preached at Stockport, by Rev. W. Smith; at Colyton, by Rev. James Taplin, Rev. E. Squire, Rev. C. W. Robberds and Rev. R. E. B. Maclellan; at Bradford, by Rev. J. H. Ryland; at Bridgwater, by Rev. R. L. Carpenter, Rev. R. M. Montgomery, Rev. William James and Rev. F. Bishop; at Leeds, by Rev. Charles Wicksteed; at Lydgate, by Rev. George Heap; at Shepton Mallet, by Rev. H. Solly; at Exeter, by Rev. F. Bishop, Rev. R. M. Montgomery and Rev. R. L. Carpenter.—At Padiham, the young men of the congregation, desirous of hearing the doctrines of Unitarianism ably explained, have sought the assistance of several of the ministers of Lancashire and Cheshire, who will shortly begin on the Sunday evenings some popular lectures; and a small grant of tracts for gratuitous distribution at Padiham has been obtained from the Unitarian Association.

Testimonial of Respect to James Booth, Esq.—December 13, the Sub-Committee appointed at Fendall's Hotel to bring to a conclusion the various matters undertaken during the past session of Parliament by the Presbyterian Union Committee, in connexion with the Dissenters' Chapels Bill, presented to Mr. Booth, now Counsel to the Speaker of the House of Commons, a piece of Plate, of the value of one hundred guineas, as a slight testimonial of the assistance he had rendered to the Nonconformist body since his retirement from general practice at the bar. To Mr. Booth the preparation of the Bill was in the first instance entrusted, and the Committee were assisted throughout by his much-valued advice. The Plate was presented by Mr. Mark Philips, M. P., Chairman of the Committee. It consists of a splendid *epergne*, and bears this inscription:

To JAMES BOOTH, Esq.
Presented
On behalf of the Nonconformists of
England and Ireland
Who reject Subscription to Creeds
Or Articles of Faith,
In acknowledgment of important Services
Rendered during the preparation and
passing of
The Dissenters' Chapels Bill.
xix July, MDCCCXLIV.

EAST INDIES.

Religious Liberty in Ceylon.

We have been favoured by a correspondent with the "Overland Herald, or Monthly Summary of Events in Ceylon," of the date July 22, 1844, from which we learn that the principles of religious liberty recognized by the Legislature at home, are also extending to some of our colonial dependencies. At a meeting of the Legislative Council, July 1, the Colonial Secretary presented an ordinance to promote the building of places of Christian worship, and to provide for the maintenance of ministers of the Christian religion. This ordinance was founded on a letter of instructions from the Colonial Office, signed by Lord Stanley, recommending that at Ceylon the same course should be followed as had been adopted with advantage in the Australian colonies, viz., the extension, on the compliance of the parties seeking aid with certain requirements, to all religious sects indifferently, of a sum not exceeding one-half of the money needed for building a place of worship, and one-half the annual salary of the minister. In supporting this ordinance, the Governor-General, Sir Colin Campbell, recommended it in a speech abounding with humane, wise and liberal sentiments. He spoke of the ordinance as presenting a new and important feature in the legislation of the East, inasmuch as it both provided a broad toleration and placed Christian instruction within the reach of every inhabitant of the colony. He thus alluded to the good effect which this liberal policy would have on the Heathen population by whom they were surrounded: "Surely, it will be admitted the ordinance now brought before us is founded upon the soundest principles of toleration and Christian charity to all men. It is in my opinion an essential point, in all our endeavours to convert the Heathen around us, to smooth over those differences of sect, those virulent hatreds among brethren, which have been a disgrace to Christianity. We ought, as far as we can, to suppress all such differences; for the effect of such rivalry as existed formerly, and which I am happy to say is now so fast subsiding, would be to neutralize our efforts to convert the Heathen, by creating doubts in their minds as to the truth of our profession of Christianity; for when they see Christians so hating each other, they must doubt whether they are in earnest in their profession of a faith with

which it is so inconsistent. In a political point of view, it is declared that all inhabitants of Ceylon, without reference to caste or colour, are British subjects, and equally entitled to British freedom and protection. In the same way, in regard to Christianity, let us prove to the Heathen that all Christians are brethren, whatever shades of difference may exist amongst persons of various denominations, and they are equally entitled to aid in the promotion of Christian education."

The ordinance was warmly opposed, and in various ways, by some of the over-zealous friends of the Church of England, who pleaded hard for some exclusive privilege being granted to their Church, or at least for the privilege of equality being extended only to the Dutch Protestant and Scotch Presbyterian churches; failing in this, they asked the Council to delay their sanction of the ordinance as a mark of respect to the Bishop of Madras, shortly expected to reach the island. The *Queen's Advocate* replied to the objections in a long and very powerful speech, shewing the mischiefs that had every where (England not excepted) flowed from the erection of a dominant Church, and of the tendency of sound opinion towards religious equality. The *Acting Auditor-General*, in supporting the ordinance, made use of the following remarkable expressions: "The paramount duty of the State was to maintain internal harmony, peace and goodwill, amongst the different classes of society, irrespective of favourite notions, which each person or class had an unquestionable right to maintain for him or herself or themselves. A recent paper, of the 17th April, announced that a Bill was then under consideration by the House of Lords, introduced by the Lord Chancellor, the real object of which was to prevent the chapels now held by the Unitarians in England and Ireland being taken from them on the ground that they were originally held by Trinitarians. It was said that there were at least one hundred and seventy chapels in England in this situation. The hue and cry raised against this measure by the parties styling themselves orthodox, and entitled, therefore, in their opinion, to become the proprietors of those temporalities, was, because by so doing the present Conservative Government, in their estimation, became the supporters of heresy. So absurd an inference could only be drawn by the ever-excited

imagination of an enthusiast not much disinclined to bigotry. Here, however, was the fact, that the State, which in the opinion of the ultra-church party was bound to support its supremacy, upheld the temporary interest of a heretical sect."

Mr. Armitage (a member of a well-known English Presbyterian family in Cheshire) supported the Government ordinance by his vote and an able speech, in which he exposed the absurd arguments of the exclusive Church party, and vindicated the Government plan as tending to make the citizens of the colony contented and happy, attaching the people to the Government, and earning the blessing of every religious man, whatever his denomination might be. The first reading of the Bill was carried by a *majority of three*; and, though strongly opposed, both within and without the Council, by the High-church party, it safely passed through the remaining stages, and has, we doubt not, by this time received the assent of our Gracious Queen, and is the law of Ceylon.

MISCELLANEOUS.

A long while to wait.—At a recent Religious-Liberty meeting in the eastern part of the metropolis, one of the speakers, an Independent minister, assured his hearers that the union of Church and State would be dissolved as soon as ever a majority of Parliamentary electors became convinced of its mischievous character. Supposing this to be true to the letter, the present enjoyers of clerical good things need not be much alarmed at the announcement. But the conclusion is by no means warranted from the premises. Many are the electors who entertain no doubt whatever of great evils resulting from the alliance of Church and State, as they see it in this country, who yet have very serious doubts whether those evils would be lessened by the prostration of the Church of England, and the setting up in its stead such a system of "religious equality" as the Independents established at Tahiti.

The Devil.—To deny the existence of the Devil, is, an "orthodox" journal declares, only "adding one more proof of the awful fact." This must be very satisfactory to an "orthodox" mind, seeing that such "proof" is likely to grow with the progress of time. When everybody shall doubt on the subject, it will make even more manifest the proof that all ought to believe!

MARRIAGES.

1844. Nov. 10, at the Unitarian chapel, New-hall Hill, Birmingham, by Rev. W. A. Jones, of Northampton, Mr. JAMES THOMAS TEWKES to Miss ANNA MARIA DEVITT.

Nov. 11, at Gec-cross chapel, by Rev. James Brooks, Mr. ISAAC CHANDERTON, of Newton, to HANNAH HUDSON, of Hyde.

Nov. 12, at the Unitarian chapel, High Street, Portsmouth, Mr. THOMAS WILLIAMS to Miss MARY ANN BRYANT, both of Portsea.

Nov. 24, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M. A., Mr. HENRY CHURCH to Mrs. REBECCA REDFERN, both of Dukinfield.

Nov. 25, at the new Unitarian church, Cheltenham, by Rev. L. Lewis, Mr. ALFRED KNIGHT to CAROLINE, eldest daughter of Mr. John PARK, of Sherborne.

Nov. 26, at St. Pancras new church, by Rev. Richard Baty, WILLIAM LAW, Esq., Woburn Place, Russell Square, to MARGARET, only daughter of Samuel CLEGG, Esq., Civil Engineer, Sidmouth Street, Regent Square.

Dec. 8, at the Presbyterian chapel, Bury, by Rev. F. Howorth, ISALAH

MARSDEN to ALICE FITTON, both of Prettywood, near Bury.

Dec. 12, at Nantwich, OSWALD NEW, Esq., of Evesham, Surgeon, to LYDIA ANN, only daughter of R. CAPPUR, Esq., of the former place.

Dec. 18, at Cross-street chapel, Manchester, by Rev. J. G. Robberds, Mr. HENRY CHARLTON to Miss FINDLAY, both of Manchester.

Dec. 18, at Cross-street chapel, Manchester, by Rev. J. G. Robberds, Mr. GEORGE GUEST to Miss CHARLTON, both of Manchester.

Dec. 19, at the Unitarian chapel, Strangeways, by the Rev. Dr. Beard, Mr. JOHN PEARSON, Surgeon, of Stalybridge, to EMMA, daughter of Mr. SHIRMAN, of Higher Broughton.

Dec. 25, at the chapel in the Coni-gree, Trowbridge, by the Rev. S. Martin, Mr. JOHN WATTS to Miss MARY ANN DODDMEAD, both of Trowbridge.

Dec. 25, at the chapel in the Coni-gree, Trowbridge, by the Rev. S. Martin, Mr. JAMES TOWNSEND to Miss SARAH VENNELL, both of Trowbridge.

Dec. 25, at the High-street chapel, Portsmouth, by Rev. Henry Hawkes, Mr. WM. GAUNTLETT to Miss CHARLOTTE POWELL, both of Portsea.

OBITUARY.

1844. Oct. 4, at the house of his son-in-law, Crumpsall, near Manchester, JOHN BYNG, Esq., aged 73 years, formerly of Derby, and last surviving son of the late Rev. John Byng, for many years minister of the Presbyterian chapel at Tamworth. His unblemished life and uniform kindness of heart endeared him to his friends and acquaintance, and to him might truly be applied the words inscribed on the tablet to the memory of his revered father:—"Simplicity, purity and integrity adorned his character. Candour, charity and a love of peace marked his intercourse with the world." W. H.

October 12, at Timberhurst, near Bury, HANNAH, the wife of Thomas WAGLEY, Esq., aged 32, eldest daughter of Edmund Grundy, Esq., of Park Hills.

Nov. 2, at Lupset Cottage, near Wakefield, DISNEY ALEXANDER, M. D., in the 76th year of his age.—These lines record the death of one of those gentle, good and benevolent beings, around whose memory will ever cling the tenderest recollections. Religion, conscience and truth were the ruling principles of his life; and now, that he has sunk, full of years and honours, to his final rest, he is followed by the blessings and tears of all who came within the circle of his influence.—His superior talents and genuine worth, united with a beautiful simplicity of character, and a heart overflowing with the purest benevolence, inspired all who knew him, and especially those who had the privilege of his friendship, with esteem, affection and reverence. The young loved him as a revered parent,—the old, as a respected friend, and it may be truly said of him, "He died in peace with

all men." Dr. Alexander was brought up in the doctrines of the Established Church, and the natural seriousness of his mind led to an early and earnest desire on his part to become one of its ministers; but a considerable hesitation in his speech (a defect which in after years he almost entirely overcame) compelled him to relinquish his cherished inclination, and he ultimately entered the medical profession. — His life was a singular vicissitude with regard to religious opinion; year after year found him struggling earnestly for the truth; he successively traversed the ground of Episcopacy, Scepticism and Methodism, but each of these failed to satisfy the yearnings of his spirit; and it was not until he had devoted himself to a deep and fervent study of the Holy Scriptures, particularly of the Greek Testament, that he reached the appointed haven of his rest, Unitarianism. — Most emphatically did he follow the precept of the apostle, "Prove all things, hold fast that which is good." Unitarianism was the faith congenial to his soul, and for many years he devoted to its service all the powers of his mind, all the affections of his heart. During this time, he occasionally preached in Unitarian pulpits, and the earnest seriousness of his manner impressed all whom he addressed. The New Testament was his daily delight in years of health, but in the years of infirmity and decline it was the only theme that kindled his soul to animation; it was his hope, his life,—the sun of his old age.—Dr. Alexander was the author of several very useful and interesting works, both in Medicine and Theology. His lectures on the "Internal Evidences of Christianity," prove his deep knowledge of the subject, and his firm belief that Unitarianism is the doctrine of the Scriptures. In general literature, he indeed an elegant, refined and poetic taste, and among other works has left volume of very pleasing poetry.

Nov. 21, at Hofwyl, EMMANUEL VON LENBERG, the celebrated teacher of h. He was born in 1771, of a cian family of Berne. He was at Tubingen for the bar, but ed the law for education. He rofessor at Pfeffel, near Colmar. ended his agricultural school at d in 1801.

27, aged 60, at the residence of 1, Anchor Terrace, Southwark

Bridge, ELIZA, relict of the late Mr. Thomas SMITH, of Nottingham. She was the eldest daughter of the late Mr. Benwell, formerly of Battersea and latterly of Henley-on-Thames. She was accustomed in youth to the ministry of the late Rev. Joseph Hughes, a Baptist and moderate Calvinist, at Battersea: on removing to Nottingham she attended, with her husband, at the High-Pavement meeting-house, and on her subsequent settlement in London she was accustomed to observe divine worship amongst the Unitarians.

Dec. 3, of pulmonary consumption, in the 31st year of her age, MARY HUGHES, the beloved wife of Henry RIDGE, Esq., of Portland Place, Lower Clapton, and the youngest daughter of the Rev. Robert Aspland, of the Grove, Hackney.

Nov. 25, on which day he completed his 68th year, THOMAS HOLLINGS, Esq., of West House, Manningham, near Bradford, Yorkshire. Mr. Hollings was seized with apoplexy on the afternoon of Sunday, Nov. 24, and expired shortly after midnight.—He was a trustee of the English Presbyterian chapel, Bradford, and took part in the service at the settlement of the Rev. G. V. Smith, B.A., as minister of the chapel, Sept. 22, 1841.*

Dec. 4, in her 46th year, of an attack of paralysis which she survived but a few hours, MARY, wife of Mr. THOMAS VITTY, of Dale Street, Manchester Road, Bradford, Yorkshire. She had long been a member of the same religious society with the subject of the obituary notice immediately preceding; and on the Sunday preceding her death (December 1), was in her accustomed place in the house of prayer. The services were then dictated by a regard to the solemn and sudden event of the removal of Mr. Hollings the Sunday before; and on reaching home she observed in the presence of her family, that she should thenceforward have no fear of dying suddenly. May the Providence which so soon called upon her to exemplify her happy persuasion, be the confidence and guide of her bereaved family, as it was her own; and may their Christian faith, in which they find their greatest comfort, cause a Mother's faithful cares and counsels to yield still more fruit!

R.

* *Christian Reformer*, VIII. 721.

NOTICES TO CORRESPONDENTS.

The Editor begs to return his grateful acknowledgments to the numerous Correspondents who have favoured him with communications, many of which are of an interesting character, and would have been inserted in the present No., had not its pages been previously filled. He will have for several months to ask the forbearance of some of his Correspondents, who must not suppose that their papers are undervalued if there be delay in the use of their MSS. It is one of the duties of an Editor of a Magazine to give *variety* to the contents of each No. In securing this, the patience of contributors will sometimes be tried.

In addition to papers privately acknowledged, communications have been received from W. Fallows; R.; Rev. G. Harris; Rev. John Harrison; W. E.; Δ.; Rev. E. Chapman; M. H.; Rev. J. Johns; W. J. (Broughton); M. A. S.; J. B.; H. C. R.; R. H.; E. O.; Rev. D. Lloyd; Rev. G. A. Armstrong; V. F.; R. L. Lloyd; Rev. D. Morell; S. S.; Rev. J. Brettell; Capt. Gifford, R. N.

The following books have been received for Review:—*Sylvanus, or the Primitive Christian, a Tale of the First Century*; *Montgomery's Illustrations of the Law of Kindness*; *The Baptisms of Scripture unfolded*; *Sixty Gems from Thomas à Kempis*; *The Americans Defended*; *An Inquiry into the Evidences of the Resurrection of Jesus Christ*; *Ellis's the Bible or the Church*; and several other pamphlets.

Amongst the papers designed for No. II. are, the conclusion of Dr. Arnold; an Historical Sketch of the Trinitarian Controversy in the 17th Century, being Extracts from a History of Unitarianism now in preparation; an Essay on the Relations of the Employer and the Employed; Reminiscences of the late Robert Robinson; an Essay on the Philanthropic Movement for increasing the Comforts and Pleasures of the Working Classes, &c., &c.

Several articles of Correspondence, Review and Intelligence, part of them already in type, have been unwillingly put aside.

The list of Supporters of the *CHRISTIAN REFORMER*, appended to the Prospectus, did not contain in the entire impression the following names, which the Editor is now happy to add to the list already published:

<i>Birmingham</i> . . .	Rev. Hugh Hutton.
	Rev. Thomas Bowring.
<i>Bridgend</i>	Rev. J. Jones.
	Cadogan Williams, Esq.
<i>Cefn</i>	Rev. Owen Evans.
<i>Cranbrook</i>	Rev. T. Hill.
<i>Dublin</i>	Rev. G. A. Armstrong.
<i>Fordham</i>	R. D. Tyson, Esq.
<i>London</i>	Rev. Dr. Hutton.
	Rev. Dr. Barclay.
<i>Topsham</i>	Rev. J. B. Bristowe.
	Rev. M. C. Gascoigne.
<i>Warminster</i> . . .	Rev. J. Owen.
	Henry Wansey, Esq.

In the list as printed there was an error: the word *Bridgend*, not *Aberdare*, should have been prefixed to the name of Rev. J. Jones.

Mr. C. W. Peach informs us that, in Cornwall, the *West Briton* and the *Falmouth Packet* supported, while the *Cornwall Gazette* opposed, the Dissenters' Chapels Bill.



THE CHRISTIAN REFORMER.

No. II.]

FEBRUARY, 1845.

[Vol. I.

THE MOVEMENT FOR PROVIDING MEANS OF OUT-DOOR EXERCISE AND RECREATION FOR THE OPERATIVE CLASSES.

FROM the earnest discussions of the press, and the interesting proceedings now going on in various large towns, it would appear that the sanitary condition of the masses is calling forth public sympathy and much public effort. And, indeed, the evils under which the humbler classes so lamentably labour—evils declared, by the testimony of some of the best and wisest men, to be in a considerable degree removable by systematic social exertion—are so apparent, and in their consequences so frightful, that it would be strange if they did not arouse the attention of a Christian and civilized community. We have the facts in print, under the hands of men deputed by Parliament to make the inquiry, and the evidence of their truth is beyond all doubt,—else it would be almost credulous to believe that, in our own great country, *removable* evils should have long existed, which diminish the value of life, in the largest and most laborious class of our population, to *one-half* the value of that of the smallest and least laborious class. Were there not evidence of the fact in Parliamentary Reports, it would not be credited that municipalities would for an hour permit accumulations of filth and choked-up drains, unwhitewashed dwellings, and disgusting nuisances of various kinds, to breed pestilence and plague, while the enforcement of a few stringent by-laws and the expenditure of an extra rate would save the health and the lives of their citizens. But so it has been. *How*, in a Christian and enlightened land, such evils have been allowed to grow up and flourish in all their fatality, is matter worthy of notice; but its examination belongs rather to the time when the startling anomaly shall have ceased to exist. Suffice it now, that the ill has been fully exposed—that its fatal results have been fully proved—that the duty of removing it, and the power of removal, have been admitted—and that, in the discussion and in the public acts following it, features of interest and emblems of hope have appeared, which speak gratefully of an increased morality, and of the improved and improving temper of the times.

This sustained desire to improve the physical, and, as a consequence, the mental and moral health of the people, flowing, as it has flowed, from the *better mind* of the middle and higher classes, has exhibited itself in various modes, and has embodied itself in many practical efforts. It has been seen in the agitation for commercial reforms and in amended fiscal legislation; it has shewn itself in benevolent, though not very successful, attempts to soften the hard lot of governesses and sempstresses; and it appears in full vigour and utility, animating a series of efforts, now numerous and combined enough to render them a move-

ment, for the provision of the much-needed means of exercise and innocent recreation for the operative classes.

To the casual observer it might seem as if a desire to promote the well-being of the humbler classes had, like the gourd of Jonah, "sprung up in a night;" for the evidences of its existence have recently been so prominent, that its gradual growth and separate stages of progress may easily have been overlooked in the éclat of its ripening harvest. He only who has closely watched the course of events, and detected through them great and salutary changes of public sentiment, can fully appreciate the value of movements which have long been slowly and silently making way, and which now evolve in a state of maturity that gives promise of permanent usefulness. Thousands of men, yet alive, remember the utterance of the bitter epithet, "the swinish multitude," by Burke, and the declaration of Bishop Horsley, "that the people had nothing to do with the laws but to obey them;" and now, so complete has been the revolution of opinion, the man would be denounced who spoke slightly of the poor, and the statesman laughed at who failed to recognize in the advancing intelligence and virtue of the people, a reasonable claim to some participation in political power. The working classes—the mere hands of society—are now by every party spoken of with respect, and their social claims are defended, even though their political claims may be only partially recognized. *The working man is become a citizen.*

Rude labour and accumulated capital—the lower and the middle classes—have had disagreements and contests, and here and there still misunderstand each other; but there is full proof abroad that old ignorances and prejudices are fast vanishing away. One error after another has been exploded; and the more near the approximation to just principles, the more close the friendly contact and union of classes. In the manufacturing districts this change for the better is most visible.

Fifty years ago, the prejudice of the poor, led on by that of the rich, was found arrayed against those great reformers who sought to elevate the public mind by teaching it to think and to discuss with freedom, and who looked upon a mental revolution as the true means of ameliorating the condition of the people. Yes, fifty years ago, a furious mob yelled in savage glee around the sacked and burning houses of Priestley and of Hutton, and the *justice* of the community but feebly rebuked the outrage! And now, in the very town* which was so disgraced, all men, forgetting the prejudice of party and the bigotry of sect, unite to elevate the condition of their humbler fellow-creatures, in a spirit which proves that the principles once scouted are become incorporated with men's convictions of their daily duty.

While in the countries of the continent a laudable desire is shewn to accumulate, for general use, pleasures of an innocent character, England has acquired the unenviable notoriety of being the country in which there is the greatest paucity of those opportunities for recreation which are especially needed by her hard-worked population. Indeed, our intense industry would seem to have left us neither time nor taste for any thing save labour. Our great towns have become places for "getting a living" in, rather than for living in. In the struggle for

* Birmingham.

wealth, we have forgotten some of the softnesses and amiabilities of life. The word "amusement" brings to the ears of many of us, dreadful apprehensions of dissipation and the neglect of business. We want reminding, that without the spring to industry which rational recreation supplies, there can be no enduring or healthy effort. The life too many of us lead, is nothing better than *laborious inefficiency*. We work hard—so hard that our powers become weakened by constant tension; and though we are many hours employed, we do not effect so much as we might, did we wisely consult the laws which govern our nature, and administer the proper restoratives to our wearied faculties. The middle classes especially err in this. They hardly give themselves time to think—time to recur to principles, with a view to ascertaining the colour and consistency of their daily actions. It is a great vice this, of living in a hurry: we have yet to correct it. Human character is too precious to be shorn of the dignity of its deliberation. *As a nation*, we have yet to learn the compound nature of our being, and the requirements not only of the soul and of the mind, but of its earthly machine. When we have learnt more experience, we shall make amusement one of the businesses of life, and rest and relaxation, both of body and mind, practised duties. The Greeks set us an example: their *Gymnasias* should, in many of their features, be our models: men of all ages and children there regularly took exercises apportioned to their health and strength: the bath was at hand for daily ablutions; beautiful gardens and groves, adorned with works of art, were around them; and under the porticos the philosophic wisdom of their sages was poured forth upon the opening minds of their nation. The middle classes in England, as a class, deny themselves sufficient recreation, especially recreation of body; and the working classes of large towns do not possess the power of regularly enjoying it, because opportunities have hitherto been denied them. We have to speak of the working classes especially. The Reports on the Sanitary Condition of Large Towns have made some awful disclosures: they have shewn that, while the average length of life of gentry and professional men and their families is about forty years, that of the working classes and their families is but about twenty years! This sad difference arises principally from three causes—low diet, damp and unwholesome dwellings, and a vitiated atmosphere. With the low rate of food we have nothing now to do. Unwholesome dwellings must and will be improved by local efforts and a general Act, aided by an improved sense of the decencies of life amongst the operative classes themselves. The atmosphere may be considerably purified by better cleaning and draining, and by the abatement of that hitherto irrepressible nuisance, the smoke; but still it must always be less pure in towns than in the country. We cannot pull down our towns and scatter them over counties, yet we must have a better and purer air: the only way, then, is to enable and induce the poor to leave the atmosphere in which they dwell, on every possible time of leisure, and to visit places where both mind and body may be improved by healthful exercise. Every town in the empire must be furnished with LUNGS.

The avocations of the operative classes of town populations have a tendency to induce a disinclination to habitual mingling with the people and the scenes of a distance: the continuity of their labour, and their

constant association with their own class, lead the operative class make their town and their fellows to too great a degree the worse of their existence. In all towns where capital has given free range to mechanical improvements, profitable occupations for the very poor have been created—and the result is, that all who can labour, do labour. In Manchester, for instance, 47 per cent. of the total population are actively employed. The hours of labour, too, are long, and the steadiness of employment, which is one of the great blessings bestowed upon the operative by machinery, prevents those breaks of leisure which frequently occur in manual occupations. To a population intensely occupied, facilities for exercise and recreation are of paramount necessity. In a long day's labour, with the prospect only of toil on the morrow, a worker is discouraged by small difficulties, and too often prefers musing himself in his lowly dwelling, rather than make the exertion necessary to bring him into a more health-inspiring atmosphere. With energies expended by the day's labour, and wanting a perpetual invitation to renew them by open-air recreation, the habit of regularly taking exercise is often lost, and in its place are substituted practices of a more or less injurious tendency. The working man, therefore, must be *allured* from the town to the country, from the street and the alley to the fields and stream-sides. At present, the total want of facilities for taking pleasant exercise in the open air retards the progress for it. We all quickly adapt ourselves to the circumstances by which we are surrounded; and, as the old prisoner suddenly liberated from the Bastille wept the loss of his accustomed fetters, so dirty streets and dingy cellars become at least endurable to those who seldom become anything beautiful and cheering.

But the question has wider bearings than those relating to the health of the people. The vast influence which the general extension of the means of open-air recreation, exercise and instruction, would have upon the manners and morals, and also upon the minds, of the classes are particularly worthy of, and deserves earnest consideration. Take two individuals, one from the lowest rank of town life, the other from the more favourably situated portion of the middle class. The first is born amid penury and rudeness, often in misery and squalor; the years of his life are watched over with a compulsory negligence; so that he escape the fate which befalls *half* the children of the poor—despite as soon as he can move about, he roams through dirty, noisy, disagreeable thoroughfares; from infancy he sees the worst and ugliest of the work and of men's works; the balance of influences about him has a *ward* tendency; bad air, food, clothing and lodging during the time of growth; hardly any education; no contact with the better and more beautiful portion of the world;—how should he escape the weight of evil which drags him downward with it? Is it not next to a miracle if he should, in after life, exhibit any of the dignity, the graces, or the decencies of man? With every sense alive to observe, the effort of supplying his curiosity are baneful. His character is left to be formed amid elements in direct antagonism to beauty or to good; and all the pastoral agencies which alarmed society by fits makes use of, are insufficient to do more than save a brand or two from the general burn. But let us turn to the more pleasant picture. Born in plenty and comfort, nursed with care in places filled with objects of interest and be-

which perpetually excite the curiosity and set the understanding to work;—as a child, playing in healthful atmospheres, with children neatly and tastefully attired and blooming with health; excluded from every evil influence; looking only on the fair and the enchanting; hearing sweetly modulated voices speaking words of kindness and of love; encouraged, aided, counselled;—it would be wonderful if the good and the great were not drawn forth in him—if *a man* were not trained up for the use of the world.

The point to be aimed at, then, is to surround the *many* with the favourable influences now exclusively possessed by the *few*. Regarding every human being as perfectible, we have to give him, as far as possible, the means of perfecting himself. Amongst the most practical and useful, are those outward influences which appeal to and insensibly instruct man's sense of the beautiful, his perception of order and elegance, and which make him reason upon the origin or causes of the effects which at once excite and gratify his love of observation. We take it that plain brick walls and common street sights are none of these. We would, therefore, give him the opportunity (and the means of gratifying it must precede the wide extension of the taste itself) of admiring and studying the beautiful, and at the same time of improving his health and spirits by pleasant exercise. We would give him every possible inducement to frequent public places where the utmost variety of beautiful objects is collected, satisfied that his stimulated love of the beautiful in scenery, in botanical diversities or in art, will increase his perception and love of the beautiful in human character and conduct,—and that the constant sight of cleanliness and neatness of dress, and of elegant deportment, will improve his manners and give him a disgust for dirt and untidiness,—and feeling sure that, thus exhorted by the still, small voices which speak abundantly, if man will but come forth to hear their sound, he will be more pervious to those expressly religious teachings which foster, chasten and preserve the good within us.

In English society there is too much exclusiveness. Classes, though beginning to unite more on emergencies, are too much separated; and, in towns, individuals belonging to the different classes, from the accidents of their position and the continual change of social position and situation, associate only in coteries or cliques. We want, then, some common ground of resort, where all men and all classes may habitually meet. Much as this is required by a regard for the interests of the men, it is much more necessary for the sake of the females. Men of the most opposite classes are thrown together sometimes, but women are shut up in *castes*. For instance, what does the wife of the merchant know of the wife of the mechanic or weaver? and what does the latter know of the former? Absolutely nothing, on account of the complete want of communication. Once establish a place of resort to which every one will go, and the grievances which give birth to class prejudices will be removed: all classes, accustomed to see and be seen, will be benefited, and a more cordial social union will inevitably be the result.

It takes a long while to embody a great fact in morals in human action. The movement for Public Parks, Promenades, Playgrounds, &c., is the realization of part of the desire existing to discharge a

solemn duty to the humbler classes. Before it could arrive at its present stage, the public mind had to be informed of the *reasons* for establishing these aids to popular health and happiness. Our perfected statistics did this.

We have a few instances of private benevolence expending itself in public resorts for the people (one instance is the Dane John, a beautiful walk and garden, at Canterbury, which was planted and laid out at the entire cost of Alderman Simmons, in 1791, for the benefit of the inhabitants for ever); but, fortunately, those who are to be benefited have taken up the question, and the object will, we trust, be completely carried out by the popular movement.

In 1833, Mr. Slaney, then M. P. for Shrewsbury, brought the subject of Public Walks before Parliament, and though it was coldly treated at first, he at length succeeded in obtaining a Committee which presented its Report in June 1833. The Report, an able and useful document, sets forth that the following points may be considered as established:

"1. That during the last half century a very great increase has taken place in the population of large towns, more especially as regards those classes who are, with many of their children, almost continually engaged in manufacturing and mechanical employments.

"2. That during the same period, from the increased value of property and extension of buildings, many inclosures of open spaces in the vicinity of towns have taken place, and little or no provision has been made for public walks or open spaces, fitted to afford means of exercise or amusement to the middle or humbler classes.

"3. That any such provision of public walks and open spaces would much conduce to the comfort, health and content of the classes in question."

Two of the recommendations in this Report (the purchase of Primrose Hill and the formation of a Park of 250 acres on the east side of London) have been carried into effect; and in 1840, on the motion of Mr. Brotherton, M. P., a grant of £10,000 was made by Parliament to assist in the formation of public places for exercise, &c.* Singularly enough, this money was not applied for, and in April 1843, £9500 of it remained in the Exchequer. It would seem, indeed, that Parliament, in matters of social improvement, cannot always take the initiative; and it is well that the exertions of the community should be excited, since no great effort of this kind can be really successful, unless public opinion, testified by active support, sanction and sustain it. But, shortly before the Parliamentary grant, an act of private munificence took place, which threw the liberality of the Legislature quite into the shade—the gift of the Arboretum to the town of Derby by the late Mr. Joseph Strutt. This gentleman, long well known to a large circle as a most honourable and enterprising manufacturer and merchant, passed an active and laborious life in the successful prosecution of public and private undertakings. He was one—a bright and worthy example—of a class of men who are all the more useful, and all the more worthy of veneration, because their good deeds are often strangers to public fame, as their great acts are performed without

* Mr. M. Philips, M. P., the late G. W. Wood, Esq., M. P., and R. Potter, Esq., M. P., Mr. Buckingham, M. P., and others, aided in the Parliamentary proceedings.

ostentation and with the steady regularity of business. The architects of their own fortunes, these men in patience and with a quiet devotion work their way upwards, raising with them, from the poverty amid which they themselves arose, a lofty pyramid of wealth and happiness. Their very personal advantage is of necessity the advantage of hundreds and thousands, who but for them might have pined in wretchedness and want. And, while the power they afford to vast numbers of men to rise in the social scale by independent labour is a perpetual benevolence, their lives are adorned by frequent sacrifices of time, thought and money, in behalf of their neighbours and mankind. Drawing near the close of a virtuous life, Mr. Strutt crowned his former acts of liberality by his last great gift. He purchased and laid out a plot of 11 acres as an Arboretum. The collection of trees, shrubs, &c., was as complete as a lavish expenditure could make it, and nothing was spared to render the gift as valuable as possible to its recipients. Buildings were erected, ornamental structures placed here and there, and seats, which Mr. Strutt himself designed, were plentifully distributed over the grounds. When all was finished to his satisfaction, he had a conveyance to trustees, for the benefit of the people of Derby, made out; and at a meeting of the Town Council, specially convened, (the town marking its sense of the munificence of the donor by keeping a three-days' festival,) Mr. Strutt in the most modest terms—speaking, indeed, with a perfect absence of all apparent consciousness that he was doing a great action—presented the Arboretum to the people and their heirs for ever!

This deed is one of the most pleasing instances of philanthropy presented by the age. The man who did it needed no such crowning work to stamp him as possessed of a most benevolent heart. The gift startles by its munificence, for Mr. Strutt paid above £10,000 for his present to the town. The following is an extract from the instructions given by Mr. Strutt:

"All fixed seats, whether on the lawn or on gravel, to have foot-boards, for the sake of aged persons and invalids."

Noble-minded man, who, in the midst of incessant occupation and the great cares of life, could so minutely remember even the smallest particular of kindness!

The Arboretum is open freely to the public during two days in the week, one being Sunday: on other days, a very small charge is made for the purpose of keeping up the assortment of trees, &c. It is one of the most interesting things in the world to walk through it on Sunday, or on a fine summer evening, when the public are admitted without charge—every thing is so orderly, and there are such evident signs of pleasure in the faces of the visitors. You imagine everybody is thinking of Joseph Strutt, and you feel as if you could love them all for their evident remembrance of so great, because so simple-minded and unostentatious, a public benefactor.

Several attempts have been made to combine private advantage and a public service by throwing open to the people grounds reserved for the centre of a circle of buildings. Two of the most successful are in the neighbourhood of Liverpool,—Mr. R. V. Yates's beautiful Park, and a large plot at Birkenhead, called Claughton Park.

Little practical progress was made from the time of Mr. Strutt's

munificence till the past year, in the creation of Parks for the People. In August last, the Manchester meeting was held. Manchester is, of all towns, the most destitute of public facilities for recreation ; while, from the incessant labours of its inhabitants, it perhaps needs them more than any city in the empire. The public meeting of August 9th was convened for the purpose of endeavouring to combine the public spirit and the liberality of all parties in an attempt to supply the want which all admitted to exist. Some difficulties were started, but they soon gave way before the general desire to carry out the object in a manner worthy of the wealth and importance of Manchester. The meeting, which was most numerous, was held in the Town Hall, under the able presidency of Alexander Kay, Esq., the Mayor. Men of all parties were there, side by side ; and so entire was the forgetfulness of all unworthy considerations of party or sect, that men who never before worked publicly together, were on this occasion found in friendly vicinage. Unanimity and enthusiasm pervaded all the proceedings, and the speeches displayed a lofty feeling of duty. Lord F. Egerton, who moved the first resolution, said, in the course of his address, " he considered himself as conferring no gift upon the town or its inhabitants by his subscription, but rather as endeavouring to a certain degree to meet a deficiency in his long account with the industry and the energies of the working class." Mr. Mark Philips, M. P., who moved the second resolution, made an admirable address, from which the following extracts will be read with pleasure, portraying as they do the lofty sentiment which influenced both speaker and hearers.

" Lord Francis Egerton has adverted to the advantages attending places of public resort and recreation on the continent ; he has referred to one upon the remembrance of which he dwells with pleasure, and I do not wonder at it, for I know the place to which he alluded well,—the gardens of the Bruhl at Dresden ; I have been there, and a more beautiful scene I never witnessed. There you may see the whole population of Dresden in the evening, enjoying themselves rationally ; all classes mixed together ; leading to advantageous inter-communication, and to those good manners which so much distinguish our continental neighbours. Similar scenes are found, if we go from that scene of beauty and of picturesque interest to some other continental towns. Let me for one moment direct your attention to the situation and condition of the city of Rouen, in Normandy,—the Manchester, in fact, of France. It is surrounded by the most beautiful promenades, by avenues of lofty trees ; and I believe I am right in saying that these now occupy the place of the ramparts in former times,—a most happy conversion, I think, from purposes of war and destruction to purposes of utility, of comfort and of recreation. (Applause.) Nor would I confine myself to mere open spaces ; I hope to see them embellished and made attractive ; I hope they will have avenues of trees, and parterres of flowers,—for I know not why the mechanic and the weaver may not cultivate a taste for botany and a love of flowers, as much as the first nobleman in the land. (Applause.) The noble Lord has said, with great feeling, that he considers he is in arrear to this town. If the noble Lord be in arrear, what, gentlemen, must a great number of us be, who have lived so many years amongst you ? I feel that we are called upon to do something, not only for ourselves, but also to make up for the *laches* of those who have gone before us. Let us so design and regulate our public walks, that other towns may be disposed to look at them with interest, and may desire to follow our example. I would hope that these public walks, these open spaces of ground, will not be placed in the outskirts of the town, at too great a distance from the working population themselves ; that they will not become

places of resort for the wealthy part of the community alone, in the immediate vicinity of their own dwellings; but that care will be taken in the selection of those places, so as to secure the greatest possible advantage to the greatest number of the population. (Applause.) I think that by bringing together all classes—like the King of Saxony's premier and his footman, to whom the noble Lord referred—the mutual improvement of all classes must be the result. (Applause.)”

At the meeting, £7000 were subscribed, including £1000 each from Lord F. Egerton, Mr. Mark Philips, and Sir B. Heywood. Liberal contributions have since been given by public bodies and by several societies, as well as by individuals. The following admirable letter from the Premier is too important to be withheld :

“Whitehall, September 7th, 1844.

“Gentlemen,—Although I have no longer any personal connection with the town of Manchester, by property or other local tie, yet, considering Manchester to be the metropolis of a district, to the industry of which I and my family are under very deep obligations,—and most heartily approving of the wise and benevolent design to provide for those who are doomed to almost incessant toil, the means of healthful recreation and harmless enjoyment,—I willingly contribute to the furtherance of that design, and offer my cordial wishes for its success.

“I request my name may be added to the subscription which has been commenced for this purpose, for the sum of one thousand pounds.

“I am, gentlemen, your obedient servant,

“Malcolm Ross, Esq.

“ROBERT PEEL.

“Edward Watkin, Esq.”

Meetings of the working classes—one in the Free-Trade Hall, attended by 6000 persons—have been held in Manchester, and unanimous votes of approval declared; and so strong is the feeling of the operatives, that their subscription (received and in progress) will amount to upwards of £1000! This is the right way to perform any great public task. The total subscription will be above £30,000.

The men of Manchester have well taken the lead in the movement, and it is gratifying to see that the contagion of their example has infected other towns. Stockport is preparing public walks; Oldham is organizing resources for the same purpose; in Bolton, Ashton, Blackburn, and several other neighbouring towns, a movement is beginning. In places remote from Manchester, too, steps are being on all sides taken. Birmingham held, a few weeks ago, a magnificent meeting, and has already subscribed several thousand pounds for public walks and baths. Every where the public attention is awakened, and a determined self-reliance, the secret of success in every thing, pervades the communities who are moving. There is good reason to anticipate that, before many years are over, every town in the kingdom will have its public park,—and, we hope, with such additions of baths, efficient playgrounds, statues, museums and other means of popular instruction and refinement, as will make it serve not only the most obvious and practical—such, for instance, as the promotion of taste in design—but also the highest social and moral, ends.

DR. E. D. CLARKE, THE TRAVELLER'S, ANTICIPATION OF PUBLIC BATHS IN ENGLAND.

At a time when, as appears from the foregoing able and interesting paper, the attention of the English public is forcibly drawn to the subject of cheap Baths for the people, it is curious and instructive to read the benevolent anticipations of an accomplished scholar and excellent man, forty years ago, in the following paragraph. The Traveller is describing the general use of the Bath in Russia, one of the few redeeming qualities, according to him, in the habits of the Russians. We put in italics the sentences which we are most anxious to bring under the consideration of our readers.

"Eminent physicians have endeavoured to draw the attention of the English Government to the importance of public baths, and of countenancing their use by every aid of example and of encouragement. While we wonder at their prevalence among all the Eastern and Northern nations, may we not lament that they are so little known in our own country? We might, perhaps, find reason to allow, that erysipelas, surfeit, rheumatism, colds, and many other evils, especially cutaneous and nervous disorders, would be alleviated, if not prevented, by a proper attention to bathing. The inhabitants of countries where the bath is constantly used, have recourse to it, in the full confidence of being able to remove such complaints; and they are rarely disappointed. In England, baths are considered only as articles of luxury; yet throughout the vast empire of Russia, through all Finland, Lapland, Sweden, and Norway, there is no cottage so poor, no hut so destitute, but it possesses its vapour bath; whither all the family resort every Saturday at the least, and every day in case of sickness. Lady Mary Wortley Montague, in despite of all the prejudices then prevalent in England against inoculation, introduced this blessing from Turkey. *And if some other patriotic individual, of equal influence, would endeavour to establish throughout Great Britain the use of warm and vapour baths, the inconveniences of our climate might be done away. Perhaps, at a future period, donations for public baths may become as frequent as the voluntary subscriptions whereby hospitals are maintained, and a grateful people may commemorate the service they have rendered to society by annual contributions for their support. But when we recollect that the illustrious Bacon in vain lamented the disuse of baths among Europeans, we have little reason to indulge the expectation.* At the same time, an additional testimony to their salutary effects in affording longevity and vigorous health to a people otherwise liable to mortal diseases from their rigorous climate and unwholesome diet, may conduce towards their introduction. Among the ancients, baths were public edifices, under the immediate inspection of the Government; they were considered as institutions founded in absolute necessity, and unavoidably due to decency and cleanliness. Rome, under her Emperors, numbered nearly a thousand such buildings; and these, besides their utility, were regarded as masterpieces of architectural skill and of sumptuous decoration. In Russia, they have only vapour baths; and these are for the most part in wretched wooden hovels. If wood be deficient, they are formed of mud, or scooped in the banks of rivers or lakes; but in the palaces of the nobles, however they may vary in the splendour of their materials, the plan of their construction is always the same."—*Travels in various Countries of Europe, Asia and Africa*, by E. D. CLARKE, LL.D., 4th ed., 8vo, 1816, I. 188—190.

DR. ARNOLD.*

THE mention of the Oxford school of theology reminds us that it is time to advert more particularly to Dr. Arnold's own theological opinions, and especially his views respecting the Apostolical Succession and the relation of the Church to the State. It will also be expected that we should take some notice of the unfavourable opinions of Unitarianism which are expressed in various passages of his correspondence. In the charge of want of learning, the Unitarians do but share with the other Dissenters, to whom he attributes "narrowness of view, want of learning and a sound critical spirit" (II. 188), the consequence, it should seem from the context, of their ignorance of Greek and German literature. Elsewhere he says that the Dissenters "are, politically speaking, nearly as bad and as narrow-minded as High-Churchmen," charitably adding, "but then they have more excuse, in belonging generally to a lower class of society, and not having been taught Aristotle and Thucydides" (I. 417). We may doubt, and some of our readers may share the doubt, whether we can honestly accept this last apology for our narrow-mindedness. But if ignorance in these matters be justly charged upon us, who is to be blamed for it? Have we shewn ourselves the enemies of learning? Have we not again and again remonstrated against our exclusion from the best means of acquiring it? "You tax the people's soap," says Col. Thompson to the aristocracy, "and then you call them the *great unwashed*." "You shut out the Dissenters from every source of instruction which it is in your power to monopolize," say we to Churchmen, "and then you reproach us with being unlearned and narrow-minded." From this charge Dr. Arnold is no more exempt than other Churchmen, as far as the Unitarians are concerned; for while he thought them lamentably deficient in knowledge, he actually drew up a petition (I. 378) to be signed by members of the Universities, praying for the admission of Dissenters to study and graduate there, in which he expressly excludes Unitarians—on what principle we know not, unless it were that which induces our public hospitals to decline receiving incurable patients. We believe the truth to have been, that Dr. Arnold knew nothing of the Unitarians personally, and not much of their writings; that he took up the language which was current in the society in which he had lived, and when called upon to justify it, had no defence to make. In his pamphlet on Church Reform, he had virtually excluded Unitarians from the general body of Christians; yet, in 1837, we find him admitting to Mr. Crabbe Robinson, that

"An Unitarian, as such, is a Christian; that is, if a man follows Christ's law and believes His words according to his conscientious sense of their meaning, he is a Christian; and, though I may think he understands Christ's words amiss, yet that is a question of interpretation, and no more; the purpose of his heart and mind is to obey and be guided by Christ, and therefore he is a Christian. But I believe,—if I err as to the matter of fact I shall greatly rejoice,—that Unitarianism happens to contain many persons who are only Unitarians negatively, as not being Trinitarians, and I question whether these follow Christ with enough of sincerity and obedience to entitle them to be called Christians."—Vol. II. p. 79.

* Continued from p. 27.

No doubt all churches contain nominal believers—churches established and endowed by law beyond all others. The practice of those who care little about religion to conform to the Church, is matter almost of proverbial notoriety. If such men were accustomed to unite themselves with the Unitarians, we should not form so small a percentage of the population of England, as episcopal authority has declared we do.

The pamphlet on Church Reform produced a letter of remonstrance from the late Mr. William Smith, in replying to which Dr. Arnold's objections to Unitarianism are exhibited in a more definite form, and for that reason we shall extract nearly the whole of it.

"The passage in my pamphlet to which you allude is expressly limited to the case of 'the Unitarians preserving exactly their present character;' that is, as appears by a comparison with what follows, (p. 36,) their including many who 'call themselves Unitarians, because the name of unbeliever is not yet thought creditable.' And these persons are expressly distinguished from those other Unitarians whom I speak of 'as really Christians.' In giving or withholding the title of Christian, I was much more influenced by the spirit and temper of the parties alluded to than by their doctrinal opinions. For instance, my dislike to the works of the late Mr. Belsham arises more from what appears to me their totally unchristian tone, meaning particularly their want of that devotion, reverence, love of holiness, and dread of sin, which breathes through the Apostolical writings, than from the mere opinions contained in them, utterly erroneous as I believe them to be. And this was my reason for laying particular stress on the worship of Christ, because it appears to me that the feelings with which we regard Him are of much greater importance, than such metaphysical questions as those between Homocousians and Homoiousians, or even than the question of His humanity or proper divinity.

"My great objection to Unitarianism in its present form in England, where it is professed sincerely, is, that it makes Christ virtually dead. Our relation to Him is past instead of present; and the result is notorious, that instead of doing every thing in the name of the Lord Jesus, the language of Unitarians loses this peculiarly Christian character, and assimilates to that of mere Deists; 'Providence,' 'the Supreme Being,' and other such expressions, taking the place of 'God, the Father of our Lord Jesus Christ,' 'the Lord,' &c., which other Christians, like the Apostles, have found at once most natural to them, and most delightful. For my own part, considering one great object of God's revealing Himself in the Person of Christ to be the furnishing us with an object of worship which we could at once love and understand; or, in other words, the supplying safely and wholesomely that want in human nature, which has shewn itself in false religions, in 'making gods after our own devices,' it does seem to me to be forfeiting the peculiar benefits thus offered, if we persist in attempting to approach to God in His own incomprehensible essence, which as no man hath seen or can see, so no man can conceive it. And, while I am most ready to allow the provoking and most ill-judged language in which the truth, as I hold it to be, respecting God has been expressed by Trinitarians, so, on the other hand, I am inclined to think that Unitarians have deceived themselves by fancying that they could understand the notion of one God any better than that of God in Christ: whereas, it seems to me, that it is only of God in Christ that I can in my present state of being conceive any thing at all. To know God the Father, that is, God as He is in Himself, in His to us incomprehensible essence, seems the great and most blessed promise reserved for us when this mortal shall have put on immortality.

"You will forgive me for writing in this language; but I could not otherwise well express what it was which I considered such a departure from the spirit of Christianity in modern Unitarianism. Will you forgive me also for express-

ing my belief and fervent hope, that if we could get rid of the Athanasian Creed, and of some other instances of what I would call the technical language of Trinitarianism, many good Unitarians would have a stumbling-block removed out of their path, and would join their fellow-christians in bowing the knee to Him who is Lord both of the dead and the living.

"But whatever they may think of His nature, I never meant to deny the name of Christian to those who truly love and fear Him; and though I think it is the tendency of Unitarianism to lessen this love and fear, yet I doubt not that many Unitarians feel it notwithstanding, and then *He* is their Saviour, and *they* are His people."—Vol. I. pp. 347—349.

This passage contains one charge against Mr. Belsham personally, another against Unitarianism. As regards our venerable friend, we are not much surprised that his controversial writings should not have suited Dr. Arnold's taste. They were very unlike. Mr. Belsham had wit, and used it freely in aid of his arguments, even on theological subjects; Dr. Arnold had none;—Mr. Belsham was a close and luminous reasoner; Dr. Arnold did not excel in reasoning;—Mr. Belsham's first aim was on all subjects to obtain and exhibit clear and definite ideas, and to build religious belief, like conviction of every other kind, on the foundation of knowledge; in Dr. Arnold's mind, feeling and imagination took the lead of the understanding, wherever religion was concerned. They were not fitted, therefore, to relish each other's theological works: but that Dr. Arnold should have allowed himself to be so blinded by his dislike of a manner of conceiving and handling religious truth different from his own, as to charge Mr. Belsham's works with a "want of devotion, reverence, love of holiness and dread of sin," would astonish us, if any thing could be astonishing, in the misconceptions of men respecting the opponents of their religious opinions. We dare say he had never read a line of Mr. Belsham's practical and devotional writings.

To understand the meaning of the charge against English Unitarianism, that even where professed sincerely it makes Christ virtually dead, and our relation to him past instead of present, a charge obscure enough in itself, we must advert to Dr. Arnold's own views of the relation of Christ to the believer, which he has more fully explained in his *Fragment on the Church*.

"We have arrived at a great and divine truth; the very foundation stone, indeed, of Christianity. We cannot come to God directly; we require one to be to us in the place of God. But one in the place of God and not God, is as it were a falsehood; it is the mother falsehood from which all idolatry is derived. The mystery of Christianity has met this necessity of our nature, and at the same time has avoided the evil of the falsehood. We have one who is to us in the place of God, but who is also God truly;—we have one whom we may approach, although we cannot approach God, for he is also truly man."

"Again, the human mediator, as I have said before, does nothing to bring us in ourselves really nearer to God. His interference at all, implies that we are separated from God; this separation is a moral thing, arising out of our unlikeness to God. But the human mediator does nothing to restore to us God's likeness. It is strictly true, therefore, that his interposition has no moral value: it makes us neither better nor holier; it therefore shews the falsehood of its own claim; for while professing to bring us to God, it leaves us as far from him as ever.

"But the true Mediator does not so: while he reconciles God to man, he also reconciles man to God. He works by his Spirit upon our own nature,

and weeds out from it the seeds as it were of our alienation from God. Thus he does bring us near to God, for he makes us like God. And he is our one and only Priest, our one and only Mediator."—Pp. 17, 18.

There are few of our readers, we believe, to whom we need to point out, that in speaking of the Mediator as reconciling God to man, Dr. Arnold uses language which has no parallel or warrant in Scripture. This is not the only instance in which we find him using and arguing upon popular expressions, without having examined how far they are in accordance with the sacred writings. Thus, (Fragment, p. 3,) he substitutes "the powers of Hell" for "the gates of Hades," in our Saviour's words, Matt. xvi. 18, which have no reference to a contest between the gospel and the principle of evil, but simply promise the *indestructibility* of his church. Nor will it escape the notice of any one whose mind is not pre-occupied by the technical phrases of theology, that his position that the Mediator between God and man must partake of both natures, is without any foundation in the New Testament. "To us," says St. Paul, 1 Tim. ii. 5, "there is one God and one Mediator between God and men, the man Christ Jesus"—the god-man, says Dr. Arnold virtually, as St. Paul would no doubt have said expressly, had his doctrine of Christ's mediation been the same.

The truth is, notwithstanding his displeasure against the Unitarians for making our relation to Christ past instead of present, that his mediation, according to the scriptural account of it, is a *past historical fact*, as much as the mediation of Moses in the communication of the Law to the Israelites. With the exception of the passage which we have just quoted, Christ is spoken of as a Mediator only in three passages of the Epistle to the Hebrews,—viii. 6, ix. 15, xii. 24,—and always in connexion with the new covenant. We cannot have a better comment on these texts than is supplied by Gal. iii. 19, where the Law is said to have been given, *ἐν χρίστῳ μεσίτῳ*, "through the instrumentality of a mediator." It is true, the word *μεσίτης* in itself is capable of the meaning of a *reconciler*, because he who acts as the *internuntius* between alienated parties has usually to remove the cause of alienation, before he can exercise his office of negotiator; but this is not the scriptural view of Christ's mediation. When he had brought to man the new covenant, which was to supersede that given by Moses, and submitted to the death upon the cross, which God had appointed as the seal of its ratification, his office of Mediator ceased; and there is nothing in Scripture to warrant the notions popularly associated with this title, such as atonement, intercession, and the presentation of the prayers of Christians to God.

In what the actual and present relations of Christ to his followers consist, is a question respecting which the New Testament gives us little information, as on many other points which we earnestly desire to look into. Though his mediatorial office has no reference to intercession, yet there are passages in the New Testament (Rom. viii. 26, 34; xi. 2; Heb. vii. 25) which we think clearly describe him as offering up prayer to God on behalf of man; nor can we see any ground for attributing a different meaning to the original word in these texts, from that which the *ἐντεύξις* mentioned by St. Paul (1 Tim. ii. 1) must necessarily bear. That he pleads with the Father the merit of his own sacrifice, or averts from us by his intercession the effects of his wrath, are super-

added notions, entirely unscriptural; but since no Christian doubts his conscious existence in a state of glory, it is difficult to conceive that acts of devotion do not form a part of his employment; and if of devotion at all, why not of intercession, that portion of prayer which blends benevolence with piety, in the union which is most truly characteristic of the Saviour? In what the efficacy of his intercession may consist we know not; but the same uncertainty hangs over the whole subject of intercessory prayer, which nevertheless lies as near to the heart of man as adoration, thanksgiving or confession.

We do not believe, however, that any warmth of feeling or strength of language respecting our relation to Christ, which an Unitarian would think himself warranted to indulge, would have satisfied Dr. Arnold. If we might coin a word, after the analogy of the *Bibliolatry* which he charges on the Evangelical party (II. 394), and the *Mariolatry* which Dr. Hook imputes to the Roman Catholics, we should say that his religious tendency was to *Christolatry*. In his theological language, the Father almost disappears, and every thing is ascribed to Christ, in a manner which we think is not justified by the New Testament. We impute this in a great measure to that extraordinary power which he possessed, of representing to himself historical personages and events with the distinctness of sensible impressions, so that he might seem to carry about with him a consciousness of the personal presence of the Saviour. In the same way, from the strength of some of his expressions, he might have seemed to believe himself engaged in a personal contest with the Principle of Evil for the ascendancy over the minds of his pupils.

There is another letter of Dr. Arnold's in which the Unitarians are spoken of with less courtesy than marks his correspondence with Mr. Smith (II. 157). It relates partly to the controversy between Horsley and Priestley, of whom he pronounces that neither was very profound or very fair, and partly to the Unitarian interpretations of St. Paul and St. John, which appear to him "such monstrosities* of extravagance, that to any one used to the critical study of the ancient writers, they appear too bad to have been ever maintained in earnest." And he thinks that, to be consistent, we ought to become German Rationalists. Dr. Arnold was mistaken, if he supposed Unitarians to be so destitute of philological knowledge as not to be aware of the difficulties of interpreting some passages in St. John and St. Paul, consistently with the doctrine of the simple humanity of our Saviour; and perhaps these difficulties are more strongly felt by the present generation, than by Dr. Priestley, Mr. Belsham, and their contemporaries. But they find infinitely greater difficulties in interpreting the whole of the New Testament on the supposition of his supreme deity; nor can there be any thing in Unitarian or Newmanite exegesis more monstrous than the Trinitarian comments on his words, "Of that day and that hour knoweth no man; no, not the angels which are in heaven, NEITHER THE SON, but the Father." (Mark xiii. 32.) We should not have thought it worth while to notice these reflections, had they proceeded from an

* Vol. II. p. 262. "The Newmanite interpretation of our Lord's words, 'Do this in remembrance of me,' may well have startled you; for no Unitarian comment on the first chapter of St. John could be more monstrous."

ordinary man ; but regarding the character of Dr. Arnold as one of the purest which biography has to exhibit, we cannot but regret that he should have judged so harshly of a body of Christians, whom we believe to be not inferior to himself in sincerity of faith and a desire to fulfil the precepts of the Gospel.

Although the foundation of Dr. Arnold's doctrine respecting the Church and the Apostolical Succession may not be perfectly sound, inasmuch as it rests on an unscriptural view of the Mediatorship of Christ, he proves most triumphantly in the remainder of his Fragment, that the notion of a priesthood, exclusively authorized to offer the prayers of the Church and administer its Sacraments, has no support from Scripture nor from the *Apostolic Fathers*. These he examines and analyzes in chronological order, and shews how very gradually the Jewish notion of a priesthood was revived and extended in the Christian church. It had already made considerable progress, however, in the days of Ignatius, who lays it down, "that it is not lawful, without the bishop, to baptize or celebrate the feast of love, but that whatsoever the bishop shall have approved is well-pleasing to God." (Ad Smyrn. viii.) Yet this is far from amounting to the modern doctrine, that no act of worship has any efficacy, except through the intervention of a priest, connected by succession with the Apostles. The transition, however, was easy, and in the works of Cyprian, in the first half of the third century, it appears fully developed, and has since been the established doctrine of the Church. It was transplanted by Laud from the Romish to the Anglican ; repudiated by the Latitudinarians, and kept in prudent obscurity by the High-Churchmen of the 18th century ; and revived in all its extravagance by Newman and Pusey in our own days, with what ultimate destiny we think may be predicted by those who believe, as we do, in the immortality of Common Sense.

Dr. Arnold's own notion of a Church and its relation to the State was something peculiar. He fully admitted that there must be a governing power among Christians, though he denied the authority of a priesthood ; and he recognized episcopacy, in its simple and spiritual form, as of divine appointment. But he contended most earnestly against the doctrine, that the *clergy* are the *church* ; according to him, it was constituted of all true Christians, without distinction of ecclesiastical or secular calling, and he acknowledged no authority in merely ecclesiastical assemblies. Instead of regarding the Church and the State as distinct bodies, the Church either controlling the State in virtue of its more sacred authority, or entering into alliance with it, he considered them as properly one. It was the duty of the State to establish its own religion, i. e. the religion of its rulers and majority, as much as to provide for the maintenance of order and good morals ; and he expressly declares that "he stands as widely aloof as Newman from the language of 'religion being an affair between God and a man's own conscience,' and from all such persons as dispute the claims of the Church to obedience" (II. 238). He says, therefore, very truly of himself (ib. p. 239), that he held very high Church doctrines ; and how he could have practically carried them out, without gross injustice to those who were not of the same religion as the rulers or the majority of the State, we do not understand. It seems to us that, according to him, the True Church must be that which in despotic states has the

sovereign, in constitutional governments a parliamentary majority, on its side. We confess that we could more readily embrace the ecclesiastical fiction, according to which the Holy Spirit presides over councils, conclaves and synods, than recognize in any civil government or legislative body, past, present or possible, the true delegate of Christ's authority.

The sentiments of Dr. Arnold on theological subjects generally were enlightened and liberal, though not very systematic or consistent. Of the Evangelical party he does not often speak, but it is with dislike of their narrowness and prejudice. He was desirous of such reforms in the Church as should give the clergy greater personal weight with the community, by bringing them more into contact and sympathy with the lower orders. With the view of rendering her more effective in her relations to our immensely extended population, he was earnest for the revival of the ancient order of deacons; and it is a remarkable confirmation of his sagacity, or a proof of the respect in which his advice is held, that, at the moment of our writing, a petition has been presented to the Archbishop of Canterbury, praying that such a measure may be carried into effect. Though desirous of raising the standard of learning, and especially theological learning, among the clergy, he fully recognized the value of the services which may be rendered by men of inferior education; and we are tempted to extract a passage relating to this subject, which has been discussed, not always in the most judicious manner, among ourselves.

"But may not a man say, 'I wish to be in the Ministry, but I do not feel an inclination for a long course of reading; my tastes, and I think my duties, lead me another way?' This may be said, I think, very justly. A man may do immense good with nothing more than an unlearned familiarity with the Scriptures, with sound practical sense and activity, taking part in all the business of his parish, and devoting himself to intercourse with men rather than with books. I honour such men in the highest degree, and think that they are among the most valuable ministers that the Church possesses. A man's reading, in this case, is of a miscellaneous character, consisting, besides the Bible and such books as are properly devotional, of such books as chance throws in his way, or the particular concerns of his parish may lead him to take an interest in. And though he may not be a learned man, he may be that which is far better than mere learning,—a wise man and a good man.

"All that I would entreat of every man with whom I had any influence is, that if he read at all,—in the sense of studying,—he should read widely and comprehensively; that he should not read exclusively or principally what is called Divinity. Learning, as it is called, of this sort,—when not properly mixed with that comprehensive study which alone deserves the name,—is, I am satisfied, an actual mischief to a man's mind; it impairs his simple common sense, and gives him no wisdom. It makes him narrow-minded, and fills him with absurdities; and while he is in reality grievously ignorant, it makes him consider himself a great divine. Let a man read nothing, if he will, except his Bible and Prayer-Book and the chance reading of the day; but let him not, if he values the power of seeing truth and judging soundly, let him not read exclusively or predominantly the works of those who are called divines, whether they be those of the first four centuries, or those of the sixteenth, or those of the eighteenth or seventeenth."—Vol. II. pp. 170, 171.

The interpretation of Scripture was an object which Dr. Arnold always kept in view, and he had reserved a work on this subject, "*uberiorem securioremque materiam*," for the peaceful days which he

hoped to spend at Fox How, a delightful retreat which he had purchased and adorned among the Lakes of Westmoreland, when his toils as a schoolmaster should be over. It was with a painful struggle that he decided to devote himself to the Roman History, rather than to this undertaking; and his choice was determined chiefly "by the prejudice of the clergy against him, the unripeness of England for a free and unfettered discussion of Scriptural Exegesis, and the injury which he might do to his general usefulness" (I. 209). Mr. Price, whose words we have quoted, speaks of his qualifications as an interpreter of Scripture, we have no doubt, in well-merited terms; yet it is impossible not to perceive that some of his admiration and astonishment has arisen from the very low state of biblical knowledge among university men. How else are we to account for it that he should mention, as something novel and characteristic, "that Dr. Arnold approached the human side of the Bible in the same real historical spirit, with the same methods, rules and principles, as he did Thucydides—ascertaining and fixing the meaning of Scripture language by the same philological rules as in any other authors" (ib. p. 212). In what school of exegesis that deserves the name are any other rules propounded? Had he lived to undertake the continuous and systematic study of the Scriptures, we have no doubt that he would have produced a work which, though not of great intrinsic originality, would have been of inestimable value to the Church, as a substitute for the labours of Mant and D'Oyly, and others who are now its oracles. His opinions respecting the inspiration of Scripture, according to Mr. Price, were not very precisely defined; but it is evident that he would not have allowed them to interfere with his principle of interpreting the Bible as he would any other book. His historical tact had led him to perceive the spuriousness of the greater part of Daniel (II. 191), and the utility of the works of the Prophets, mainly as illustrative of the contemporary national history and character. He had a theory of his own respecting Prophecy generally, which we are not sure that we understand from the allusions to it in his Correspondence, and we have not his Sermons on Prophecy at hand; but it appears to be this, that the prophecies which were hyperbolically applicable to their primary object, are so, truly and fully, to Christ. This is evidently designed to get over the difficulty arising from the application of prophecies in the Old Testament by writers in the New, but does not appear to solve it; for "hyperbolically applicable" is only another phrase for "partially inapplicable;" and thus the prophecy must have been exposed to discredit on the part of those whom it primarily concerned.

The last years of Dr. Arnold's life, from 1838, were marked, his biographer informs us, by a considerable change in his frame of mind. The youthful energy of the early part of his career at Rugby returned, in a more chastened form; his interest in life, which for himself had begun in some measure to fade, was revived on behalf of his children, the eldest of whom were quitting the parental home for the University. His health was renewed by his resumption of his summer tours on the continent; and the experience which he had gained in the management of his school, and the unquestioned rank to which he had raised it, relieved him from much of the anxiety of former years. His experience of the impossibility of carrying his own views in Church and



State into effect, insulated as he was from all powerful parties by their peculiarity, had induced him to seek rather the opportunity of acting with others than of opposing them. The Oxford Theology alone appeared to him so mischievous, that with it there could be no peace or truce; and when it was proposed to establish some new Theological Professorships at Oxford and endow them with the Canonries of Christ Church, a chief motive with him for desiring one of the appointments was, that he might contend with the Judaizers, as he called them, in the very citadel of their strength. This he found was not to be obtained; it would not have suited the cautious policy of Lord Melbourne towards the Church, to have placed a man so hostile to all parties in it, in a post where his presence would have added fresh fuel to the flames of theological discord. Nor does there appear to have been any foundation for the rumours occasionally circulated, of his being about to be raised to the episcopal bench. Such, indeed, was the feeling respecting him in the highest dignitaries of the Church, that it might have been difficult for him to obtain consecration.

The quiet sinecure of the Deanery of Manchester, however, was offered to him and declined; but the Professorship of Modern History at Oxford, which became vacant in 1842 by the death of Dr. Nares, was joyfully accepted. The delivery of his Inaugural Lecture is thus described by his biographer:

"On the 2nd of December he entered on his Professorial duties, by delivering his Inaugural Lecture. His school work not permitting him to be absent more than one whole day, he left Rugby with Mrs. Arnold, very early in the morning, and occupying himself from the time it became light in looking over the school exercises, reached Oxford at noon. The day had been looked forward to with eager expectation, and the usual lecture-rooms in the Clarendon Buildings being unable to contain the crowds that, to the number of four or five hundred, flocked to hear him, the 'Theatre' was used for the occasion; and there, its whole area and lower galleries entirely filled, the Professor rose from his place, amidst the highest University authorities in their official seats, and in that clear manly voice, which so long retained its hold on the memory of those who heard it, began, amidst deep silence, the opening words of his Inaugural Lecture.

"Even to an indifferent spectator, it must have been striking, amidst the general decay of the Professorial system in Oxford, and at the time when the number of hearers rarely exceeded thirty or forty students, to see a Chair, in itself one of the most important in the place,—but which, from the infirmities of the late Professor, had been practically vacant for nearly twenty years,—filled at last by a man whose very look and manner bespoke a genius and energy capable of discharging its duties as they had never been discharged before; and at that moment commanding an audience unprecedented in the range of Academical memory: the oppressive atmosphere of controversy hanging at that particular period so heavily on the University, was felt at least for the time to be suddenly broken; and the whole place to have received an element of freshness and vigour, such as in the course of the lecture itself he described in his sketch of the renovation of the worn-out generations of the Roman empire by the new life and energy of the Teutonic races. But to many of his audience there was the yet deeper interest of again listening to that well-known voice, and gazing on that well-known face, in the relation of pupils to their teacher,—of seeing him at last, after years of misapprehension and obloquy, stand in his proper place, in his Professorial robes, and receive a tribute of respect, so marked and so general, in his own beloved Oxford,—of hearing him unfold, with characteristic delight, the treasures of his fa-

vourite study of History, and, with an emotion, the more touching for its transparent sincerity and simplicity, declare, 'how deeply he valued the privilege of addressing his audience as one of the Professors of Oxford,'—how 'there was no privilege which he more valued, no public reward or honour which could be to him so welcome!'—Vol. II. pp. 288, 289.

Had his life been prolonged, he would soon have resigned his office at Rugby, and devoted himself to the duties of his Professorship, the preparation of a few young men for the Universities, the completion of his Roman History, and his meditated Commentary on the Bible. These plans were not destined to be accomplished. The last month of his life had been marked by some occurrences, which his biographer does not reveal, but which are known to have been of such a kind as severely to try his domestic affections. Their effect upon him was to give a more than usual kindness and gentleness to his manner, mingled with a seriousness which seemed anticipatory of his near approach to an invisible world. Yet there was nothing in the state of his health to cause apprehension. He had fully recovered his spirits and energy after a feverish attack which had lasted a few days; the business of the half-year was closed; and he had retired to rest on Saturday evening, June 11th, after having made the following entry in the Diary, which he had only begun to keep during the last month:

"Saturday Evening, June 11th.—The day after to-morrow is my birthday, if I am permitted to live to see it—my forty-seventh birthday since my birth. How large a portion of my life on earth is already passed! And then—what is to follow this life? How visibly my outward work seems contracting and softening away into the gentler employments of old age! In one sense, how nearly can I now say, 'Vixi.' And I thank God that, as far as ambition is concerned, it is, I trust, fully mortified; I have no desire other than to step back from my present place in the world, and not to rise to a higher. Still there are works which, with God's permission, I would do before the night cometh; especially that great work,* if I might be permitted to take part in it. But, above all, let me mind my own personal work,—to keep myself pure and zealous and believing,—labouring to do God's will, yet not anxious that it should be done by me rather than by others if God disapproves of my doing it."—Vol. II. pp. 329, 330.

Between five and six on Sunday morning he awoke, suffering from a violent attack of *Angina Pectoris*, the disease of which his father had died at the age of 53, and before eight o'clock he had expired.

He lies buried in the scene of his noblest labours, the chapel of the School at Rugby; and his epitaph has been written by the friend whom he loved and honoured above all others, the Chevalier Bunsen, in imitation of those on the tombs of the Scipios and the early Christians. Mr. Stanley has not given a copy of it; but the inscription on Scipio, the son of Barbatus, might be applied to him, with little exaggeration and in a much higher sense—*Hunc unum plurimi consentiunt Romani Bonorum optimum fuisse virum.*†

K.

* It appears from a reference to Vol. I. p. 226, that this was the carrying out his views for the improvement of the Church, and, through her, of the condition of the community at large.

† Niebuhr's Roman History (Tr.), Vol. I. p. 218

ROBINSONIANA.

I.

ROBERT ROBINSON.*

THE sudden death of R. Robinson, near Birmingham, within 48 hours of his preaching in the pulpit of Dr. Priestley, the heresiarch of the age, gave publicity to the fact, known only to his private friends, that he had finally lapsed into Unitarianism, after being advantageously known as its adversary in his much-applauded "Plea for the Divinity of our Lord Jesus,"—a book that has sunk into unwonted oblivion, probably from the disfavour into which even the orthodox writings of apostates fall, and also because there is in this spirited and attractive little book a suspicious silence concerning the imagined personality of the Spirit. Robinson had never in print made known his change of opinion, and to that degree had abstained from preaching Unitarianism, that the very congregation which accepted his services till his death elected Robert Hall as his successor. It is worthy of notice, that Hall's biographer, Dr. Gregory, sees in this succession a special providence. Robinson being "fascinating as a preacher and delightful as a companion," had so "deteriorated" the church, that a man of less splendid talents than Hall would not have been acceptable; but even he would not, had he been the man he afterwards became; but he was then "almost" as liberal and unshackled as they were. The congregation, however, was soon purged of its most corrupt members, and Hall and his flock then assumed a distinguished place among the Orthodox churches. It is not my intention on this occasion to expatiate on either the literary or theological character of Robinson, as I mean only to exhibit specimens of his social humour; but even on account of their bearing on this quality, I must briefly indicate the character of his writings. Before the heretical tendency of his mind was known to his orthodox Dissenting friends, he had acquired great popularity from the fierce polemical spirit which he displayed against the Established Church, all of which was concentrated in several very small writings. "The History and Mystery of Good Friday," would have gladdened the heart of the old Puritans, for the scorn poured upon every form and ceremony of the Church; and his "Syllabus of Lectures on Non-conformity" was a masterly compression of Non-con argument. Certain intemperate passages drew upon the author the effective reproaches of Burke; and his "Political Catechism" became a vade mecum for the Jacobins of that age, the legitimate predecessors of the Radicals of the present. Of his other writings it is sufficient to say that his Village Sermons (they might have been termed *barn* discourses) are of first-rate excellence, models of composition, adapted to the comprehension of the illiterate, and yet attractive to the educated. They may fitly be compared with the admirable School Sermons of Dr. Arnold, which are unique in the literature of the Church. The claims of Robinson to consideration as a laborious student and scholar, rest on his "History of Baptism" and "Ecclesiastical Researches," the latter a posthumous work. In the notes to his translation of Claude on the Composition of a Sermon, he gave full vent to his personal taste in combining with a

* Born 8th January, 1735; died 8th June, 1790.

serious object his indulgence of a facetious humour, in displaying the bad taste and absurdities of various schools of pastoral theology. He retained this habit to the last; so that Priestley, who saw him only a few days before his death, remarked, that "he attacked Orthodoxy more pointedly and sarcastically than I had ever done in my life." With these qualities, no wonder that he became noted for his *sayings*. I can testify that, half a century ago, in all Dissenting circles, the *bons-mots* of Robinson formed a staple of after-dinner conversation, as now do in all companies the facetiæ of the Rev. Canon of St. Paul's, against whom episcopal ill-will has been unable to produce any retort more pungent than the character of a "facetious divine."

A few of the anecdotes told of Robinson have been floating in my memory between forty and fifty years. I do not expect that they will amuse the reader as they used to do the hearer. I cannot pledge myself for their authenticity nor their verbal accuracy; but such as they are, they are at the service of the Christian Reformer.

II.

THE WAGER LOST.

When Robinson first occupied the pulpit of the Baptist meeting at Cambridge, he was exposed to annoyances from the younger gownsmen. They incurred no danger of rustication, being put out of sizings, or even suffering an imposition, for irregularities of that kind. He succeeded, however, in the course of a few years, in effecting a change, and, Mr. Dyer says, became popular with a large class. It was soon after his settlement there that a wager arose among a party of undergraduates. One of them wagered that he would take his station on the steps of the pulpit, with a large ear-trumpet in his hand, and remain there till the end of the service. Accordingly, he mounted the steps, put the trumpet to his ear, and played the part of a deaf man with all possible gravity. His friends were in the aisle below, tittering at the hoax; the congregation were scandalized; but the preacher alone seemed insensible to what was going on. The sermon was on God's mercy—or whatever the subject might have been at first, in due time it soon turned to that, and the preacher proceeded to this effect:

"Not only, my Christian friends, does the mercy of God extend to the most enormous of criminals, so that none, however guilty, may not, if duly penitent, be partakers of the divine grace; but also there are none so low, so mean, so worthless, as not to be objects of God's fatherly solicitude and care. Indeed, I do hope that it may one day be extended to"—and then, leaning over the pulpit, he stretched out his arm to its utmost length, and placing it on the head of the gownsmen, finished his sentence—"to this silly boy!"

The wager was lost, for the trumpet fell, and the discomfited stripping bolted.

III.

BOTTLES AND CORKS.

A well-known member of the Norfolk Circuit, Hart, afterwards Thorold, related to me, that he once fell in with an elderly officer in the old Cambridge coach to London, who made inquiries concerning Robinson. "I met him," said the stranger, "in this very coach when I was a young man, and when my tone of conversation was that universal



among young officers, and talked in a very free tone with this Mr. R. I did not take him for a clergyman, though he was dressed in black; for he was by no means solemn; on the contrary, he told several droll stories. But there was one very odd thing about him, that he continually interlarded his stories with an exclamation, *Bottles and corks!* This seemed so strange, that I could not help at last asking him why he did so, saying they did not seem to improve his stories at all.—Don't they? said Mr. R.; I'm glad to know that, for I merely used those words by way of experiment.—Experiment! said I; how do you mean that?—Why, I will tell you. I rather pride myself on story-telling, and wish to make my stories as good as they can be. Now I observed that you told several very pleasant stories, and that you continually made use of such exclamations as, G—d d——n it! B——t me! &c., &c. Now I can't use such words, for they are irreverend towards the Almighty, and I believe actually sinful; therefore I wanted to try whether I could not find words that would answer the purpose as well, and be quite innocent at the same time.—All this, said the officer, was said in so good-humoured a tone, that I could not possibly take offence, though apt enough to do so. The reproof had an effect on me, and very much contributed to my breaking myself of the habit of profane swearing."

IV.

THE THREE CHURCHES DISCRIMINATED.

Robinson formed one of a party at table, of which the two leading men were an Episcopalian D. D. and a minister of the Scottish Kirk. They were by no means friends; and when they met in society, in order to keep on good terms, had no better expedient (it is an approved method, by the bye) than to fall foul of a common enemy, the Church of Rome. The conversation turned on a topic more familiar in that age than the present,—the application of the vision in the Apocalypse of the Lady sitting on the seven hills. The two otherwise hostile divines were on this subject of one mind—there could be no doubt it represented the Pope. Robinson betrayed by his gestures his dislike of such a notion. "Do you mean to deny, Sir," said the D. D., "that the Scarlet Lady is a type of the Church of Rome?" "Not in the least, Doctor, if you will acknowledge the Church of England to be a common strumpet." The Presbyterian could not repress his delight—he roared outright. "I did not mean, Sir," continued Robinson, in a more serious tone, "to give you a triumph. I reverence the Holy Scriptures too much to like to hear them employed to express our bad passions; but if we are to make use of an image not suited to our manners, I would say all I think on the subject. It is my opinion that the Church of Rome is the scarlet w——; the Church of England, a common strumpet; and the Church of Scotland, a lady of easy virtue."

V.

DO YOU SEE IT?

Robinson was acrimonious against the supporters of what he deemed the corruptions in the Church and State, and especially intolerant of dulness. Arguing awhile with a dull adversary, who had nothing better to allege against Robinson's reasonings than the frequent repetition of, *I do not see that*,—"You do not see it!" retorted R.—"do

you see this?" taking a card out of his pocket and writing God upon it. "Of course I do," said his opponent—"what then?" "Do you see this?" repeated R.,—at the same time covering the word with a half-crown-piece,—“I suspect not.”

VI.

HOW TO WRITE A LETTER.

Among Robinson's most eminent qualities were his didactic talents, as well out of as in the pulpit. He was a great favourite with children. It is many years since I heard the following relation :

"I went one morning into the house of a friend. The ladies were busy preparing a packet for one of the children at school. Betsy, a little girl between five and six years old, was playing about the room. Robinson came in, when this dialogue followed:—Well, Betsy, would not you like to send a letter to Tommy?—B. Yes, I should.—R. Why don't you?—B. I can't write.—R. Shall I write for you?—B. Oh yes! I wish you would.—R. Well! get me some pen, ink and paper.—The child brought them.—R. Now, it must be your letter. I give you the use of my hand; but you must tell me what to say.—B. I don't know.—R. You don't know! though you love your brother so much. Shall I find something for you?—B. Oh yes! pray do.—R. Well, then, let's see: *Dear Tommy—Last night the house was burnt down from top to bottom.*—B. No! don't say that.—R. Why not?—B. 'Cause it isn't true.—R. What! you have learned you must not write what's not true. I am glad you have learned so much. Stick to it as long as you live. Never write what is not true. But you must think of something that is true. Come, tell me something.—B. I don't know.—R. Let's see—*The kitten has been playing with its tail this quarter of an hour.*—B. No, don't write that.—R. Why should not I write that? It's true; I have seen that myself.—B. 'Cause that's silly; Tommy don't want to know any thing about the kitten and its tail.—R. Good again! Why, my dear, I see you know a great deal about letter-writing. It is not enough that a thing is true; it must be worth writing about. Do tell me something to say.—B. I don't know.—R. Shall I write this—*You'll be glad to hear that Sammy is quite recovered from the small-pox and come down stairs?*—B. Oh yes! do write that.—R. And why should I write that?—B. 'Cause Tommy loves Sammy dearly, and will be so glad to hear he's got well again.—R. Why, Betsy, my dear, you know how to write a letter very well, if you will give yourself a little trouble. Now, what next?"

This is part of a story told after dinner at the table of the late Mr. Edward Randall, of Cambridge, an old friend of Mr. Robinson, and one of his congregation. I have repeated as much as suits a written communication. A pretty long letter was produced, and the little girl was caressed and praised for knowing so well how to write a letter; for she was made to utter a number of simple truths, such as an infant mind can entertain and re-produce. I recollect it was remarked by one of the company, that this little dialogue was in the spirit of Socrates; and it was added by another, what no one disputed, that such an anecdote, embodying such a letter and found in Xenophon, would have held a prominent place among the Memorabilia.

London, Dec. 1844.

H. C. R.

CLAIMS OF LABOUR—EMPLOYER AND EMPLOYED.*

THE former of these little publications (it is but a small volume, while the latter is a mere tract) is from the same elegant pen as the very interesting "Essays written in the Intervals of Business," which appeared two or three years ago. The same scholar-like and manly mind has also engaged some of its intervals of business in the contribution of an Historical Drama, "King Henry II.," and a Tragedy, "Catharine Douglas," to the stores of our literature. We rejoice to find such minds devoting themselves to the elucidation of the great social problems which every day arise into more prominence, and which are not to be solved by mere Acts of Parliament or Statistical Economics. The mutual relation and dependence of Employer and Employed needs to be thoroughly understood and felt;—men in various stations and occupations had need realize to themselves how they become in turn the employed, though they regard themselves usually as employers;—in order to put the Claims of Labour on their true footing. This would not then seem (as it is too generally regarded) a question of rival interests between one class and another; for in so far as all are in turn labourers, the claims of labour are the common rights of them all. Not even our high physical civilization has given any real ground for the distinction between employers *as a class*, and the employed *as another class*. The poorest operative is the employer of the labour of thousands when he lays out his weekly wages, as truly as the mill-owner is his employer while he earns those wages. And if there is such a being as an unemployed man,—one from whom society requires no exertion, claims no duty,—his is indeed the most unenviable condition of all.

The claims of labour ought not, then, to be a matter of class jealousy. But they have unhappily come to be so; and we are thankful to those who bring larger and juster views to bear upon the particular subject of class debate.

By employers and employed, in this restricted sense of the relationship, are understood respectively the heads of factories or other businesses, and the persons hired by them. And the rapid growth of the manufacturing interests of this country, bringing continually larger and more numerous companies of operatives into this relation to the proprietors of mills, mines, foundries, &c., has given to this one aspect of the relationship of employer and employed, an urgency of importance which the statesman ought not to disregard and the philanthropist cannot.

Nothing is more common, in fact, than disputes between masters and men on the subject of wages and connected regulations. The relation of capital to labour would seem, judging by first appearances, to be one of mutual antagonism. The conduct and the sayings of both capitalists and labourers would seem to give currency to the idea. Yet a little attention soon shews that in the long run the two interests are identical. Capital and labour are mutually the employer and the employed. If the labourer is indebted to the capitalist for work, so

* The Claims of Labour: an Essay on the Duties of the Employers to the Employed. Pp. 174. London: W. Pickering. 1844.

The Employer and Employed: a Familiar Dialogue. Chambers's Miscellany of Useful and Entertaining Tracts. Pp. 32.

is the capitalist to the labourer for working. Either property or labour would be unproductive (in our present state of society) without the other. The best constructed mill cannot spin or weave cotton without "hands," any more than the hands can do it without machinery.

The antagonism between labour and capital is in appearance only. The contract for wages, like every other contract, lies between two parties. And each party makes for himself the most favourable contract that the state of the market allows. Further, each party being manifold,—that is, there being many capitalists and many labourers,—each individual of either party is restrained (as in every other free contract) from taking undue advantage of the other party, by the competition of his fellows for the same commodity. A capitalist can no more make oppressive terms with his workmen, while there are other capitalists competing with him, than a workman can gain exorbitant wages while there are other workmen willing to do his work for less. The principle of supply and demand is at work continually, to adjust the fluctuations of wages, like all other fluctuations of price.

If it is urged that, in point of fact, the labourers very often do work for less than competent wages,—we grant it with sorrow and shame for our country; but we cannot say that the masters, *as capitalists*, whether manufacturing or agricultural, have made oppressive terms with their operatives. If, two years ago, the competition of many weavers for little work lowered their wages almost beyond subsistence-point, and left many still unemployed,—and if now the competition of many farm-labourers for limited work does the same,—we must look further back than to the immediate contracting parties for the cause. We must find out *why there is so little work compared with the many hands*, and not blame the capitalist for being unable to find (as he gladly would, if he could) more work for his idle and wasting capital, nor the workmen for underselling each other's labour (as they are driven by necessity to do) in the limited market. Oh! how sadly do our restrictions on trade disguise and perplex the wise economy of the social world! How sad is it to see the suffering which they entail upon all classes in turn, and to hear that suffering laid to the charge of Providence!

We believe that all the disputes, recriminations and mutual oppressions of employers and employed, are mainly traceable to restrictions upon trade. The legislator having presumed to lay down his law respecting the course of trade, the capitalists try their hand at legislating, and the operatives try theirs. The legislator has said how much or how little trade shall be done; then the capitalist and the operative respectively resolve how much of its advantage shall belong to their respective orders. And each class is apt to claim something that belongs to the other; or at least to enact standing orders for something that nature has left fluctuating.

We believe the time is come when no such disputes between employers and employed, as those which have been frequent hitherto, need be repeated. We believe that strikes and turn-outs may easily give place now to more quiet and rational modes of adjusting differences. This confidence is based on the improved knowledge of workmen respecting the law of wages, gained in great part, no doubt, from their painful experience in turn-outs and strikes. The clear-headed and



industrious all deprecate such proceedings. They know that nothing but deeper poverty has resulted from them. They know that the idle and designing alone thrive by them. They know that the oppression of a trades' union in forbidding men to work for low wages who would rather do so than beg or steal or starve, is an oppression unparalleled among the acts of masters. The best heads among factory operatives, too, are sufficiently well-informed not only respecting the general principles on which prices and wages are regulated, but also as regards the particular position of their own branch of trade from time to time, to be able to judge pretty nearly what wages their employers can afford to give. They know, almost as well as their masters, when a proposed reduction must be patiently submitted to on their part, and when a demand for increase must be acceded to on the part of their employers. Within the last few months, for instance (say September, October and November last), the revival of a demand for manufactures made it evident that wages must rise (though food was cheapening all the while). And the newspapers reported, week by week, that one manufacturer and another had voluntarily raised his men's wages 5 to 10 per cent.; that others had yielded to the demand of their men for an increase; that in other mills the hands had turned out for wages. Now, for many of these turn-outs we blame the masters, who knew that the demand could and must be yielded to, in part or wholly; just as we pity, if we do not blame, the ignorance and folly of the operatives for the great turn-out a few years back, when their leaders might have known that any materially higher wages could not be given. Nothing is wanting but proper conference between the parties, to adjust the matter of dispute, in nine such cases out of ten.

We do not for a moment question the right of union among the operatives for mutual understanding and joint action in reference to the fluctuations of wages. The masters unite, virtually; that is, they come to a general understanding as to what wages they will offer. The men are equally interested in uniting, which (being so numerous) they can only do by more formal "unions," to decide what wages they are justified in expecting. And if such unions are encouraged to understand the principle of wages and to discuss the ever-varying state and prospects of trade, the resulting expectations of the men as regards the proper rate of wages will come more and more to coincide with the offers of the most humane and liberal employers. But nothing can be more likely, in our opinion, to perpetuate the suspicions and jealousies which unfortunately exist in many cases between masters and men, than the condition imposed by some masters upon all persons entering their employment, that they shall be unconnected with any union. No master has any right to impose such a condition. He hires work for wages. This is his compact. At the end of the stipulated time, or by giving the stipulated notice, the contract may be ended by either party. The workman may be doing a wise thing, or a foolish one, in joining a union. If his comrades enable him to understand his position in the economy of the world, it is a wise thing so far; if they some day insist upon his "striking," when he would rather work, he does a foolish thing in submitting to such tyranny; and if he abets it, he is a tyrant too. But what has this to do with his contract for wages? If, then, his employer insists upon his abstaining from all united action

with his fellow-operatives (which is no part of the essential contract between them), is he not sure to regard that union with respect proportionate to his employer's hatred of it, and to cite, as it were, his employer's own testimony to the cherished notion that they have necessarily hostile interests, and that the prosperity of the one implies the oppression of the other? The employers, as (on the whole) the more educated class, ought to avoid giving countenance to so mischievous an idea, which prevails, we grieve to say, among large bodies of operatives every where, being suggested by their often sad struggle for subsistence in the restricted field allowed for their labour, and studiously fostered too often by interested and designing levellers, who find a ready appeal to the passions of the operative by declaiming against those very institutions of property and those important accumulations of capital which give employment to his labour.

The former of the books at the head of this article is well calculated to promote an improved feeling among those who sustain the place of employers, whether in the large sphere of factory-owners, or the more limited one of master or mistress of a single domestic servant. The spirit of the book is beautiful, as witness a few passages caught rather than selected.

Here is a plea on behalf of household servants and other such :

"You, who have but one or two dependents, or perhaps but one drudge dependent upon you, whether as servant, apprentice, or hired labourer, do not think that you have not an ample opportunity for exercising the duties of an employer of labour. Do not suppose that these duties belong to the great manufacturer with the population of a small town in his own factory, or to the landlord with vast territorial possessions, and that you have nothing to do with them. The Searcher of all hearts may make as ample a trial of you in your conduct to one poor dependent, as of the man who is appointed to lead armies and administer provinces. Nay, your treatment of some animal entrusted to your care, may be a history as significant for you, as the chronicles of kings for them. The moral experiments in the world may be tried with the smallest quantities."—Pp. 28, 29.

Similar unaffected religiousness of mind breaks out frequently ; as at p. 70 :

"With what degree of satisfaction do you feel that you could meet those persons in a future state, over whom you have any influence now? Your heart's answer to this question is somewhat of a test of your behaviour towards them."

But the following seems, we confess, a little strained :

"There is a source of contemplation which Nature affords us,—one, too, that is open to the dweller in crowded cities as well as to the shepherd on Salisbury Plain, and which might sometimes suggest the foolishness of an inordinate love of money. Consider the prospect which each unveiled night affords us, telling of wonders such as we have hardly the units of measurement to estimate; and then think how strange it is that we should ever allow our petty personal possessions of to-day to render us blind to the duties which alone are the great realities of life. There was some excuse, perhaps, for the men of olden time, who looked upon this earth, the birth-place of their gods, as no mean territory. That they should dote upon terrestrial things was not to be wondered at. But what is to be said for us, who know that this small planet is a speck, as it were, from which we look out upon the profusion of immensity?" &c.



It strikes us that better arguments against the sordid pursuit of wealth may easily be found, and more natural reflections be drawn from the immensity of creation.

Here is an admonition, of which this age of associations and organism has some need :

"What I have just said about individual rich men applies in some measure to associations for benevolent purposes. They are to be looked upon as accessories,—often very useful ones—but they are not to be expected to supersede private enterprise. A man should neither wait for them; nor, when they exist, should he try to throw his duties upon them, and indolently expect that they are to think and act in all cases for him. Whenever a strong feeling on any subject exists, societies will spring up in connexion with it; and we cannot but be pleased that it is so. What such bodies have to do is, to direct their energies to those parts of the matter in which it is especially difficult for private enterprise to succeed. And private individuals should be cautious of slackening their endeavours in any good cause, merely because they are aware that some society exists which has the same objects in view."—Pp. 24, 25.

The following passage shews how fully the writer is alive to the social evils and difficulties which beset this country, and in what a true spirit of duty he sets about the investigation of them :

"I do not seek to terrify any one into a care for the labouring classes, by representing the danger to society of neglecting them. It is certainly a fearful thing to think of large masses of men being in that state of want and misery which leaves them nothing to hazard; and who are likely to be without the slightest reverence or love for the institutions round them. Still it is not to any fear, grounded on such considerations, that I would appeal. The flood-gates may be strong enough to keep out the torrent for our time. These things are not in our reckonings. Occasionally the upheaving of the waves may frighten timid, selfish men into concessions which they would not otherwise have made; but those whom I would seek to influence, are likely to court danger and difficulty rather than to shun it. Nor would I even care to disturb the purely selfish man by dwelling studiously on any social dangers around us, or labouring to discern in present disturbance or distress the seeds of inevitable revolution. No, I would say to him, if it all ends here,

'But here, upon this bank and shoal of time,'

you may have chosen wisely. It is true there are sources of happiness which you now know nothing of, and which may be far beyond any selfish gratification you have ever experienced. Indeed, it may be, that you cannot enjoy the highest delights without sharing them,—that they are not things to be given out to each of us as individuals, now to this man, then to that,—but that they require a community of love. But, at any rate, I do not wish to scare you into active and useful exertion by indicating that you are, otherwise, in danger of losing any of the good things of this world.

"The great motive to appeal to, is not a man's apprehension of personal loss or suffering, but his fear of neglecting a sacred duty. And it will be found here, I believe, as elsewhere, that the highest motives are those of the most sustained efficiency."—Pp. 16, 17.

Our author's endeavour is, in his own words, "simply to shew what can be done by the employers of labour in their individual and private capacity." Yet, we confess, after reading his book with earnest interest, we have risen from its perusal with no very distinct impression as to what an employer can do in his individual and private capacity. It is a book to suggest right feelings to an employer's mind; but many who have these already, will look into this book for practical guidance and

be disappointed. There are some admirable maxims, beginning with p. 61, for instance, which suggest a right spirit, but leave the details involved in all the difficulties which perplex many a right-hearted employer. Hence, so far as the writer does enter into details, his suggestions, as it appears to us, have reference more to the duties of law-givers and public bodies than to those of the individual employer of labour. This remark applies especially to his principal Chapter (III., *Labour in Factories*), in which he earnestly invokes the interference of the Legislature to regulate on principles of health the construction of mills, the building of houses, and the arrangement, drainage, &c., of towns. Great proprietors may, indeed, if so disposed, go before the tardiness and excel the incompleteness of legal requirements as regards mills and workmen's houses, except so far as these depend upon more general operations for sewerage, lighting and supply of water. But the Legislature and the Town Councils have most to do at present. Our author himself touches upon the window-tax and the taxes on building materials. Then the sections on the School and Playground contain admirable hints for the spirit rather than the detail of those important departments. On the subject of public playgrounds he says, "An open space near a town is one of Nature's churches; and it is an imperative duty to provide such things." (P. 94.) And on that of improved dwellings, he again touches the true (not the conventional) religious chord: "The devout feeling which in former days raised august cathedrals throughout the land, might find an employment to the full as religious in building a humble row of cottages, if they tell of the honour of the great Creator, in care for those whom he has bidden us to care for, and are thus silently dedicated, as it were, to His name." (P. 118.) On all these matters the author cites extracts from the various public documents bearing upon the Sanitary and Educational condition of the populous districts. He also touches cursorily upon the political causes of the prevailing disaffection of "the employed," yet in such a manner as to make it manifest that, in this regard again, the remedy is not to be applied by the employers in their individual and private capacity.

"But of all the things which tend to separate the operatives from the governing classes, is the suspicion (oh, that we could say it was altogether an unjust one!) that laws are framed or maintained which benefit those classes at the expense of their poorer brethren. * * * When once the great mass of the people are persuaded that the injustice which I have spoken of is a ruling principle in any Government; that Government, if it lives, is henceforth based upon fear, and not upon affection."

While this persuasion prevails and is sustained by so many facts in our legislation, we greatly fear that the exertions of the best and wisest men among the great employers of labour, to improve the condition of their work-people, will be looked upon with more or less of jealousy, and often slighted and thrown away. Yet let this little book help such persons to persevere, in the spirit of high resolve and earnest duty.

"At any rate the relation of master and men is a matter of manifest and large importance. It pervades all societies, and affects the growth and security of states in the most remarkable and frequent manner; it requires the nicest care; gives exercise to the highest moral qualities; has a large part in civil life; a larger part in domestic life; and our conduct in it will surely be no

mean portion of the account which we shall have to render in the life that is to come."

The Messrs. Chambers's tract, "The Employer and Employed," is one of their wonderful "Miscellany;"—wonderful as surpassing in cheapness every thing yet seen in literature. As the volume hitherto noticed is designed to suggest thoughts of high duty and noble usefulness to the employers of labour, so this tract is designed to teach the employed what their position really is. And, not the less (nay, all the more) on account of certain exceptions which we have to make against the doctrine of the tract, do we give these spirited publishers our hearty tribute of admiration for having withstood the temptation to pander in any degree to popular prejudices in their efforts to popularize, by cheapening, literature.

"The Employer and Employed" is in the form of dialogue between Mr. James Smith, a factory mill-owner, and Mr. Richard Jackson, a cotton-spinner; and the upshot of it is, as the reader would expect, to let Jackson hear a lesson of political economy from Smith. Very true and sound economy we think Mr. Smith talks in the main; and Jackson has a right to be pretty well convinced, especially as he has pressed all his own objections freely, and they have been answered candidly and kindly.

For instance, Mr. Smith shews admirably well, what is often forgotten in class disputes, the vast proportion which the wages of the employed do in fact bear to the cost of every commodity:

"Let me, then, assure you, that nothing is more certain than that, taking the working-classes in the entire mass, they get a fair share of the proceeds of the national industry. We may take a few facts. So begin with my own mill. I spent, as I have said, £80,000 on the building and the apparatus. Now, nearly the whole of this was dispersed in wages to working-people. The clay from which the bricks were made; the limestone rock from which the lime was prepared by burning; the timber growing in its native forest; the iron in its condition of ore in the mines—all were of small value till labour was employed upon them, and that labour paid for in money. See what a number of men must have been employed in fashioning the raw materials into the house and its machinery—brickmakers, limeburners, coal-miners, wagoners, wood-cutters, sailors, carpenters, builders, slaters, plasterers, glass-makers, glaziers, iron-smelters, engineers; and not only these, but the persons who supplied them with food and clothing. In short, if we were to go into a minute calculation, we should probably discover, that out of my £80,000 as much as £75,000 went to the working-classes, the remaining £5000 going to the proprietors of the raw materials, and to intermediate dealers. If people would reflect a little on such matters, they would perceive what an enormous share of the cost of almost every article goes to operatives. It is ascertained by careful calculations, that out of £100 worth of fine scissors, the workmen have £96 as wages; of £100 worth of razors, they have £90; of £100 worth of table-knives and forks, they have £85; of £100 of fine woollen cloth, they have £60; of £100 worth of linen yarn, they have £48; of £100 worth of ordinary earthenware, they have £40; and so on with most articles of manufacture. In the making of needles, pins, trinkets, watches, and other delicate articles in metal, the proportion of wages rises to within a trifle of the price of the article. In the working of collieries, the expenses are almost entirely resolvable into labour; there being few cases in which the coal-miners receive less than £90 out of every £100 of the current expenditure. I trust it is not necessary to dwell longer on the notion, that working-men do not get their fair share of the proceeds of the labour on which they are engaged. They get by far the largest share of all

the money laid out on the fabrication of raw materials. Are you still unsatisfied?"—Pp. 4, 5.

On the use of the capitalist to the labourer, Mr. Smith is very clear, and makes Jackson allow "there is reason in what he says."

"Had mankind never saved anything—every man from the beginning of the world consuming daily what he laboured for daily—there would have been scarcely anything like capital or savings at all. By a course of saving, however, a wonderful amount of capital in cultivated lands, houses, roads, money, and other things, have been stored up. The stores of capital are not lost. They are alike the grand results and the grand causes of industry. He who possesses capital in the form of a large sum of money, for instance, can give employment to others. You know quite well that, before I planted my factory here, there was little work in the town. Now, see how many workmen and their families are supported. I was not, mark you, obliged to come here to set up a factory. I could have gone somewhere else. Then look at the sum which I distribute weekly in wages. I give employment to 100 men, 146 women and girls, and 70 boys—altogether, 316 individuals; and the entire sum paid on an average weekly for wages amounts to £290. I say I pay £290 to my work-people weekly in exchange for their labour. Surely you must now see that capital is a good thing; good for the working-classes. It is capital which hires and employs them; it is capital which pays their wages; it is capital which keeps them busy when often the market is glutted with goods; it gives them work till better times. Why has England larger and more numerous manufactories than any other country? Because it possesses a greater amount of capital—greater accumulations of savings—than any other country. What is one of the main causes of so much poverty in Ireland? The smallness of its capital in proportion to its population. There are few wealthy men in it who will risk their money to set up factories; and the people, increasing beyond the means of subsistence, are in a state of deplorable wretchedness. The bulk of the people in England would be as badly off, if the capitalists were to withdraw their support. And yet there are workmen so short-sighted, as to wage war on the very thing which supports them. They attack capital as an enemy. It is their best friend."—P. 6.

Mr. Smith is right orthodox, and admirably clear too, in expounding the doctrine of wages:

"The thing which governs them is the general supply of hands—the supply according to the demand. There is a certain quantity of work to be done here and elsewhere, and a certain quantity of hands to do it. If there be much work, and comparatively few hands, wages will rise; if little work, and an excess of hands, wages will fall. Without any mutual arrangement, the manufacturers come to a uniformity of wages. Indeed, it is not the masters, but the labourers, who settle the rate of wages. They settle it by competing against each other. In the same way that manufacturers compete against one another, so do the labouring classes compete against one another. All find it necessary to work, in order to live; and to get work, they accept of what wages are to be had. If they, however, hear that higher wages are going elsewhere, they carry their labour thither. They there compete with those who are already settled, and perhaps bring down wages to a lower level. Thus, without any mutual understanding among either masters or men, but just by a universal competition, wages get settled down at particular rates."

And when Mr. Jackson rejoins,—

"I think you are forgetting the power of combination among workmen to keep up or to raise wages. We can associate in trades' unions—each trade its own union—and all helping and encouraging each other to stand out for a higher rate of wages,"—

Mr. Smith admits in his reply the right which we contend for above on the part of the workmen, and the infringement of which by certain masters we again call tyranny :

" You can do so undoubtedly, but, as everybody knows, with no good to yourselves. The history of every trades' union is a history of folly, ending in repentance or misery. Got up, for the most part, by a few designing individuals, they are a vain effort to browbeat employers into the terms which they dictate, and in doing so, tyrannise over the multitudes who would willingly take the current rate of wages. If you will permit me, I will read from a pamphlet in my hand the particulars of two of the most powerful *strikes* for wages on record; the first, that at Preston, in Lancashire, in the winter of 1836-7; and the second a few months later at Glasgow, in Lanarkshire."

The details which follow are reprinted from a paper read before the British Association at Liverpool, and printed in the *Working Man's Companion* for 1838. And most sadly do they bear out the allegation against trades' unions, and shew that it was a work of too gratuitous contumely in the masters to require of the pauperized and humiliated operatives, at the end of their useless strike, " a written declaration to the effect that they would not, at any future time, whilst in their service, become members of any union or combination of workmen." (P. 9.) Nay, the same record shews that the turn-out would have ended *full two months earlier*, but for the coupling of this unjust condition with the offer of certain wages, in themselves deemed fair by many of the operatives.

We demur to the correctness of Mr. Smith's notions on political economy, when he seems to say, that the quantity of labour cannot increase in the same proportion as population, and that therefore the wages of the operative must be perpetually tending to diminution. Little comfort here for poor Jackson; and not much more in Mr. Smith's suggested palliatives. He recommends " that the working man should *avoid an early and imprudent marriage*." He himself did not marry till 35; poor Jackson " had the comfort of a wife and family" at 25. He recommends, with better chance of Jackson's assent as an honest, industrious man, Economy and Temperance, and truly says that the want of these is a great cause of misery. He recommends Education and Self-improvement; and we will hear him on this point explain his own views of what is practicable to the working-man :

" I am not forgetting that working-men have little time to spare. Still they could, for the most part, do something useful with that little. Some, indeed, spend every Monday in sheer idleness; and if all the hours which are generally lost by lounging in the streets and beer-shops were put together, they would come to a great deal at the end of every year. Your class seem to entertain the notion that the odd times not employed at work are of no value. This is a serious mistake. Even with a clear half-hour a-day, something useful may be done. The most distinguished men in ancient and modern times are known to have raised themselves in the world by dint of self-improvement during small snatches of time, through a series of years. There are instances even of slaves studying during short intervals of their tasks, and fitting themselves for posts of honour. But the chance of rising in the world is an inferior motive for self-cultivation. Supposing a workman to be steady, and in regular employment, his situation may confer as much happiness as if he occupied a higher station. I know of nothing so well calculated to assuage the hardships of one's lot as a habit of reading instructive and entertaining books. The mind is expanded; a world formerly supposed to be dull and

miserable is seen to abound in beauties, and a new relish is given to existence, however drudging be the occupation. Besides, I cannot sympathise in the idea that working-men are to be pitied because they labour. Labour is not an evil, but a positive blessing; it is only injurious when carried to excess. All the comforts that render life agreeable have been prepared by some kind of labour. Nor is labour dishonourable. The operative in his working attire, and at his duties, is an object of respect, while the mere idler merits only our compassion. Labour never fails to produce cheerfulness and good health, and is so essential for the due enjoyment of existence, that persons who do not require to labour for subsistence, almost without exception labour for pleasure."

After suggesting these means as within the operative's own power, Mr. Smith comes to "the plans which should be adopted by the State." And (will the reader believe it?) Mr. Smith proposes that the State shall do nothing "political" in the matter, shall make no improvements in the "commercial and fiscal policy" of the country, nor do any thing on which party differences exist.

"We now come to the plans which should be adopted by the state. I will not plunge into the great sea of politics to discuss projects affecting the position of the working-classes; neither will I mix up with the present question any inquiry as to how far improvements in the commercial and fiscal policy of the country would tend to meliorate their condition. I shall confine myself to measures which, not being the subject of any party differences, might easily be carried into effect."

Mr. Smith "will not mix up these things with the present question." The wonder is that Jackson did not. In a real dialogue, it is ten to one he would. The whole Free-trade question must have been discussed, whatever Mr. Smith's politics, if Jackson was such an operative as many that we know. It is absurd in you, Messrs. Chambers, if you enter on the subject of the Employer and the Employed, to blink this question of questions. And if there really is a non-political question, one purely economical and fiscal in itself, and one which is not even a party question now, whatever it was some years since, it is that of Free-trade. What folly to let Mr. Smith and Mr. Jackson discuss the wages question, and sagely conclude that the proportion of work to hands decides the rate payable to the workmen, yet forbid them to inquire whether that proportion is absolutely fixed with excess of hands, or whether more work might not be found if our own restrictive laws were removed! And what are the non-political, non-fiscal and non-party measures which your Mr. Smith recommends Government to adopt, in order to better the condition of the labouring masses? They are—1st, Emigration; 2nd, Universal Education; 3rd, Sanitary Regulations. And the editor promises future tracts on Ventilation, Bathing, Temperance and Recreation. And these are the remedies for limited means of subsistence,—for over-work by some, and total want of work by others,—*alike* the result of the competition of many for the work and remuneration of few! Emigration is the only one of the three proposed measures that pretends to touch the relative proportions of work and workmen. And this, forsooth, is not a political, or commercial, or fiscal, or party question! Surely, if Mr. Smith can dare to propose Emigration as the means of taking off the redundant population, Mr. Jackson might have ventured upon Free-trade as the means of bringing in food and employment to the population.

This is a false fear of politics, Messrs. Chambers. You must be honestly bold, if you touch these subjects at all. You do not cringe to the prejudices of the Employed, among whom you seek readers. Why cower before the senseless cry against politics? You must be political, to disentangle economy from false legislation. We will thank you, in the name of the Employed, for helping us on towards the acquisition of baths and walks, air in our houses and airy walks and playgrounds, and for encouraging us to cherish all intellectual and moral habits; but we will not emigrate, if our legislators will let us *live* in our native land,— we will even hope there is food and clothing for our children, if we bring them up industriously, though they were born before their parents were 35. You teach us to understand Political Economy so far as to shew that we ought to feel content under our grievances; and we have studied it a little further for ourselves, so as to have a religious and manly faith in their mitigation or removal, whenever the great Economy of Nature shall be permitted to take care of us as the God of all designed.

E. H. H.

PARLIAMENTARY DEBATES ON DISSENTERS' CHAPELS BILL.*

It will be disgraceful if all who feel real interest in the important measure of toleration of which the history is detailed in this volume, do not place (if their means will allow them) that history on their shelves. Under the late statute, they now for the first time really enjoy the right of private judgment. Before it was passed, they could not depart in any degree from their own previous opinions except under the penalty of forfeiting to strangers even the religious property of which they themselves had been the founders. Of the great triumph now achieved for religious liberty, this volume is a most appropriate memorial. As a trophy merely of that truly noble warfare, the warfare for mental and religious freedom, nothing more proper could have been proposed. Nor could such trophy have been erected with more devoted care. Every speech has been taken down verbatim by the first short-hand writer of the day; most of them have subsequently been corrected by the speakers; notes and references have been carefully and copiously added; a very important Appendix of illustrated documents has been subjoined; and an Index (a most essential part of all histories) closes the book.

It is not only, however, or even chiefly, as a trophy of triumph that this book is entitled to our regard. The peans of triumph are in themselves but empty sounds. The true object of every wise conqueror is to enter into the fruits of his victory. This could only be ensured by a full and accurate history of the motives and intentions of the Legislature. That these intentions were really to perfect our system of religious toleration, could only be shewn by full and unquestionable reports of the proceedings of the Legislature. So strong were the personal feelings of some of the Judges against the extension of liberty of thought contemplated by the Dissenters' Chapels Bill, that (if we may

* *Parliamentary Debates on the Dissenters' Chapels Bill* (7 & 8 Vict., C. 45). 8vo. Pp. 492. J. Chapman.

believe the Bishop of London) some of them actually promised, during the progress of the measure, that it *should* be ineffectual, (the statement of a *Judge* that an Act of Parliament *will* be ineffectual is a promise by him that it *shall* be so,) and that the Courts would never hold the worship of Unitarianism to be in any legal sense the worship of God. (See p. 348.) Well might the Editors remark, as they have in a note to the passage,

"This objection was first made by a writer in the *Record* newspaper of 8th July. When the question is raised, the result need not be feared. But except on such an authority as that of the right reverend prelate, it would have been inconceivable that any Judge (whose business it can never be to decide on the law until it comes judicially before him) should have thought it becoming the judicial station to step out of his way to hark on litigants, by promised decisions in their favour, to renew a course of litigation which the Legislature had just been seeking to determine;—and to declare of a Bill, which, though pending, was yet past amendment, that the legal opinion of all the great lawyers in both Houses of Parliament was beyond doubt worthless; and that that worship, which the tolerated Unitarians pay to their Maker, can never be looked on by the judicial eye in any respect as the worship of God. The unanimous decision of the Judges in the *Lady Hewley* case, that Unitarian objects, since the Act of 1813, were included in any general phrases which comprehended other Dissenters, had quite settled this very shallow and not new piece of sophistry. The Bishop, to be consistent, of course will declare that the worship by the Jews of the Old Testament was not the worship of God."

Though Sir Edward Sugden's judgment in the case of *Eustace-Street Chapel*, pronounced since this work was printed, fully bears out the annotators, yet it is of no small value that there should remain, in fortification of that judgment and for the use of future generations, the most important expositions of this Statute which every page of this volume displays.

We might at first thought have wished that the Presbyterian Union Committee, by whom this volume has been prepared, had published their own names and that of the members of the associate Committees. We are glad, however, that in so great a matter they have taken the more modest and dignified course, and have avoided inserting in a volume devoted to the *public* history of the triumph of a very great religious principle, any thing which could have been deemed merely personal and transitory. But for this view we must have regretted that the names of those private individuals to whom we are mainly indebted for moving the Ministry and the Legislature in this noble cause should be left so utterly without record for after-times.

We understand that a copy of this volume, with a printed inscription in the title-page, has been presented to every member of either House of Legislature who supported the Bill, and that measures are also contemplated for placing copies in every important public library in this country, on the continent, and in America. Any suggestions for accomplishing this last object will, we know, be most thankfully received by the Committee entrusted with the preparation and distribution of the work, and we invite our readers to co-operate with them in it, so far as they can.

CORRESPONDENCE.

MESMERISM—ANIMAL MAGNETISM.

SIE.—The attempts now making to revive and perpetuate the strange illusion bearing these designations, which are the more remarkable from the sex, the literary reputation, and the high moral character, of the most recent of its patronizers and advocates, may render interesting to your readers some account of its first inventors and most successful practitioners. I therefore forward to you the following statement, which, it is proper I should apprise you, is abridged from a valuable article in a work lately published under the editorial care of Mr. Professor Brande, entitled "A Dictionary of Science, Literature and Art." There can be no doubt that the facts, coming from so high an authority, are accurately recorded.

ANIMAL MAGNETISM, for such was the primary designation of this "Art and Mystery," derives its origin from Vienna, where, about 1776, one Anthony Mesmer published a thesis "On the Influence of the Planets on the Human Body." Father Hehl, a Jesuit, about the same period, "imagined that by the help of a loadstone and certain steel plates rendered magnetic, he had cured several diseases; and being struck with the analogy of Mesmer's views and his own, they entered into a kind of partnership, as joint practitioners, and attracted considerable notice, so that, although they soon quarrelled, their system of treatment had acquired some notoriety and many powerful advocates.—Hehl continued to practise this new and occult science in Germany; and Mesmer, in 1778, went to Paris, and in the course of a short time performed such wonderful cures, and took care to have them so satisfactorily attested, that his apartments were daily thronged with patients of all ranks, and fees and reputation poured in from all quarters. He here, however, unluckily associated himself with a M. d'Eslon, a medical man, who being more skilful in the art of pleasing patients than his master, contrived to gain the ascendancy, and so to disgust Mesmer, that he was induced to quit Paris for Spa; where he soon contrived, under the pretence of initiating others in the secrets of his trade, to raise about £14,000, with which he retired to his native place (Mersburg, in Suabia), and left Magnetism and the Magnetizers to their own resources."

Mesmer thus describes his art:—"Animal Magnetism is a fluid universally diffused; it is the medium of mutual influence between the heavenly bodies, the earth, and animated bodies; it is continuous, so as to leave no void; its subtilty admits of no comparison; it is capable of receiving, propagating, communicating, all the impressions of motion; it is susceptible of flux and reflux. The animal body experiences the effects of this agent; by insinuating itself into the substance of the nerves, it affects them immediately. There are observed, particularly in the human body, properties analogous to those of the magnet; and in it are discerned poles equally different and opposite. The action and the virtues of Animal Magnetism may be communicated from one body to other bodies, animate and inanimate. This action takes place, at a remote distance, without the aid of any intermediate body; it is increased and reflected by mirrors; communicated, propagated, augmented, by sound; its virtues may be accumulated, concentrated, transported. Although this fluid is universal, all animal bodies are not equally susceptible of it; there are even some, though a very small number, which have properties so opposite, that their very presence destroys all the effects of this fluid on other bodies.

"Animal Magnetism is capable of healing diseases of the nerves immediately, and others mediately. It perfects the action of medicines; it excites and directs salutary crises in such a manner that the physician may render himself master of them; by its means he knows the state of health of each individual, and judges with certainty of the origin, the nature, and the progress of the most complicated diseases; he prevents their increase, and succeeds in heal-



ing them, without at any time exposing his patient to dangerous effects or troublesome consequences, whatever be the age, the temperament and the sex. In Animal Magnetism nature presents a universal method of healing and preserving mankind."

Speaking of the practice of modern Mesmerizers, the author remarks,—“It is always necessary that the magnetizer himself should be charged with the fluid, and that the *magnetizees* should be susceptible of its influence, which, be it observed, all persons are not; nor can all persons be magnetizers: some want power, and others faith; in short, there must be a due share of folly, or of imposture, or both, on the one hand, and of credulity, cunning, or morbid irritability on the other, and then all goes right. The magnetizer, with his wand of office, performs certain antics before the patient; and the patient either falls asleep, or into a fit, or is dumb, or deaf, or garrulous, and painfully sensitive to sounds, as the case may be. But it is by no means necessary that the doctor and the person magnetized should see each other: a skilful artist, well charged, can magnetize a fit subject in another room, house, street or town; or can, moreover, tell by his own sensations to what extent the influence is communicated, and how the persons receive it.

“Mesmer availed himself of certain aids which our modern practitioners have rejected; such as boxes of steel bars, *magnetized water*, and musical instruments imbued with the magnetic influence: he also frequently tied his customers together, or made them link their thumbs when several were to be magnetized at once. When patients are in the crisis, or under the full influence of the power, they can be immediately roused out of it by certain looks, gestures and touches of the adept.”

It would seem, from the account of a late experiment, that some of these omitted “aids” are again coming into use. I refer particularly to that of *magnetized water*. We have been told that, in a late case, the operator magnetized water, and pretended to transmute it into other liquids, or, at least, to make the patient believe, in drinking it, that in the one instance it was *wine*, and in the other *porter*, or “a nasty sort of beer”! Surely, a presumptuous and profane practical parody on an interesting event in sacred history.

The extent to which Animal Magnetism was carried on at Paris drew to it the attention of the Government, and the consequence was the appointment of a commission or committee of scientific men to investigate its merits, among whom were Bailly, Franklin and Lavoisier. Their report was published in English in 1785. They observe,—“This pretended agent is not magnetism, for on examining the grand reservoir of the fluid by a needle and electrometer, neither magnetism nor electricity could be detected. We tried it upon ourselves and others without effect; and on blindfolding those who professed great susceptibility of its influence, all its ordinary effects were produced when nothing was done, but when they imagined they were magnetized; while none of its effects were produced when they were really magnetized, but imagined nothing was done. So also when brought under a magnetized tree,—nothing happened if they thought they were at a distance from it, while they immediately went into violent convulsions when they thought they were near the tree, though really not so. *The effects, therefore,*” they state, “*are purely imaginary; and although they have wrought some cures, they are not without danger; for the convulsions sometimes spread among the feeble of body and mind, and especially among women. And, finally, there are parts of the operations which may readily be turned to VICIOUS PURPOSES; and, in fact, IMMORAL PRACTICES have already actually grown out of them.*”

Such is the grave report of the most eminent natural philosophers of their age upon ANIMAL MAGNETISM or Mesmerism. The conclusion of the report states an important and damning fact, which claims the very serious attention of the heads of families, and should, I think, effectually deter all women, at least, from being the practitioners, the subjects, or the advocates and eulogists of the art.

COST OF A BATH FOR WORK-PEOPLE.

[As the subject of Baths is at present receiving some attention, the details contained in the following note to the Editor, from a member of a firm engaged in cotton-spinning, &c., at Hyde, in Cheshire, may be useful, as serving to shew at how small a cost a commodious bath may be constructed, and at how moderate a charge, where there is a steam-engine at work, the work-people may be admitted to the comfort and advantage of the bath. The firm at Hyde referred to employs about 600 "hands." ED.]

DEAR SIR,

Godley, Jan. 11, 1845.

THE cost of constructing my bath was in the first instance £39. 16s. 2½d. I have since built a small dressing-room, which cost £7. I have also put steam-pipes to heat with in the spring and autumn, which cost from £3 to £4; so that the cost altogether was £50. The charge to the hands employed by us is 1d., to strangers 3d. each. The way in which we heat the water is by allowing the warm water from the condenser to flow through the bath regularly when the engine is going, which keeps the water at a very pleasant temperature, without any expense in heating. When, for medical purposes, the water is required to be raised to a high temperature, and in spring and autumn, when the weather is very cold, we have a steam-pipe that goes into the water. By this simple process we raise the temperature as high as 120 degrees. The number who used the bath in seven months, which was the time we had it open, was about 1045. We closed it in October, and shall re-open it in March. The money received was £8. 13s. 8d. I paid a woman who lives near the factory 2d. in the shilling for looking after it, which would be 21s. 8d.; so that the net sum I received was £5. 12s., which left 11 per cent. for the outlay.

I do not think the low price we charge for a warm-water bath would pay, except in cases where it could be heated from the engine.—I am, &c.,

JOHN HIBBERT.

MORAL SENSE OF THE DEAF AND DUMB ANTI-CALVINISTIC.

SIR,

London, Dec. 13, 1844.

IN the 10th volume (1843) of the *Christian Reformer*, p. 312, is contained a letter entitled "Death-Warrant of the Doctrine of Hereditary Depravity," in which the writer shews, from the testimony of Mr. Wilderspin, that the vast preponderance of the tendencies of the infant mind is towards moral good and virtue. I have recently met with what appears to me a strong confirmation of the views developed in that letter. The eminent philosopher and philanthropist, the late Baron Degerando, for many years Director of the Royal Institution for the Deaf and Dumb at Paris, in his admirable work, "*De l'Education des Sourds-Muets de Naissance*," states as the result of his experience, that the unfortunate beings confided to his care gave, *previously to receiving instruction*, proofs of a moral sense, and he indignantly repels the opinion that they are incapable of distinguishing between right and wrong. In the 1st vol. of his work, p. 91, is the passage of which the following is a translation:

"The deaf and dumb form a correct judgment of the feelings which are evinced towards them, and respond accordingly, not indeed with the delicacy of a well-educated child, but at least with some energy and great sincerity. They have a sense of right and wrong, though developed slowly and in an incomplete manner. They judge that it is wrong to injure others, and praise-worthy to do good; they have some idea of property, and of the respect due to it; they possess a consciousness of being justly or unjustly punished; they even warn a comrade against committing a fault, in order to save him from

punishment: a remarkable circumstance, and well worthy of admiration! Before receiving any instruction, the deaf and dumb know the difference between truth and falsehood; they attach to the first the character of a duty, and to the last the disgrace of a bad action; and this great moral idea, which presupposes a somewhat deep reflection upon the operations of the mind, is one of those which is sometimes the most strikingly manifested by the as yet uninstructed deaf and dumb. It certainly must not be expected that the deaf and dumb should, in their mode of expressing themselves, utter a precept or moral maxim; they will not even conceive such an one in its generality: it is on the occurring of particular and determinate actions that they will express approbation or disapprobation in a manner more or less obscure or confused. The fear of being punished, the hope of being rewarded, may more forcibly excite this sentiment, and in time become blended with it, nay, even sometimes be substituted for it, and the superficial observer be in danger of confounding the two motives, one with the other. They are not, however, the less distinct, though the second may act with more force, and exhibit itself in a more sensible manner. The deaf and dumb, although deprived of instruction, will not remain insensible to all religious feeling. From the prejudices generally diffused with regard to these unfortunate beings, this assertion may appear startling; it is not, however, the less accurate and true."

The author, in a note appended to this passage, gives an interesting account of some of the pupils in the institution, in illustration and confirmation of the statements made by him.

Now, can the Calvinistic doctrine of the total corruption of human nature be well-founded, when we find a class of persons cut off from the ordinary means of communicating with their fellow-creatures, who yet, before being subjected to the influence of any of those systems which have been devised for instilling into their minds the notions of right and wrong, manifest virtuous tendencies and act from a sense of duty?

R. H.

OLDHAM CONGREGATION.

SIR,

Manchester College, Dec. 8, 1844.

MANY of your readers have probably seen an address, issued by the small Unitarian congregation at Oldham, soliciting assistance from their wealthier brethren, to enable them to repair their chapel and to build a suitable room for their numerous and increasing schools. The students of Manchester New College, who during the last twelve months have supplied the pulpit at Oldham, are desirous of bearing testimony to the merits of the case, with which, from their frequent intercourse with the congregation, they are well acquainted. The congregation, which some time since did not consist of more than twelve persons, was kept together by the untiring exertions of a few individuals. It has for some time past been steadily increasing, and now numbers between forty and fifty, with more than a hundred Sunday-scholars. Their zeal and efforts, under many discouraging circumstances, have been such as are unknown to congregations more favourably situated, and, if aided by their more opulent friends, cannot fail of meeting with ultimate success. The Rev. W. S. Scholefield has recently become their settled minister, to secure whose services they have contributed almost beyond their means, and are therefore the less able themselves to raise a large proportion of the sum required for their proposed alterations. Knowing that our friends at Oldham, from the perseverance and energy with which they have laboured to help themselves, deserve encouragement from others, we desire earnestly to recommend their appeal to the consideration of your readers.

REES L. LLOYD, Senior Student.

CRITICAL NOTICES.

Essays. Second Series. By R. W. Emerson. 12mo. Pp. 190. London—John Chapman. 1844.

THIS book is one of a "Series," to which the publisher has prefixed the name of "Catholic." These works are "to realize the idea of Catholicism in spirit." All included in it are to possess "a love of intellectual freedom, and a faith in human progress." Some of the books of the Series, such as Channing's *Self-Culture* and those by the author of "Three Experiments of Living," correspond in character with the publisher's announcement. But we are compelled to meet Mr. Emerson's *Essays* with a grave objection, and to dispute his right to be included in a *Catholic Series*. They are obviously the produce of a mind more than tinged with scepticism. Mr. Emerson has an unquestionable right to his opinions, and to their free expression; but it is not only doing violence to the accepted meaning of words—it is also an act of injustice to the other writers whose works appear in the Series, who do not share Mr. Emerson's narrow prejudices against revelation, to insert him amongst Catholic authors, or to represent his offensive inuendoes against Christianity as realizing "the idea of Catholicism in spirit." In this we think the publisher has committed a great error of judgment,—an error which we the more lament because Mr. Chapman's name appears on the title-page of most Unitarian works, our own Magazine among the rest, and by some persons the Unitarian body will be unjustly held responsible for a publication not merely issued, but specially selected by him. The charge we have made against Mr. Emerson's book is a grave one. We do not deny the author's talent; we admit that there are in these *Essays* many striking passages and some very beautiful thoughts. The extracts which we proceed to give will justify the charge, and will in most readers' minds produce the impression that Mr. Emerson's "bravery" has made him violate, in his treatment of religious faith and Christian sympathies, that "courtesy" of which in this volume he has written, and of which he declares "love is the basis." Our own impression, after a hasty perusal of the *Essays*, is, that the spirit they breathe resembles that which the author attributes to American radicalism—"it is destructive and aimless. It is not loving."

We take the extracts as they occur in the volume. In Essay I., on "the Poet," there is the following strange passage, an amusing jumble of *mythic* scepticism and verbal orthodoxy, which possibly some may admire as profound philosophy:

"The universe has three children, born at one time, which re-appear, under different names, in every system of thought, whether they be called cause, operation and effect; or, more poetically, *Jove, Pluto, Neptune*; or, *theologically, the Father, the Spirit, and the Son*; but which we will call here, the Knower, the Doer, and the Sayer. These stand respectively for the love of truth, the love of good, and the love of beauty. These three are equal. Each is that which he essentially, so that he cannot be surmounted or analyzed, and each of these three has the power of the others latent in him, and his own patent."—P. 3.

Further on we are told that "the religions of the world are the ejaculations of a few imaginative men." (P. 22.) The New Testament, therefore, is to take its place with the *Iliad* of Homer, or perchance with the imaginative ejaculations of a Transatlantic Essayist.

The next extract, from the Essay on Experience, may be said by an apologist to be merely a misquotation from Scripture. What the writer really means in the passage we must leave others to explain:

"The mid world is best. Nature as we know her is no saint. The lights of the church, the ascetics, Gentooes and Grahamites, she does not distinguish by any favour. She comes eating and drinking *and sinning*. Her darlings, the

great, the strong, the beautiful, are not children of our law, do not come out of the Sunday-school, nor weigh their food, nor punctually keep the commandments," &c.—P. 42.

The whole passage, too long for quotation, looks like a declaration that practical virtue is folly, and keeping the commandments fanaticism, while "so many things are unsettled." Possibly, Mr. Emerson means nothing of this. If so, it is a pity that he uses words not to express, but to conceal, his thoughts.

In the same Essay, Mr. Emerson dwells on an idea which is in various forms reproduced in the course of the nine Essays :

"Fortune, Minerva, Muse, Holy Ghost,—these are quaint names, too narrow to cover this unbounded substance. The baffled intellect must still kneel before this cause, which refuses to be named,—ineffable cause, which *every fine genius* has essayed to represent by some emphatic symbol, as Thales by water, Anaximanes by air, Anaxagoras by (Νous) thought, Zoroaster by fire, *Jesus and the moderns by love* : and the metaphor of each has become a national religion."—P. 48.

In the Essay on Character, "Nature" is set up as an antagonist power of, and far better than, the Gospel :

"Two persons lately—very young children of the most high God—have given me occasion for thought. When I explored the source of their sanctity and charm for the imagination, it seemed as if each answered, 'From my non-conformity; *I never listened to your people's law, or to what they call their Gospel, and wasted my time,*'" &c.—P. 69.

Speaking of the same individuals, Mr. Emerson dwells fondly on "their devotion to their favourite books,—Æschylus, Dante, Shakspeare or Scott:" they "feel that they have a stake in that book; who touches that, touches them." He had previously described Jesus as a "fine genius;" but devotion to the book which contains *his* wisdom, receives from our author no respect. But he must be reminded that Christians value the New Testament inexpressibly more than Dante, Shakspeare or Scott, and "who touches that," wounds them in their holiest feelings.

If we found the following passage in the work of a logical thinker and an intelligible writer (but that is impossible), we should suppose it to be exponent of the author's Pantheism; but in Mr. Emerson, whose style is that of a "chartered libertine," it may mean simply—nothing. The subject is Nature :

"This guiding identity runs through all the surprises and contrasts of the piece, and characterizes every law. Man carries the world in his hand—the whole astronomy and chemistry in a thought. Because the history of nature is characterized in his brain, therefore he is the prophet and discoverer of her secrets. Every known fact in natural science was divined by the presentiment of somebody before it was actually verified. A man does not tie his shoe without recognizing laws which bind the farthest regions of nature: moon, plant, gas, crystal, are concrete geometry and numbers. Common sense knows its own and recognizes the fact at first sight in chemical experiment. The common sense of Franklin, Dalton, Davy and Black, is the same common sense which made the arrangements which now it discovers."—Pp. 121, 122.

The eighth Essay is entitled "Nominalist and Realist." Jesus, it would seem, appears to Mr. Emerson only a fabled name :

"Our exaggeration of all fine characters arises from the fact that we identify each in turn with the soul. *But there are no such men as we fable; no Jesus, nor Pericles, nor Cæsar, nor Angelo, nor Washington, such as we have made. We consecrate a great deal of nonsense,*" &c.—P. 152.

In the same Essay, our author reveals a new mode of "helping humanity:"

"Each man is a tyrant in tendency, because he would impose his idea on others; and their trick is their natural defence. Jesus would absorb the race; but *Tom Paine or the coarsest blasphemer helps humanity by resisting this exuberance of power,*"—P. 160.

In the last extract we have marked, Jesus is classed with Mahomet and Aristotle :

"Nothing is dead; men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead; he is very well alive; nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go."—Pp. 162, 163.

Now in most of these passages the infidelity is dragged in by main force, to illustrate remarks on manners and mental and moral habits. Not one of the nine *Essays* compelled Mr. Emerson by its subject to wound the religious sympathies of his readers. We cannot, therefore, but regard these passages as wanton violations of courtesy, and of something better. With this feeling, we cannot act on Mr. Carlyle's (the writer of the Preface) suggestion, and "wish the brave Emerson a fair welcome among us." At all events, if he is to come amongst us, let him shew a better, wiser courage than sneering at what every good man believes, or at least, in proportion to his goodness, wishes to believe.

The Chimes, a Goblin Story of some Bells that rang an Old Year out and a New Year in. By Charles Dickens. Fcap. 8vo. Pp. 175. Chapman and Hall.

WE must, in justice to ourselves and in apology to our intelligent readers, preface our notice of this beautiful tale with assuring them that we have no faith in goblins. Little or big, handsome or ugly, graceful or grotesque, when we are wide awake, 'tis all the same—they are not admitted into our creed. What sleep and darkness and solitude and lonely places and a country church, if we were accidentally or voluntarily shut up in it all night, would do with our perceptions and our faith, is a quite different thing. Then, so far from not believing in spite of our teeth, we fear our teeth would chatter too plainly to enable us to maintain that we were thoroughly and heartily heretical. Here Mr. Dickens has us fast. He knows our weakness, which all our hectoring about believing nothing that we cannot see or understand cannot hide, and he carries us along with him through fairy scenes, the truth and reality of which no man who has indulged a little too much in "tripe" or any other luxury, or has become dyspeptic, like ourselves, with over-much study and thought, can honestly deny. But it is not to foster credulity or expose our helplessness that he places such a picture of our gullibility before us in certain conditions and states of our mental and corporeal powers, and that he unreservedly tells us what his hero saw, and what he knows we have all seen, especially at the good feasting-time of Christmas,—but to awaken our benevolence, to move our best sympathies, to remind us that we are human, and to kindle the best affections towards all our kind. This eminently entitles his Goblin tale to the notice of any publication advocating the interests of truth, utility and virtue.

Toby or Trotty Veck is, we were going to say, one of Mr. Dickens's admirable creations. They are no such thing. They are inimitable, but correct, copies. Toby's appearance, his very gait which gives his nickname Trotty, his employment, his squalid dress, his abject poverty, would place him out of the pale of vulgar or fashionable sympathies, were he not to find a friend who can present the inner man of this degraded outward specimen of humanity. But Toby is what his betters seldom are, unaffectedly humble. Toby is not lowered by what his superiors too commonly feel, envy and hatred. Toby cannot see through an alderman, trembles at the burly wisdom of a country squire, listens to the dull-pated economist as to an oracle, and has with his own kind, especially his lovely daughter, affections and dispositions more disinterested, more warm, more generous and unselfish, than those who ostentatiously display their superiority can ever feel. And Toby is no fancy, no sham, no counterfeit. He is coined in the mint of huma-

nity, and has the sacred impress which all should recognize and revere. But hear how Toby talks, and how and by whom he is interrupted and answered :

"'It seems as if we can't go right, or do right, or be righted. I had n't much schooling, myself, when I was young ; and I can't make out whether we have any business on the face of the earth, or not. Sometimes I think we must have a little ; and sometimes I think we must be intruding. I get so puzzled sometimes that I am not even able to make up my mind whether there is any good at all in us, or whether we are born bad. We seem to do dreadful things ; we seem to give a deal of trouble ; we are always being complained of and guarded against. One way or another, we fill the papers. Talk of a New Year !' said Toby, mournfully. 'I can bear up as well as another man at most times ; better than a good many, for I am as strong as a lion, and all men an't ; but supposing it should really be that we have no right to a New Year—supposing we really are intruding——'

"'Why, father, father !' said the pleasant voice again.

"Toby heard it this time ; started ; and shortening his sight, which had been directed a long way off as seeking for enlightenment in the very heart of the approaching year, found himself face to face with his own child, and looking close into her eyes—eyes beaming with Hope ; with Hope so young and fresh ; with Hope so buoyant, vigorous, and bright, despite the twenty years of work and poverty on which they had looked ; that they became a voice to Trotty Veck, and said : 'I think we have some business here—a little !' "

But just as he was cheering himself with this shallow supposition—for it did not amount to a conviction—he was brought back to his forlorn doubts and apprehensions by the sudden appearance of an economist, a "red-faced" gentleman, and a burly alderman. The economist makes him believe that whatever he or his class does is all wrong, downright wicked, impolitic and unjust. Alderman Cute is very familiar and facetious with the poor, especially with their disadvantages. But he has decided notions of amendment, and is bent on *putting down* want, starvation, distressed wives, boys without shoes and stockings, all wandering mothers, all sick persons and young children, and, above all, suicide, especially when urged by maddening distress. Ah ! Alderman Cute, we recognize you as an old friend of the public interest. Your judgment is appreciated as highly as your humanity. Mr. Dickens can add nothing to your laurels by his faithful summary of your judiciary determinations.

Trotty has a letter to carry to Sir William Bowley, who regards himself the Poor Man's Friend. His lady had a beautiful moral lesson set to music, on the Hullah or Mainzer plan, for a chorus or madrigal. If Mr. Hullah has any taste and tact, he will forthwith adopt the words—it will be another feather in his cap at the Educational Board—for his operative classes to sing before the prince and the nobility. We give the words ; they are so appropriate and touching :

Oh let us love our occupations,
Bless the squire and his relations,
Live upon our daily rations,
And always know our proper stations.

But Trotty has had a feast, and has had great misgivings excited by the economist about the honesty of enjoying it, and has had an adventure which excited and disturbed his benevolent feelings, and pays an evening visit to the church, to his old friends the bells, and somehow sinks into a swoon in their dark and silent presence in the belfry, and then pass before his disordered imagination phantoms revealing the fate and prospects of his dear Meg. The sad realities of humble life attach themselves to her history as if they were her own, and he the melancholy witness of a downward career to utter misery and despair which he struggles in vain to prevent. It was but a wracking dream—we fear too true a dream. But Toby awakes. He is sitting in his chair. For a moment, a better prospect awaits him in the wedding of his beloved child.

We are not going to detail all the appalling horrors of this dream, nor to dwell on the realities too rife which form its terrific features. We merely wish to direct attention to a tale for Christmas which, if studied and felt, will make the Christmas blest; which will prepare its docile reader for a happy new year, free from those false impressions rendering the higher classes the bitterest foes or the most injudicious friends to the lower; divesting them, on the one hand, of the indulgence and toleration to which indigence and ignorance are justly entitled; and, on the other, of esteem, respect and sympathy, to which humble and simple virtues, and ill-rewarded but ceaseless struggles to support life and to ward off external evils, have a substantial claim. With Mr. Dickens as their guide, justices' justice would be more just and humane; the economist would take into all his calculations the radical evils which overwhelm the mass; and Young England would cease to laud the good old times when the many were the servile tools of the pleasure and caprice of the few. The true spirit of Christianity breathes in these bewitching labours of one of the most earnest and gifted philanthropists of his day. The moral of all that he has written is, Reclaim the wanderer, feed the hungry, clothe the naked, instruct the ignorant, lift up the fallen, crush not the bruised reed; and he gives to these dry lessons all the thrilling interest which attaches to a tale of human experience fraught with humour and wit, and fabricated with a thorough knowledge of the habits and feelings and circumstances of beings meriting our pity, and though too commonly cruelly disregarded, yet often deserving our admiration and love.

A Short Treatise on Life Assurance; with the Rates of all the Offices in London, Mutual, Mixed and Proprietary, alphabetically arranged. By Frederick Lawrence, Esq., Secretary to a Life Office. 12mo. Pp. 49. Richardson, Cornhill. 1843.

ONE of the great causes of the increased security and comfort of families in the middle ranks, in the British dominions, is the prevalence of Life Assurance in its various forms. To professional men who are dependent upon yearly income, and whose income is contingent upon their own capacity of industry, a provision for their families after their own death by means of Life Assurance, is, wherever practicable, a moral duty. As this duty is sometimes neglected, and wide-spread and lasting misery is the too frequent result, we think it right to point the attention of our readers to the subject, and to recommend to them the little work the title of which is given above. Mr. Lawrence's "Treatise" is simple and intelligible to all: his Cases and Tables are more persuasive than even his arguments, unanswerable as these are: and many, we trust, are the families which in after years will be able to trace up to this shilling's worth, their temporal comforts in the midst of bereavements, the grievousness of which might have been unspeakably aggravated by their bringing destitution and want in their train.

Illustrations of the Law of Kindness. By the Rev. G. W. Montgomery. London—Wiley and Putnam. Pp. 183.

THIS is an English reprint of a charming little book by one of our American ministers. Some of our readers may have seen extracts from it in an early No. of Chambers' Journal. The author's object is to shew, by argument and example, the beauty and the efficacy of *overcoming evil with good*. In respect to style, the book might be simplified; but the moral inculcated in every page will reach the understandings of children through their hearts, which cannot but be touched by the interesting facts here quoted to illustrate the Law of Kindness. The following anecdote illustrates the power of love of children to call up virtuous and tender feelings: it also shews that

There is in every human heart
 Some not completely barren part,
 Where seeds of truth and love might grow,
 And flow'rs of generous virtue blow. BOWRING.

"A foreman in the New York State prison in Auburn informed me that he has known a dozen convicts at once affected to a perfect gush of tears by the mere sight of his little son, when he has taken him into the workshop. By seeing that boy, perchance recollection brought vividly to view what they once were in the days of their childhood—or their thoughts stole away to children of their own, whose society they had forfeited by crime. * * * The sleeping affection of their minds was aroused by that child."—P. 95.

Sixty Gems from the Jewel-Box of Thomas à Kempis. London—Simpkin, Marshall and Co.; Manchester—Forrest. Pp. 42.

THE treatise on the Imitation of Christ, whence these "Gems" have been culled, was produced in the 15th century, and its authorship is variously assigned to Thomas à Kempis, to John Gerson, Chancellor of the University of Paris, and to an unknown John Gersen. The book is said to have passed through the astonishing number of 1800 editions, and, Mr. Hallam remarks, "has probably been more read than any one work after the Scriptures." Were the volume to be judged by this selection of extracts, it would be regarded as indeed

With gems and golden lustre rich emblaz'd,
 and as a noble manual of personal piety and social morality. But the original work is characterized by a harsh, ascetic spirit, suited only to a monastery, where the book was composed, if Thomas à Kempis were the author. The selection is skilfully made, and amply justifies Mr. Hallam's judgment—"This book contains great beauty and heart-piercing truth in many of its detached sentences." It is very suitable as a little prize-book for a Sunday-scholar, who will not, if religiously taught, cease to value the "Gems" in after-life.

PERIODICALS.

The Edinburgh Review, No. CLXIII.—In the second article of this interesting No., the subject of which is Charles Churchill, every reader of taste will recognize, and with not less satisfaction than usual, the masterly hand of Mr. Macaulay. First, justice is done on the hapless editor of Churchill, Mr. W. Tooke, who is pronounced and proved to be bad as a biographer, bad as an annotator, and worse as a critic. Next, justice is done to the character, literary and moral, in both of which great faults and great virtues were strangely mingled, of Churchill, who in satirical composition ranks not far behind Pope and Cowper. Mr. Southey had in the *Life* of the latter poet given a very interesting sketch of Churchill's life and genius.* This sketch Mr. Macaulay has freely used; but, with the magic power previously displayed by him in his biographical articles, he has converted it into a finished picture, filling in the canvas with a variety of striking figures, all characteristically drawn, and all harmonizing with the principal subject of the composition. The figures so introduced are Cowper, Lloyd, Bonnel Thornton, Garrick, Warburton, Lord Sandwich, Hogarth and Wilkes. The reader, as it were, sees and hears all these extraordinary men. While with terrible fidelity the miseries of Churchill's brief and brilliant career are detailed, the virtues of his honest and manly heart are chronicled with equal truth. Many of Churchill's worst faults and follies are traced to the unwise resolve of his father, in defiance of all the personal tastes and intellectual tendencies of his gifted son, to devote him to the Church.

* *Life and Works of William Cowper*, by Robert Southey, Vol. I. pp. 69—105.



"It was one of those resolves which more frequently mar than make a life. The control of inclination to a falsehood is a common parent's crime; not the less grievous when mistaken for a virtue. The stars do not more surely keep their courses, than an ill-regulated manhood will follow a misdirected youth. This boy had noble qualities for a better-chosen career. Thus early he had made it manifest that he could see for himself and feel for others; that he had strong sensibility and energy of intellect; that where he had faith, he had steadiness of purpose and enthusiasm; but that closely neighbouring his power, were vehemence, will and passion; and that these made him confident, inflexible, and hard to be controlled."

To the close of his life, Churchill bewailed his father's error in yoking him to a profession for which he had little fitness.

"I kept those sheep
Which for my curse I was ordain'd to keep,
Ordain'd, alas! to keep through need, not choice."

The article closes with the striking lines by Churchill in respect to his own grave, and an equally striking passage by the reviewer:

"And when, on travel bound, some rhyming guest
Roams through the churchyard whilst his dinner's drest,
Let it hold up this comment to his eyes,
Life to the last enjoy'd, Here Churchill lies:
Whilst (oh what joy that pleasing flattery gives!)
Reading my works, he cries, Here Churchill lives."

"On 'travel bound,' a 'rhyming guest' stood at the grave in the Dover churchyard fifty years after this poetic aspiration. He too had lived in defiance of the world's opinions; had written the most masterly satires; had achieved a popularity unattained by any English poet since the grave at which he stood received its inhabitant; like him, was now leaving his native country in early manhood, to be brought back dead; and the moral to which he shaped his thoughts was on 'the Glory and the Nothing of a Name.' But a Name is *not* an illusion, when it has been won by any strenuous exertion either of thought or action in an honest purpose. Time's purgatorial fire may weaken the strength of the characters it is written in, but it eats out of them also their mistakes and vices; and BYRON might have had greater hope for the living, and less pity for the dead, at the grave of CHARLES CHURCHILL."

The Eclectic, January, 1845.—Though often differing very widely in opinion from the *Eclectic*, and not always admiring the style of its articles, we yet open this Review with pleasure. It has long been the highest literary periodical of the Congregationalists, and we are bound to say, dissenting as we do in no inconsiderable degree from the political and ecclesiastical course adopted by its Editor, Dr. Price, that it has during the eight years of his editorship maintained a consistent and dignified course. Before these remarks are in our readers' hands, a rival to the *Eclectic* will have appeared in the *British Quarterly*, which is to be conducted by Dr. Vaughan, Principal of the Manchester Independent College. The Congregationalists of Great Britain have been not slightly agitated by the claims of the two Editors and their eager partizans. Dr. Vaughan is supported in his enterprize by the more aristocratic section of the Independent body, the wealthy members of which in Lancashire and Cheshire have raised a fund for carrying the new Quarterly through its infancy. Dr. Price is not feebly sustained by the movement party of the Independents and most of the Baptists. We are reminded of these matters by an angry correspondence, which appears in the advertising sheet of this *Eclectic*, between Dr. Price and the Rev. John Kelly, an Independent minister of Liverpool. Mr. Kelly having stated that its Editor had admitted a Baptist leaven into the pages of the *Eclectic Review*, Dr. Price asks for the evidence on which the statement is founded. Mr. Kelly admits having made the charge, and reiterates it on his own authority and that of "several gentlemen very competent to form a judgment on the subject," but declines from lack of time to adduce the evidence on which the opinion rests, although he

says it might be done without difficulty. He retains his opinion, but declines to have any thing further to do with it. Dr. Price's rejoinder is vehement. He expresses his "regret that the notions of honour entertained by one bearing the ministerial character should be so far below those of the market and the exchange." At some length he vindicates the impartiality with which he has held the balance between the Independents and Baptists, notwithstanding his acknowledged attachment to Baptist principles, and appeals from men like Mr. Kelly, who having done wrong refuse to acknowledge their error, to the Pædo-baptist denomination at large. Mr. Kelly, by an advertisement in the *Nonconformist*, in which he disclaims having charged Dr. Price with "an intentional violation of his pledged neutrality," shews that the lash so unsparingly applied by his reverend brother has not been used in vain. The "unsanctified" world will probably indulge a smile at the forgetfulness by both these evangelical divines of the Christian temper.

The first article in the *Eclectic* is an address, which in style is verbose and juvenile, in argument not very strong, trying to prove that Evangelical Dissenters are bound by their very profession of the gospel to attack the State Church. Amongst the articles that follow is a review of Mr. Dickens' recent Christmas Chimes, the praise given to which was needful to justify the long extracts, amounting to 14 or 15 closely-printed pages. A great change has come over the Congregationalists during the last twenty years, if literary catering like this pleases their palate. We complain not. In some respects, the Editor could scarcely have rifled a better book than the Chimes for the entertainment of his readers. In the wide walk of fiction, he could not have found a writer more thoroughly anti-Calvinistic than the author of *Oliver Twist*, *Tom Pinch* and *Trotty Veck*. Original sin clearly has no place in their author's creed. We rejoice to see from the article on Dissenting Collegiate Institutions that the attention of our Independent brethren is resolutely turned to the improvement of their colleges and academies. This is one of the best results of the Charter of the University of London. It is a good sign of the increased demand for scholarship amongst Dissenters when plans are formed for retaining students one or two years under the roof and within reach of the library of the College, after the completion of the prescribed academic curriculum. A conference has just been held to forward the extension and improvement of Dissenting academies. This movement is, much to the credit of the orthodox Dissenters, setting in very strongly,—not, however, it would seem, without resistance from the more ignorant and fanatical of the ministers. As a specimen of this judicious article, we quote the censure inflicted on certain maligners of academical institutions, persons unfortunately invested with the sacred office:

"These persons are for the most part incompetent ministers, who having disgracefully neglected their academical advantages, and being confirmed in indolence by their inability to build upon the poor foundation which they laid at college, have made a shameful failure of it ever since, and strive to hide their shame by charging their incompetency upon the institution, whose bread they eat, but whose work they did not do. These men are known by another sign,—their jealousy and dread of students. There are too many colleges, forsooth. Why? Because the time is come when those who are driven from one station for incompetency find it hard to obtain another."

The Juvenile Miscellany (Houlston and Stoneman) well deserves a friendly and grateful notice. Thanks, our best of thanks, to its pure taste, its beneficent aim and delightful instruction! Stories of a bright engaging moral, anecdotes of the nobly good, dialogue of nature on Nature's glories, poetry of Nature's sweetest scenes and feelings, have ere this in its pages touched many hearts with their spell of goodness, and filled many eyes with tears of welcome. Many happy returns of its birth-day with the new year, say we; and blessings, children's and elder blessings too, on the author or authors of the *Leaves from Fairy Land*, and the *Songs of the Grasshopper*, the *Butterfly*, the *Ant* and the

Bee, and the "Cloud and the Maiden," and "the Daisy and the Dandelion," "the Snowdrop," and "the Daisy's Experience"! Reader, if you love children, do as we have done,—take the Monthly Nos. in your hand when you make a call, or shew them when you receive one; lend them to young readers delighting in knowledge and open to goodness, and wanting an object, from time to time, to lead on their taste and habits to excellence. They will be won by this: the good taste of its exterior is an index of the pure and bright instruction it conveys; 16 pages of which the child with his saved penny may monthly make his own.

The Religious Newspapers.—The opening of another year has afforded to the various religious Newspapers the annual opportunity of magnifying their individual worth and importance, and rehearsing the various services they have rendered to their several divisions of the Christian church. Each of our religious chroniclers writes, in his turn, as if he held a monopoly of the wisdom and morality of his age or church. Looking at the recent origin of these gentlemen's vocation, (the oldest of a heap now on our table, the *Patriot*, numbering only twelve years,) we are led to ask in wonder, how the world contrived to move on in safety before these brilliant lights had ascended the moral and intellectual firmament? But, to be serious, we can bear with no small degree of egotism and even of *fustian* writing, where we see sincerity and consistency,—and several of the papers before us are well entitled to this praise. We shall occasionally draw our readers' attention to these journals, especially those published by the "orthodox" Dissenters, which sometimes let out some curious secrets, and often contain interesting and important intelligence and remarks.

The *Nonconformist* declares itself "ready to expose every lurking dishonesty." This is a very energetic "anti-state-church-movement" paper, and is not sparing in its censures of "aristocratic Dissenters," for "the neglect and contumely with which they have treated the most important ecclesiastical movement of the age." The Editor, while he prophesies that the present year will be one of *coalitions*, characterizes the past year as one of *unveiling*. He specifies Mr. O'Connell and Lord Ashley as individuals from whom the mask has fallen. Passing on to public bodies, he points to the House of Commons and the constituencies. With much truth, and with a far wider application than he cares to make, the process of *unveiling* is admitted to have extended to holy men. "The professedly religious world—the leaders who assume to interpret its sentiments—has undressed and disclosed not a few unsuspected deformities." The troubles of Tahiti have elicited the readiness of the religious world to rush into war;* and the insane opposition to the Chapels' Bill unveiled the inconsistency of some loud-tongued professors of the principles of religious liberty.

The *Patriot*, too, begins the year with complaints of the indifference of some Dissenters. "A miserable quiescent Conservatism has paralyzed the energies of Evangelical Dissent." Is this the re-action consequent on the fierce and *ultra* tone assumed by many of the recognized organs of Evangelical Dissent? Or is it the consequence of the distrust, perhaps not unnaturally felt by the great body of "orthodox" Dissenters, of the prudence, if not the integrity, of their leaders? The *Patriot*, amongst the calamities of 1844, bewails the "aggression and insult of its missions at Tahiti," and the "spo-

* On the proceedings at Tahiti, the course of the *Nonconformist* has been honourably distinguished from that of almost all other "orthodox" journals. In the last No. that has reached us (Jan. 22), it preserves the manly and Christian tone it has all along held on this question, and rebukes the inconsistency of its contemporary, the *Patriot*. "Why," it asks, "should not Catholic priests be permitted to land? What precept of the gospel would imply the duty of preventing their exertions in their vocation? Is Protestantism afraid to meet Romanism in the Pacific? Will nothing serve it there but the Foreign Office?"

liation of its trust property" by the Chapels' Act. In reference to the latter subject, this unscrupulous journalist is not ashamed to repeat the unwarranted and publicly contradicted statement,* that Sir Thomas Wilde had betrayed the trust reposed in him by the "orthodox" Dissenters. He alleges that, "having trusted their cause to a professional advocate, who at the eleventh hour failed them, the English Evangelical Dissenters did not even obtain a hearing, and were obliged to put up in silence with the most unjust misrepresentations of their object and motives." Sir Thomas Wilde has, we happen to know, been assailed, both in public and private, with much calumny for the course he took in Parliament on the Chapels' Bill. Until the appointment of Mr. Erle to a Judgeship, (an act truly honourable to Sir Robert Peel,) it was a current story in Exeter-Hall committee-rooms, that Sir Thomas Wilde had been bought by the Government, and that the promised reward of the desertion of his *evangelical* friends was the first vacancy on the Bench! There has in truth been in this affair so much to pain and disgust all men that love not merely religious liberty, but manly honour, that when we read in the *Patriot* that "neither the Lancashire Dissenters nor the Yorkshire Dissenters can command a voice, nor scarcely a vote, and are become the scorn and laughing-stock of all parties," (*Patriot's* leading article, Jan. 2, 1845,) our only wonder is at meeting in this journal an admission so candid and at the same time so humiliating. The cure proposed for this state of things is odd enough. There is to be formed an Evangelical "League," which is to "send from county" (the italics are the *Patriot's*) "as well as from town good men and true," &c. How many Independent deacons will in the next Parliament sit for English counties?

"*Young England*."—The diminutive party known by this name is described by an Edinburgh Reviewer as having "a little of every thing." To fulfil this description, they have just started, under the above name, a little newspaper. Its second title is, "The Social Condition of the Empire." A kindly spirit is displayed towards the poor of both sexes, towards the manufacturing class, and towards that important but suffering limb of the British empire, Ireland. But having made this concession, all is said. The articles of No. I. of the journal are written probably in imitation of, rather than by, Mr. Benjamin D'Israeli, the middle-aged gentleman who is the novelist, historian and statish of "*Young England*." Words are throughout put for principles. As statesmen, Lord John Manners and his little clique, despite their personal amiability, are beneath notice. They admit that crime has ever been the concomitant of famine. They cry,

"Oh God! that bread should be so dear!"

and then vote for the Corn-laws. They declare war against the *poor* system in churches, alleging that *there* all distinctions should be levelled, and equality be the law, and then strive to raise the *priest* to a higher post than he now occupies, and would elevate him to the office of *God's tribune* of the people. With the amusing presumption that belongs to the party, the Editor says, "*Young England*" (which he elsewhere describes as the "*Young Manhood of the British Nation*") "has little to learn from Old England." These gentlemen are wise in decrying experience, for all experience is against the practices of saints' days, monasteries, indiscriminate almsgiving, and a semi-Popish worship, which they would prescribe as the cure of the social ills of England.

* See Sir Thomas Wilde's Speech in the House of Commons, "*Debates*," p. 303, and *note*.

INTELLIGENCE.

AMERICA.

Texas.—In defiance of the genius and virtue of Dr. Channing, developed in one of the later, and perhaps the best, of his writings, his "Letter to the Hon. Henry Clay on the Annexation of Texas to the United States," the President in his Message announces the intended annexation, a measure denounced by the great and good man named above as "a fearful calamity, fraught with lasting corruption and shame" to his country. The style of President Tyler's Message is worthy of its morality. It is described as "perhaps the very worst state-paper ever produced."

Congress.—In the House of Representatives, Mr. John Quincy Adams has finally succeeded in having the rule of the House rescinded which provided against the reception of petitions referring to the abolition of slavery. Those petitions are now on the same footing as all others, and are received and referred. The vote stood 108 to 80. Mr. Adams has been working for this object, which he has now successfully accomplished, for the last ten years.

Unitarian Church at Montreal.—A very liberal donation has been transmitted from Unitarian friends at Salem, U. S., towards the erection of the new church at Montreal. The expectation of opening for worship this winter will not be fulfilled. A large room, however, on the basement-story of the church, designed hereafter to be used as a school-room, is finished, and was adopted as a temporary place of worship by the Montreal congregation on the first Sunday in December, 1844. On this occasion, the Lord's Supper was administered for the first time in Canada by an avowed Unitarian minister. A long table was placed in the centre of the room, at which the communicants took their seats, after the sermon and a hymn. After the sacramental address and prayer had been uttered by Rev. John Corder, the elements were distributed, which were passed from one to another, thus giving the supper the character of a social feast, and depriving it of every superstitious association of ideas connected with the priestly character. Fifty-six communicants partook of the supper,

and were deeply impressed by the solemn and affecting character of the service, which from first to last continued nearly three hours; but not an individual left the room till the close of the service. In addition to the services on the Lord's-day, a week-day service is conducted, which is pretty well attended. The Montreal congregation has many difficulties to encounter, which, however, with the aid of distant friends, they hope to overcome. They trust, especially, to take possession of their new chapel unembarrassed by debt.

Another Unitarian Church at New York.—The new and elegant Unitarian church in Crosby Street is rapidly being completed. The interior will be very elegant.—*New-York Express.*

Slavery.—From the same American paper we take the following judicious letter from Dr. Chalmers to the Rev. Dr. Thos. Smyth, of Charleston, on the troublous question of American Slavery:

"My dear Sir,—I do not need to assure you how little I sympathize with those who, because slavery happens to prevail in the Southern States of America, would unchristianize that whole region, and who even carry their extravagance so far as to affirm that so long as it subsists, no fellowship or interchange of good offices should take place with its churches or its ministers.

"As a friend to the universal virtue and liberty of mankind, I rejoice in the prospect of those days when slavery shall be banished from the face of the earth; but most assuredly the wholesale style of excommunication contended for by some is not the way to hasten forward this blissful consummation.

"Few things would afford me greater satisfaction than to hear of a commencement in your country of that process by which the labour of freemen might be substituted for that of slaves. As I mentioned to you in conversation, I was exceedingly struck as far back as twenty-five years ago, by the description of such a process in Humboldt's Travels through Spanish South America. This was long anterior to the abolition of slavery in the British Colonies, and such was the confidence I then felt in its efficacy that I ventured to draw out a sketch of the Spanish plan, which, if

adopted at the time, might have ensured a far safer and even earlier emancipation than took place afterwards. You will find my account of it in the twelfth volume of my works, from page 395 and onward.

"I have not been able to engage in any sort of public business since I had the pleasure of meeting with you, but I observe in our Assembly's Commission of a few weeks back, the subject of American Slavery was entertained. I do hope that the resolutions which they have adopted will prove satisfactory.

"I feel it a great acquisition that I have made your acquaintance. We owe you much, and I trust the ministers of the Free Church of Scotland will ever retain a grateful sense of your able and disinterested services. Do believe, my dear Sir, yours most respectfully and truly,

THOMAS CHALMERS.

"Edinburgh, Sept. 25, 1844.

"The Rev. Dr. Thomas Smyth."

Generous Tribute to the good Morals and Manners of the American Unitarians by an Orthodox Opponent.—The *Christian Register* quotes from the *New-Englander* the following remarks, so widely different in spirit from the ordinary remarks of the theologians on religious opponents:

"We have no complaints here to urge against their (the Unitarians') views of social and external morality. Those which might suggest themselves to our thoughts, it falls not within our scope to name. We give them the highest praise for the estimate in which they hold the graceful amenities and the sweeter charities of social intercourse. We give them the highest praise for insisting on kindness to all, as the only spirit which a Christian should cherish; courtesy, as the only external robe which he should wear; and good works, as the only results that should follow in the path in which he treads. We admire the high spirit of honour, the delicate sense of propriety, the stern commercial integrity, which are fostered and exhibited by so many who are trained under the influences of liberal Christianity. The intellectual spirit, the elevation above the vulgar gentility of mere wealth, which are diffused through many—not all—of its social circles; the truthfulness to nature, in manners and in taste; the high appreciation of intellectual and moral institutions; the public spirit which so lavishly provides for them;

and, above all, the strict and careful conscientiousness which trains and moulds many an esteemed and honoured friend, are virtues of no mean value, and are not the chance growth of nature. They shew culture, intellectual, social, moral, of the highest order. But these in themselves are not religion," &c.

GERMANY.

The Gustavus-Adolphus Institution.

In the year 1817, under the influence of Prussia, the two great divisions of the Protestant Church of Germany, viz., the Lutheran and the Reformed, which had from their origin stood in a more or less hostile position to each other, took the first step in a formal union, and within a few years became in most of their constituent parts one, under the designation of the Evangelical Church. The title was chosen in reference to two facts; first, Evangelical, as denoting that which has the *evangelium* or gospel for its source, was a suitable term whereby to describe a Church which was founded on the recognition of the gospel as disclosed in the New Testament; secondly, Evangelical, from the same reason, was a suitable term whereby to describe a Church which by the aforesaid recognition is distinguished and contrasted from the so-called Catholic Church, which rests on the authority of tradition, and appeals to the Roman Pontiff as the trustee and expounder of that tradition. The different points in which the Lutherans and the Reformed had for ages disagreed were thus not so much disowned as passed by; no concession was made on either side; only it was acknowledged that the points on which they were at one were of more importance than those on which they differed, and that to such an extent as to constitute the proper grounds for a general union. It is not possible that a union should have been formed on such a basis unless the old doctrines and observances which took their rise at the time of the Reformation, had lost much of their vitality and acceptance. On the other hand, the recognition of the gospel, as taught in the New Testament, shews that the spirit of religion was active in the two churches. In truth, it was the spirit of Christianity that was consecrated in the union. The points on which the two churches were before their junction generally agreed, were those great historical and spiritual truths which lie

at the basis of Christianity, and have in all ages constituted its essence and been the sources of its power. A practical and benevolent personal religion, founded on Christ as its divine author, became the distinctive feature of the new Church.

This pleasing fact has led to another, kindred in its nature and more pleasing still in its spirit and tendency. In the year 1832, on occasion of the festivities designed to celebrate the second centenary of the battle of Lutzen, an institution was, at the suggestion of a Leipzig merchant named Schild, and under the influence of a clergyman, Dr. Grossmann, founded in Leipzig in honour of the Swedish hero who sacrificed his life in defence of religious liberty in the year 1632. The institution received the name of *Gustav-Adolf-Verein*, in commemoration of *Gustavus Adolphus*, the hero to whom we have just referred. The practical aim of the institution was to form a fund by which pecuniary aid might be afforded to persecuted and needy Protestant churches, as well as to Protestant schools, whose resources were insufficient for their wants. This institution gave place in the year 1842 to another, having a similar object as well as name, but a prospect of far wider and larger usefulness. In 1841, Dr. Karl Zimmermann, preacher at the court of Darmstadt, and one of the most distinguished and liberal divines of the day, invited, on occasion of the festival of the Reformation, his fellow-believers to form a yet more comprehensive society, whose aim should be to render aid to feeble and necessitous Protestant churches, both within Germany and beyond its borders. The call met with a response. It was felt that the object was worthy of support, and that the pursuit of it in the wide spirit of Christian love would of itself enlarge and deepen that spirit generally, would develop and strengthen the proper bonds of Christian union, and tend to make Protestants themselves know more distinctly and feel more vividly wherein their true unity is found. Accordingly, on Sept. 22nd, 1843, the new institution, named *Gustav-Adolph-Stiftung*, was founded at Frankfort on the Maine. The institution has been received with warm approbation, notwithstanding certain delays and conditions on the part of Prussia, and the active opposition of Austria. At present it reckons among its affiliated societies nearly every state, large and small, of Germany. The

sum-total of the inhabitants of the several countries found at the last meeting, held in the autumn of 1844, at Göttingen, to be thus associated in the bonds of Christian benevolence, was 18,824,000 souls, comprising the whole Protestant population of Germany, except 1,200,000 Bavarians.

This institution is at least as liberal in its constitution as the preceding association out of which it sprang, and the Evangelical Church in whose bosom it arose. Its nature and object (*Wesen und Zweck*) are thus declared in the first article of what is termed "the statutes of the Union:"—"The Evangelical Union of the '*Gustavus-Adolphus Institution*' is a combination of those members of the Evangelical Protestant Church who are concerned for the wants of their brethren that need the means of spiritual life, and are, in consequence, in danger of being lost to the Church. The Union, mindful of the apostolic words, 'Let us do good unto all men, especially unto them who are of the household of faith' (Gal. vi. 10), has for its object to relieve, according to the utmost of its power, the wants of these their brethren in the faith, both in and out of Germany, so far as they are unable to obtain sufficient help in their own countries." The second is an important "statute," as shewing the wide liberality of the Union:—"The operation of the Union embraces Lutheran, Reformed and United Churches, as well as such communions as shew their agreement with the Evangelical Church." This Church, as we have seen, is founded on the basis of a practical and benevolent Christianity; consequently, the basis of the *Gustavus A. Institution* is wide enough to admit all Protestant Christians, whatever their dogmatic or ritual peculiarities. Of course the Unitarian Church would be included as a member of the general body; and we have reason to know, on very good authority, that it is considered in Germany that the basis of this general association is such as not only to admit all Protestant Christians, but to embrace specifically, under the name Christian, professors of Unitarianism. The importance and interest which seem to the writer to belong to these facts, may justify him in translating a passage or two which will throw light on the nature of the bond of union thus happily brought into practical operation. In a circular addressed (Sept. 1844) to all the friends of the Association by the local committee of Brun-

wick, formed of the magistrates, governors and merchants of the place, we find the following words: "The aim of the Association is in no way to shew hostility to any Christian communion. Its only desire is to consecrate its gifts to the relief of its necessitous brethren in the faith, and to maintain their actual evangelical rights which were obtained by the Reformation, and have been handed down to us by our fathers. Wherever the society has penetrated, it is for these purposes it has laboured. It has scrupulously avoided exciting hatreds in matters of faith, which are entirely opposed to the spirit of Christianity. We do not, therefore, hesitate to affirm that there is only one spiritual power in the life and in the principles of the Association. The activity which this power inspires produces in us these two advantages: it removes that excessive and dangerous security in which we often repose touching our religious and ecclesiastical interests; it destroys lukewarmness, the great fault of our age, by awakening in our hearts a new religious life, under the influence of the sentiments which arise in connexion with this great evangelical community. Further, we must pay due homage to another very great advantage which springs from this association, an advantage which is closely united with our brightest and most valued hopes; it is this—our institution offers us a bond of union between all the members of our Protestant Churches. We see that this very important unity is too often forgotten in the midst of so many differences in religious views, opinions and forms. We consider, finally, that the peculiar circumstances of the times in which we live render this common tie more necessary than at any previous period."

These wise, judicious and truly benign observations need neither comment nor commendation. The society might justifiably take for its motto, "The unity of the spirit in the bond of peace." It has been defined in Germany, "The unity of the Protestant Church in the brotherly love of its members." This truly Christian character of the institution has been well illustrated by Dr. Zimmermann, deputy of the affiliated society of Darmstadt: "The Gustavus-Adolphus Association has the purest, the noblest and the most Christian object. It aims at uniting all Evangelical" (the word has been explained) "Christians by the bonds of a common labour of love; it

invites all Christians, whether Luthans, Reformed or United; it repels; of those who credibly avow their money with the Evangelical Church. What is its definitive object? To establish peace among all the parts of church; not that peace which stifles disagreements in belief, but that which establishes a brotherly love in spite of the diversities of the members of church. It has for its aim to cure deplorable illusion which maintains that persons cannot work together in labour of love unless they hold the same opinions. It is this fraternal sentiment, this recognition of a common Christianity, which gives Protestants the impression that they are not disciples of a Hessian, a Prussian, a Wurtemberg Church, but children of one Evangelical Protestant Church. We differ on individual points, but must be one in brotherly love. . . . time that men should acknowledge, to be a shame for brethren in the to make an envenomed war on . . . other and encourage mutual hate, bring about a different state of this society has been founded. It thinks of destroying the diversities of opinion which prevail, in order to substitute a new bond of communion; it appeals to all Protestants, in hope that they will lend their brotherly co-operation in a common labour of Christian benevolence."

The existence and prosperity of this institution are to us the most gratifying among the signs of the times. Should any thing can, this society will contradict and put an end to the shameful misrepresentations which the self-satisfied orthodoxy of this land has industriously spread abroad, all the lamentable condition of the German churches. Would that in this particular, at any rate, our English churches were equally near to Christ! And an Englishman, who has raised his voice above the petty disputes of the several classes of creed-Christians in the kingdoms, does not feel half ashamed and deeply grieved when he contemplates the noble and truly Christian spirit of this great Association with the ludicrous littleness by signs of which he finds himself surrounded,—each party, nay (for in truth it comes that) each individual, requiring to kind to pronounce his shibboleth "without doubt perish everlasting A string of metaphysical propositions in one hand, the other pointing to ever-burning flames of the bottom

pit, with these words—"This or That"—proceeding from his lips,—such is the image of an Evangelical preacher in England in the nineteenth century! Not without reason, therefore, has the writer long since turned his hopes to the land of Luther, the birth-place of the Reformation, with the earnest and not altogether unauthorized desire that new light and a better spirit may come hence into this bigoted and distracted country.

DOMESTIC

Recent Proceedings in the Diocese of Exeter.

Early in December, there appeared in the newspapers a document which we had little hesitation in setting down as one of the most remarkable which has appeared in recent ecclesiastical history. Could we have looked in the spirit of mere partizanship at the great question of religious liberty or religious intolerance, we might have hailed with satisfaction the appearance of the "Pastoral Letter from the Bishop of Exeter to the Clergy of his Diocese," as a false move on the part of the enemy, which could result only in advantage to the principles which it was intended to injure. Without, however, rejoicing in any prospective advantage which might accrue from the malignant effusions of a mind full to the utmost of religious intolerance, and wanting nothing but the power to put forth the worst spirit of the worst days of ecclesiastical tyranny, we certainly saw in the letter in question much of safety and nothing of danger. We had witnessed with wonder the second coming amongst us of doctrines long ago declared by the general voice of England to be the offspring of blindness, superstition and error. We had seen these doctrines first called into renewed life amidst the monastic seclusion of Oxford, and we had witnessed the subsequent endeavour, slowly but systematically made by a body of self-styled holy men, generally with much caution and in some cases, we are sorry to say, with much low cunning, to procure their more general acceptance amongst the people. We watched the progress made, a progress certainly not very great, and chiefly confined to the weaker and less intelligent members of society, with no apprehension of their obtaining ultimate acceptance, and with no forgetfulness of our firm faith in the final ascendancy of truth, but with

some fear that the exertions of a compact and powerful body, possessing and stretching to the utmost the authority of clergymen of the Established Church, might obtain a temporary hold of popular feeling, to the injury and discouragement, in our limited view, of the principles which we value, and which we have endeavoured as far as we may to uphold.

On reading the Bishop of Exeter's Pastoral Letter, we at once perceived that the system of warily and cautiously putting forward the doctrines to which we have referred, of watching with more than diplomatic caution when to advance and when to recede, was at an end. We saw that a champion of Church Authority had advanced to the van of the battle, who not only, by the language which he used, removed every kind of doubt either as to what he wished or what he intended,* but whose position of high authority in the Church gave to his official acts an importance of which every previous attempt to put forward Anglo-Catholic principles had been altogether destitute. We saw at once that battle must be joined, for that compromise was no longer practicable. The introduction of usages analogous to those of the Roman Catholic Church, and important because they were held to convey a general attachment to the practices of that Church, was no longer to be left to be an open question, at the discretion of each individual clergyman. An order was issued, binding upon all churches in the diocese of Exeter,—an order which must be resisted or obeyed, and which must be resisted by some, unless it were obeyed by all. And that all would obey, was a result which we never feared.

We shall now proceed to lay before our readers two or three characteristic paragraphs from the Pastoral Letter in question, merely premising that the general claim to absolute authority which runs through the whole document, and which forms its most striking feature, cannot be adequately conveyed by any extracts. The following, however, will be found sufficiently remarkable:

"Reverend and dear Brethren,—I address you on a subject of very deep interest to us all—the *diversity of prac-*

* See the words used by the Bishop of Exeter in the House of Lords, on motion for going into Committee on Dissenters' Chapels Bill.

*tice in the worship of Almighty God, which, in concurrence with other unhappy causes, has threatened to involve us in a state of painful, I had almost said perilous, disunion. * * * **

"If process of time have introduced some relaxations in practice, issuing in the great evils we now deplore, it is a convincing proof that the true remedy for those evils must be sought in returning to a faithful observance of the Act of Uniformity."

Having laid down his general principle, the Bishop now proceeds to particulars:

*"There is one diversity 'for the quieting and appeasing of which' I will now 'take order' * * * I refer to the use of the surplice in preaching, a matter so inconsiderable that it could not of itself excite any strong feeling in any reasonable man. But the more unimportant it is in itself, the more manifest is the necessity of stripping it of that factitious importance which is given to it by its being made the symbol of disunion. This can only be done by requiring that there be no longer any 'diversity.' * * * The law on due investigation is clear. * * * That law requires that the surplice be always used in the sermon, which is part of the communion service; and as to all other times, * * * I resolve the doubt by requiring that the surplice be always used. * * **

*"There remains one matter on which there is no rubrical direction,—I mean the sermon at the time of evening prayer. * * * I therefore direct, that where there is a sermon in the evening, it be delivered after evening prayer, in the accustomed manner—that is, preceded by a collect and the Lord's Prayer, and followed by the blessing. I hope it is unnecessary for me to add that there must be no prayer of your own, either before or after the sermon."*

So much for the Pastoral Letter. We shall now add one or two quotations from the Bishop's official replies to the remonstrances which his letter called forth:

"Now by the law of the Church, aye, and of the great Head of the Church, 'I have the rule over you.' You are bound, therefore, you cannot without sin refuse, 'to obey me and to submit yourselves.'

"I ask you to withdraw your opposition, to respect my authority, to obey it, because God has commanded you to obey it; for the letter has been issued, whether wisely or not, as an act of my

own duty.—I ask this, finally, because, although the things in question are, as we all agree, very trifling in themselves, they are no longer trifling, for they have been commanded." (Letter to the Churchwardens of the United Parishes, &c.)

We ought in justice to add the conclusion of the letter from which we have made the two preceding extracts:

"Believe me, gentlemen, that it is not in the language of mere form, but with a profound sense of the duty which the relation has imposed on myself as well as on you, that I subscribe myself—your affectionate father,

H. EXETER."

The following is, in a different way, not less remarkable:

"I am informed, on authority too respectable to be questioned, that, within the last few weeks, one of the clergy in this diocese who are distinguished as belonging to a still numerous party in the Church, actually preached without either surplice or gown,—in a great coat. Are he, or such as he, to be left to their own discretion in this matter?" (Letter to Dean of Exeter, Postscript.)

The foregoing are a few, and only a few, of the recent sayings of the extraordinary personage whose proceedings we are attempting to portray. We may mention that the lamentable occurrence referred to in the last of our extracts turned out, upon further inquiry, to be destitute of foundation. We shall now take our leave of the Bishop, and proceed to notice the reception given by the Churchmen of his diocese to the commands of their "affectionate father."

If we could not rejoice at the tone of the Pastoral Letter, we could have no hesitation in rejoicing at the spirit in which it was received. We are accustomed to rejoice especially in those occasions, unhappily not very frequent, when in ecclesiastical matters we can feel strong and cordial sympathies beyond the bounds of our own cherished but limited sphere of action, and when even in the furtherance of those principles which separate us from the larger masses around us, we can sink the name of Dissenter, or Presbyterian, or Nonconformist, in the larger and not inglorious appellation of Protestant. Better still, indeed, is it when even this can be merged without dereliction of principle in still larger and more comprehensive designations.

But to return. The proceedings in

this diocese of Exeter upon the publication of the Pastoral Letter did not exceed, but they certainly did not fall short of, our expectations. We have witnessed within our own day and in our own country some tolerably strong manifestations of feeling upon ecclesiastical subjects. We have witnessed the strong hostility of the Church-party to the claims of our Catholic fellow-subjects which preceded the passing of the Emancipation Act. We have witnessed the fierce attack upon the Church made by a large portion of the Dissenting interest, which shook to its centre the powerful administration of Lord Grey. But we have not witnessed within the Church and between Churchmen such a "demonstration" as greeted the appearance of Bishop Philpotts' Pastoral Letter.

The avowed object of the letter was "to promote peace and concord." Another object, not much less distinctly avowed, was, to enforce the claims of Authority in religious affairs. Never, surely, did missile alight further from the mark. Never did mischievous intention recoil more completely upon its hapless author. From one end of the diocese to the other, all Churchmen were in a ferment, whilst Dissenters looked on in wonder and amazement at the strange and unusual commotion. The columns of the local papers were filled with resolutions of protesting congregations. Men of the highest character and station came forward in active opposition to their Diocesan. The Lord-Lieutenant of the county of Devon presided at a meeting at South Molton. Romanism and Protestantism, priestly domination and the right of private judgment, with the hostile claims of each to acceptance or rejection, were in everybody's mouth. Even those who were in their hearts disposed to favour the views of the Bishop, were awe-struck by the prevailing expression of opinion, and the protesting resolutions were, in appearance, carried with perfect unanimity.

The movement was generally the movement of the laity, but along with the laity went not a few of the clergy; and it was a significant sign how completely bad the Bishop's case must have been, that clergymen of high position and character should have used upon the subject such decided language as we find them to have done. And not the least remarkable feature of the case was that, in the prevailing excitement, the doctrine was put

prominently forward, which, though entirely true and perfectly undeniable, might, without provocation, have long reposed in tranquil silence, that the Queen, in her capacity of Head of the State, is Head of the Church, and that the highest ecclesiastical authorities are responsible to the temporal authorities for the abuse of their functions. Learned and able men announced, and the public cordially assented, that an appeal lay from the Bishop to the Queen, from the Church to the State; and thus the attempt to put forward offensive and despotic notions of ecclesiastical authority, drew down upon the head of the unlucky author the most severe and unpalatable rebuke.

We shall now proceed to make one or two brief extracts from the very many documents which conveyed the reply of the diocese of Exeter to the Bishop's Pastoral Letter. The first is from the letter of a Layman of the city of Exeter:

"For ten years and more, individual clergymen have been complaining of conscience-aches, arising from violations of the rubric. The violations in question have continued and do continue. How many clergymen, in the whole course of that time, have abandoned benefice, or cure, or orders, rather than commit what they themselves assert to be perjury? Has your Lordship heard of a single instance—one instance among the 20,000 clergymen of England?

"And is it for this—for scruples of this unmeaning, childish nature—that *all the confusion, and strife, and heart-burning, and schism, of which your Lordship in one short month has poured the vials on your diocese*, are to continue to let loose their bitter flood amongst us! I trust I have no want of tenderness for conscientious scruples. I can respect, deeply respect, those from which my own reason most recedes, if only they are acted on. I respect the fast of the Catholic, the dress of the Quaker, the penance of the Fakir: but I cannot respect—it would be idle for me to say I did—the scruples of a clergyman about the rubric, which induce him to pester his flock, 'perplex' his diocesan . . . do any thing and every thing, in short, but the plain and obvious act of resigning the preferment which he says imposes on him usages inconsistent with the oath he has taken. * * *

"We beseech your Lordship, be not deceived. If you are resolved on following out the course you have begun, be

it so. But do not imagine—we pray you avoid the fatal error of imagining—that the opposition you experience is a vain futile clamour, as easily lulled as raised.

“For ourselves, our course is clear in the main outlines, however difficult it may be here and there to decide on details. How far your Lordship’s clergy are bound by your directions, we presume not to decide. For ourselves, we do not claim it as a right, but we feel it a duty, to express ourselves distinctly, though as calmly as it is in our power to do, in opposition to the changes which you seek to introduce amongst us.”

We could have wished, but for its length, to have introduced the petition to the Queen adopted (along with petitions to both Houses of Parliament) by the inhabitants of the city of Exeter, formally assembled in public meeting, convened upon a requisition more respectably signed than any other ever known in Exeter, and at which the Mayor of Exeter presided.—The following is the more brief memorial of the inhabitants of the town of Newton Abbot in public meeting assembled:

“To Her Most Gracious Majesty, Queen Victoria, Defender of the Faith, &c.

“Humbly sheweth,—That we, your Majesty’s loyal subjects residing in Newton, desire, in approaching the Throne, most humbly to represent to your Majesty the unhappy differences now existing in the Established Churches of this kingdom, but particularly in those of this the diocese of Exeter, produced by the resumption of ceremonies in the performance of divine worship which have long since fallen into desuetude, and which tend to alienate the affections of the Protestant laity, to endanger the principles of Protestantism, and the stability of the Throne of this kingdom: and we most humbly pray your Majesty’s interference, as temporal Head of the Church and Defender of the Protestant Faith, to order such measures as in your wisdom may seem right to secure the peace and welfare of the Established Church.”

(This meeting was held in sight of the sexagon stone, which was the base of the Market Cross, on which the Prince of Orange ascended, and stated his acceptance of the call to the Throne, on the day after he landed at Torbay, and slept at Ford-house, adjacent to the town of Newton Abbot.)

The following extracts, considering

the quarter from which they proceed, will perhaps be deemed the most remarkable of all:

“My Lord, I know that such a flame has been kindled, and is so extensively spreading, that, as one of your Lordship’s clergy, as having for more than twenty years occupied the most important post in the diocese of Exeter, and backed as I am by the urgent request unanimously passed at a large and respectable meeting of the members of my congregation, I dare not do otherwise than most earnestly beseech your Lordship to recal the requirements recently enforced upon your clergy. * * *

“I beg most urgently to entreat your Lordship’s attention to the fearful strife now introduced into our Church, chiefly by your recently published Pastoral Letter—a strife which, unless soon allayed, will, I apprehend and believe, be the occasion of the secession to the ranks of Dissent of tens of thousands of persons now thoroughly attached to the liturgy, homilies, and constitution of that Church; but who, keenly alive to the awful strides made towards Popery, are very apprehensive that the errors of Popery are taking such root in the diocese of Exeter as will render it necessary for them to quit its pale.” (Letter of Rev. John Hatchard.)

The result is well known. The Pastoral Letter bears date November 19, 1844, and on the 23rd of December, the Bishop issued the withdrawal of his “commands,”—whether of his “own meer motion,” or in obedience to significant hints from persons high in authority, we have not the means of determining. Perhaps he acted upon the counsel of some more cautious members of his own party, who clearly saw that surrounding events were not propitious, and judged discretion to be the better part of valour. One fact we believe may be depended upon, that when, on the morning preceding Christmas-day, the letter of withdrawal appeared, the church-bells rung throughout the city of Exeter, in testimony of joy at the discomfiture of the Bishop.

We have chronicled the leading features of this remarkable contest, because we believe it to possess an interest beyond the mere passing interests of the day. The whole affair lasted just five weeks, but within that brief space have been displayed in vivid outline the dangerous aims and objects of a certain portion of the clergy, and the prevalent feeling of the laity, of the Established Church. We think it not



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unlikely also that these events will prove to be the turning-point in the progress of those opinions whose silent advance for the last ten years we have watched with interest and not wholly without alarm. Certain it is, that what are termed Anglo-Catholic opinions have received a heavy blow and great discouragement; and, without deeming their chances of success ever to have been very great, we are inclined to believe that the diocese of Exeter may prove to have been the battlefield which was decisive of their fate.

The Archbishop of Canterbury's Letter.

When troubles have occasionally sprung up in Dissenting congregations, persons disposed to look only at the inconveniences and disadvantages of their own ecclesiastical system, (and such are to be found in most of our congregations,) have regretted the absence in our churches of some strong governing power. Let such persons learn a lesson of acquiescence, if not contentment, from observing the present state of unsettled discord and dispute in the Church of England, notwithstanding its various orders of clergy, boasting to be the authorized successors of the apostles, and its hierarchy, including bishops and archbishops, theoretically endowed with the largest powers in the government of the Church. The Archbishop of Canterbury has issued "a Letter to the Clergy and Laity of the province of Canterbury," which, whatever credit it may obtain for him as an amiable man, willing to please, if possible, all parties, displays none of the qualifications needful in a hierarch, and will have no effect on the present disputes in the Church, except delaying the time of their settlement. As a concession to the clergy who are imbued with the Oxford spirit, the Archbishop states, that in the performance of divine service "in the generality of our parochial churches, there has been a deviation in certain particulars from the express directions of the rubric;" and goes on to observe—"There have, I apprehend, at all times been clergymen who have been distressed by this inconsistency; and of late years it has been regarded by many excellent men as irreconcilable with the obligations which they took upon themselves on their admission into holy orders." To soothe the troubled spirit of the Reverend Father in God at Exeter, the Primate expresses his "regret that mea-

sures which, with a view to prevent the increase of an evil which might terminate in actual schism, had been recommended by high authorities, should not have been received with unanimous acquiescence." What effect the expression of this "regret" on the part of the highest episcopal authority in the land will have on the determinations of the more resolute of the Tractarian party, time alone can show.

The policy of the Archbishop is altogether temporizing. He postpones a "final arrangement" to a convenient season. To the feelings of the laity, outraged by the recent rubrical innovations, the poor palliative is offered of a discontinuance, *for the present*, of the controverted proceedings of their clergy. "What I would most earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions." In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made with the sanction of the proper authorities." The Archbishop's letter has not been received by any considerable party with satisfaction. The *Standard*, indeed, with its habitual dishonesty, affects to believe that it "will go far in restoring peace to the Church," and represents the Primate as *prohibiting all the recent changes!* The *Times*, on the other hand, loudly expresses discontent. It tells the Archbishop that if he designed to satisfy the people, he has erred widely of his mark. "We beg his Grace to understand, what perhaps has not yet penetrated within the precincts of Lambeth, that the laity have been roused into formidable hostility to these novelties, and will not, until they are discarded, be pacified by smooth words and civil advice. From one who holds his high office they expect commands, not entreaties. They are tired of waiting for redress. They have been irritated and defied, foiled in their appeals to episcopal authority, sometimes roughly answered, and rarely conciliated till no other course remained. With Englishmen this has ever proved the worst of all methods that could be tried," &c. Thus graphically does the journalist describe the present posture of the Church, and sternly rebuke the imbecile policy of its hierarch: "Churches are emptied,



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congregations scattered, clergymen rendered odious, families set at variance, because those whose high position requires them to take order for the adjustment of these differences will not come forward promptly and effectually."

Postscript.—The worthlessness of Dr. Howley's palliative remedy for the disorders of the Church has been, since the above remarks were written, strongly elucidated by proceedings in two of the parishes at Exeter—St. Sidwell's and St. Stephen's. The clergymen of these parishes persist in the use of the surplice and other Anglo-Catholic innovations, and plead the *Archbishop's Letter as their licence*. The consequence has been, that their churches have during two Sundays (Jan. 12 and 19) been made the scenes of tumult, which rose to a great height in the streets of the city on the 19th instant, on the occasion of Rev. Mr. Courtenay's leaving the church of St. Sidwell's. He was guarded home by a strong posse of constables, and proceedings have since been taken against parties who hissed and hooted the surpliced hero. The Bishop of Exeter has truly succeeded in creating a Church militant!

Anniversaries and Congregational Meetings.—There have been during the past five weeks many seasonable and interesting gatherings of the members of various Unitarian congregations, and of teachers and pupils of our Sunday-schools. An amiable desire to minister to the pleasure of the scholars has been shewn in many of these meetings, particularly at Brixton and Styal, at both of which places the Christmas-tree was transplanted from Germany, with its boughs laden with *bons-bons* and other simple presents.—The teachers, scholars and their parents, of the Mosley-street schools, Manchester, met on the first evening of the year, and, under the presidency of Rev. W. Gaskell, passed a delightful evening.—At Oldham, Shepton-Mallet, Cranbrook, Chichester and Chowbent, very interesting meetings have been held. At Chowbent, the speeches of several working men were remarkable for their strong sense and power.—At Dukinfield, two meetings have taken place since the year began. At the first, upwards of 600 persons of various ranks attended. By the liberality of the wealthier members of the congregation, whose ladies presided at the several tables, a very

substantial and abundant meal was furnished at a small charge, so that even the poorest in the village were able to avail themselves of the festivity. Speeches, musical performances, both sacred and secular, and a dessert, varied the evening. So abundant had been the provision sent on this occasion, that a distribution took place, the following day, of bread and meat to the distressed poor; and to these were added about sixty gallons of excellent soup, made and distributed by several of the teachers, who generously devoted their Christmas holiday to this labour of love. At the second meeting, the teachers and the choir assembled to the number of seventy, and passed a rational and delightful evening, under the presidency of the minister, around the social board and in the enjoyment of music, dramatic readings, and the exhibition of a series of beautiful dissolving views. Social and pleasurable meetings of this kind, prudently conducted, are of great service, and inspire amongst fellow-labourers in the Sunday-school feelings of kindness and mutual confidence that lighten after toils.—On Monday, the 13th January, the congregation worshipping at Strangeways chapel, Manchester, under the ministry of Dr. Beard, held their anniversary. A large and highly respectable company, including many of the neighbouring ministers, assembled under the presidency of Samuel Darbishire, Esq. Amongst many able and interesting speeches, that of the Rev. Charles Wicksteed, of Leeds, (who had preached, on the previous day, the anniversary sermons,) was listened to with especial gratification, as embodying a happy combination of strong sense and kindly feeling, set off by an earnest and admirable elocution. It was intimated by one of the congregation that an effort was about to be made by the members to pay off the debt (about a thousand pounds) which encumbers the chapel. Several persons, both laymen and divines, gave utterance to expressions of admiration of the extraordinary and diversified labours of Dr. Beard as a pastor, in public life, as an author and a teacher of youth, and honourable mention was made of the great sacrifices of seal, time and property he had made during the last twenty years in building up the congregation formerly at Greengate, and now at Strangeways. — On Monday, Jan. 20, an interesting meeting of the members of the Unitarian congregation

in Kidderminster was held. A company of nearly 400 partook of tea, and all seemed truly happy. There were many persons of other religious denominations present. Geo. Talbot, Esq., of Honeybrooke, was called to the chair, and expressed the great pleasure he felt on the occasion. Resolutions in reference to the passing of the Dissenters' Chapels Bill, education and religious freedom, were introduced by the Rev. M. Gibson, Robert Scott, Esq., M. P., and others, and were suitably responded to.

Unitarian Worship at St. Helier's.—Capt. James Gifford, R. N., Secretary of the Jersey Unitarian Association, has favoured us with the following pleasing intelligence, which arrived too late for insertion in the last No.

Public Unitarian worship was opened at St. Helier, Jersey, on Sunday, Dec. 15, 1844. The Unitarian cause, however, rises here in a stormy atmosphere, and, tossed to and fro like the tempest-beaten ship, it of necessity can make but a slow progress, and indeed may be fated to contend against a very strong and almost overwhelming tide.—Preceding the commencement of the service, the following address was delivered: "Christian brethren, I hail this as a day of great interest and rejoicing to the Unitarian Christian. I hail it as to this island the day-spring of regenerated Christianity,—of Christianity presented in all its native simplicity and in all its beauty of holiness; and trusting that we do not deceive ourselves in making our claim to these bright views of our religion, it becomes us with joyful hearts to say with the Psalmist, I was glad when they said unto me, We will go into the house of the Lord. O come, then, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come into his presence with thanksgiving, and shew ourselves glad in him with psalms. With joy and gladness, let us then on this holy day, as Unitarian Christians, make our first offering of prayer and praise in this beautiful and highly-favoured isle."—It is not the intention of the Association to seek for pecuniary assistance at present, but to rest upon their own fund until they may possibly attain a standing which will justify a call for the aid of their friends.

Joseph Barker.—A correspondent writes, "Having been to hear Joseph

Barker once or twice during his visit to London, you may like to know the impression he has made upon me. I went not too much prepossessed in his favour, expecting to find much that was good mixed up with much that was *crotchety*. I have been agreeably disappointed. He deals chiefly with great principles, which no believer in Christianity can gainsay. He is a man who must, I think, please all who like sincerity, earnestness and simplicity. I have heard nothing new from Joseph Barker—little that I have not heard scores of times before from other Unitarian ministers; but old truths are by him presented in a new dress, and with a force and power such as I have never seen equalled. He is a much more *quiet* preacher than I anticipated; there is no froth, no noise, little declamation, and no attempt at oratorical display. You see before you a man whose heart and soul are evidently engrossed with the work he has in hand. In the midst of his pulpit services, the person who thinks least of Joseph Barker, I should imagine to be Joseph Barker himself. His distinguishing characteristics are earnestness and plainness. There is no withstanding his home-thrusts, whether they be directed at the head or the heart. Brimful as he is of kindness, he tears away with a merciless hand all the bandages with which our self-love would seek to hide our moral sores. Love—love to God and love to man—is the grand element in Joseph Barker's idea of religion. His concern is much more for the heart than the head. For speculative errors he cares but little, so that there be loyalty to the truth, whatever it be, which each individual mind conceives. 'The notion,' he says—I think I quote his exact words—'that God is displeased with his creatures unless they hold correct views of God, is unworthy of God. God *must* be pleased with his children, however widely they err, when they try to please Him.' And he illustrated this beautiful truth, in a way which no heart could resist, by a reference to his own dealings with his family. He has the Bible before him; but the contents of the various books appear to be almost as well fixed in his memory as on the printed page; he quotes text after text, passage after passage, with more readiness than most persons could read them; and he shews much tact in the application of Scripture to whatever truth he is anxious to impress on his hearers' minds. His sermons exceed the ordi-

nary length, generally occupying from an hour to an hour and a half; but so entirely is the interest and attention kept up, that you have no feeling of weariness, and can scarcely believe he has been talking so long. His 'ready utterance' equals, if it does not exceed, that of any man I have ever heard. His command of words seems inexhaustible; they flow as water from a well-supplied fountain, with apparently as much ease to himself as satisfaction to his audience. He has humour, and knows how to use a good-natured sarcasm with wonderful effect. I am mistaken in Joseph Barker if he be not fashioned in the clay from which prophets, apostles and martyrs of old have been formed; and shall be much disappointed if he do not prove a powerful instrument in awakening the professedly Christian world to something better than the mere nominal, professional, counterfeit Christianity which prevails so extensively in all churches."

Topsham.—A school has been recently established in connexion with the chapel, and is conducted by Mrs.

Bristowe, kindly assisted by two young ladies of the congregation. It is, we are informed, in a flourishing state as to the number of scholars, but pecuniary means are still wanting to carry on the institution. Donations, however small, from friends at a distance, are respectfully solicited, and will be gratefully received by the Rev. J. B. Bristowe, Topsham, Devon, and by Mrs. Murch, Cathedral-yard, Exeter.

The *Evangelical Voluntary Church Association*, at the head of which is Sir C. E. Smith, Bart., like many other "voluntary" associations, is not prospering. At a late meeting of its friends in London, the Rev. John Burnet announced that the Society "had not been supported so well as it ought, and it had not satisfied the desires of its founders. The Society was in debt, and as an honest man he would like to see the debt paid." After much discussion, a Committee was appointed to consider and report what *changes* were necessary for the more effectual carrying out the objects of the Society.

MARRIAGES.

1844. Dec. 22, at Strangeways chapel, by Rev. Dr. Beard, Mr. THOMAS PARRY to Miss MARY WALTON, both of Manchester.

Dec. 25, in the Presbyterian chapel, by the Rev. Joseph B. Bristowe, Mr. SAMUEL TOBY to Miss ANN E. WHITE, both of Topsham. This being the first marriage solemnized in the above chapel under the new Marriage Act, the happy pair were, at the conclusion of the service, presented by their pastor with an elegantly-bound Bible.

Dec. 25, at Cross-street chapel, Manchester, by the Rev. J. G. Robberds, Mr. ROBERT HUNTER, of Ashton-under-Lyne, to Miss SARAH TRAVIS, of Manchester.

Dec. 25, at the Old chapel, St. Nicholas-street, Ipswich, by the Rev. T. F. Thomas, Mr. STEPHEN CARVER to Miss HARRIET COOK.

Dec. 25, at the New meeting-house, Kidderminster, by the Rev. M. Gibson, SAMUEL HOWARD to ELIZABETH CALDWELL, both of Kidderminster.

Dec. 26, at the New meeting-house, Kidderminster, by the Rev. M. Gibson, GEORGE HEYCOCK to REBECCA STANNARD, both of Kidderminster.

Dec. 26, at George's meeting, Colyton, by Rev. James Taplin, Mr. DAVID DENT, of Uplyme, to Mrs. JANE HORTON, of the same place.

1845. Jan. 2, at Rivington chapel, by Rev. C. B. Hubbard, Mr. JOHN HOWARTH, of Horwich, to HANNAH, eldest daughter of Mr. SMITHELLS, of Rivington.

Jan. 3, at the Presbyterian chapel, Banbury, by Rev. H. H. Piper, Mr. EDWARD WALDEN to Miss MARY WEBSTER.

Jan. 6, at the Old meeting-house, Warminster, by the Rev. John Owen, Mr. JAMES WHATLEY to Miss SARAH ANN KEMP.

Jan. 7, at the Unitarian chapel, Newport, Isle of Wight, by the Rev. E. Kell, Mr. JOHN AMOS PARKES to Miss ELIZABETH PINHORN, both of that town.

Jan. 12, at the New meeting-house, Kidderminster, by the Rev. M. Gibson, GEORGE HARRIS to ELIZA GALE, both of Kidderminster.

Jan. 19, at the Old chapel, St. Nicholas-street, Ipswich, by Rev. T. F. Thomas, Mr. JOHN ROBERT SAGE to Miss ELLEN LAWS.

OBITUARY

1844. Dec. 9, after a long and painful illness, borne with exemplary patience and resignation, aged 46, ANN, the wife of Mr. J. H. Fox, of the city of York.

Dec. 11, of a violent attack of small-pox, Mr. ROBERT GREAVES, aged 23. This young man had, in obedience to the spirit and precepts of the gospel, and in the exercise of careful and prolonged inquiry, been led to renounce educational impressions and to abandon the doctrines of the Established Church in favour of Unitarian Christianity, in which he found all the light which his understanding required, and all the warmth, guidance and support, which his heart sought and needed. He was held in high esteem by a large circle of friends, and by no means least by his pastor, Dr. Beard, who had good opportunities for becoming acquainted with the sterling excellences of his character.

Dec. 20, Mr. THOMAS BADCOCK, of Battle, Sussex, aged 77. He was baptized by Rev. W. Vidler in 1787, and had been a member of the Unitarian church at Battle 57 years.

Dec. 25, after a few days' illness, MARY ANN, wife of Frederick TOULMIN, Esq., surgeon, of Upper Clapton, Hackney; one of the daughters of the late William Flower, Esq., formerly of the Grove, Hackney. Her death, on so brief a warning, has produced a deep melancholy impression upon her numerous family and her large circle of friends, by whom she was highly respected and most affectionately esteemed. She was a valued member of the congregation assembling in the New Gravel-pit meeting-house.

Dec. 27, at Diss, Norfolk, aged 75, ELIZABETH, widow of the late Meadows TAYLOR, Esq. Rarely in private circles has a life been more precious and useful, or a death more tranquil and full of consolation. Yet many are there who will long mourn the departure of one who through a long course of years was a blessing to all connected with her. Mrs. Taylor was interred in the burial-ground at Palgrave, where stood the house of prayer in which, with her kindred both of early and

later life, she was long accustomed to worship. On the day of the funeral, the inhabitants of Diss, at which place the whole of her life was spent, manifested their respect by closing their shops and houses; nor will it soon be forgotten how sorrowful was the attention, or how expressive the silence, of the large number of persons of all denominations who, both at the funeral and on the following Sunday, listened to the consolations of the Gospel. Impressed by this Christian sympathy and by the virtues which called it forth, well may those who most deeply feel the separation obey the advice, *not to sorrow as those without hope.*

Dec. 28, at Hackney, aged 77, Mrs. ANNA BAILEY, relict of the late Mr. John Bailey, of Dalston, formerly in partnership with Mr. Shute, in the silk trade, in Ivy Lane, Paternoster Row, London. She was a kind-hearted and generous woman, and shewed the same interest in the prosperity of the New Gravel-pit meeting-house, which had been manifested for many years by her respected husband.

Jan. 2, at Wareham, Dorset, MARY, widow of the late Thomas PHIPPAUD, Esq., aged 69.

Jan. 3, at Collumpton, aged 76, MARTHA, relict of the late W. BROWN, Esq., of that place. She was beloved, respected and lamented by all who knew her. If a life peculiarly free from guile, full of kindness and sympathy with the sorrowing and the afflicted, and a disposition to console and relieve them, whilst at the same time she was impressed with a pious, humble reliance on the mercy of her Heavenly Father, be an assurance of her eternal happiness, then have her surviving friends a well-grounded hope in her death.

Jan. 6, after a few days' illness, in his 78th year, BROOME PHILLIPS WITTS, Esq., of Brunswick Square and Surbiton, Kingston-on-Thames.

Jan. 15, aged 61, in London Field, Hackney, Mr. WILLIAM EARLES, of the Bank of England, a much-respected member of the New Gravel-pit congregation.

NOTICES TO CORRESPONDENTS.

Again we have to express to some valued correspondents regret that it was not practicable to print their papers in the present No. The "Historical Sketch of the Trinitarian Controversy from the Accession of William III. to the Passing of the Blasphemy Act," and the Review of "Luther and Calvin," by D'Aubigné, will certainly appear in No. III.; also another Letter from Rome, &c., &c. An account of the proceedings at Oxford against Mr. Ward and of the proposed new Test, was prepared, but could not be included in this No. The Critical Notices of "Sylvanus," "Tholuck on the Psalms," &c., in our next, in which we hope also to insert the "Notes" by S. S.

So much interesting matter of general theological intelligence, particularly the distractions of the Church of England, at present demands our attention, that correspondents are requested to withhold lengthened reports of congregational and other meetings. At these we can seldom do more than give a passing glance.

Communications have been received from W. E.; R. C.; Miss Gifford; A Unitarian Dissenter; Rev. D. Morell; C. Edwards; and T. H. G.: also the reply of certain American Ministers to the Ministers of England and Ireland; and the "Special Report" of Manchester New College.

J. C. L. is requested to send his name and address to the Editor, and B. will write to him.

The following works have been received for review:—Dewey's Works, People's Edition; Livermore's Commentary; Dr. Beard's Credibility of the Gospels; Stebbing's History of the Church; Juvenile Miscellany.

To the list of supporters of the Christian Reformer we are desired to add the name of Rev. George Heap, *Lydgate*. In a part of our impression last month, the names of Rev. J. B. Bristowe and Rev. M. C. Gascoigne, *Topsham*, were accidentally omitted.

Our respected correspondent A, whom we beg to thank for his friendly wishes, informs us, in respect to the misprints in Griesbach's Greek Testament, "that the blunders of the London edition of 1809 and 1819 were copied from, or at least are found in, the edition of 1796—1806, Halle and Londini. They occur at the latter end of a laborious work, and at a time when the author was suffering from severe illness."

Our venerable friend V. F. desires to recommend T. G., of Aberdeen (C. R. Vol. XI. p. 1167), "to examine several other passages in the New Testament before he quite makes up his mind that *Θεὸς εὐλογητὸς* should not be considered as a doxology. See Eph. i. 3, 1 Peter i. 3, which are so translated in our common version. And I would translate Romans ix. 5, The God who is over all be blessed for ever for it—i. e. for Christ coming as 'our kinsman according to the flesh.'"

The following Postscript to the article on the Claims of Labour, in the present No., was received too late to be inserted in its proper place:

"Occasion has been taken, as might have been expected, by the appearance of Chambers's tract, for the publication of an antagonist one which assumes the peculiar advocacy of the cause of Labour. But instead of correcting partial views of the Masters' question, it propounds counter extravagances on behalf of the Operatives. It strives studiously to widen the breach between the classes. It condemns machinery. It condemns cheapness of price. It disclaims Free-trade. It advocates the Corn-law and the Charter. It is, in form, a *travestie* continuation of Chambers's dialogue, with other speakers introduced, belying the working classes by the gross vulgarity and profaneness with which it makes them speak. A 'working-man' capable of arguing such questions would be above such coarseness. The author is not a 'working-man,' but Feargus O'Connor. A prefatory letter by Mr. T. S. Duncombe, calmly maintaining the right of combination among operatives, contrasts favourably with the Dialogue itself. The title is, 'The Employer and Employed. The Chambers's Philosophy refuted. Labour pleading its own Cause—in a Dialogue.'"

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No. III.]

MARCH, 1845.

[Vol. I.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM
THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE
BLASPHEMY ACT.

"A controversy that has never yet been settled, and never will, on Athanasian ground."—*Theological Doubts*, Chap. iv. p. 344, ed. 1841.

ON the 13th of September, 1689, the King issued a commission to ten bishops and twenty divines, authorizing them to prepare such alterations in the Liturgy and Canons of the Church of England, as might be found expedient. The commissioners accordingly met in the Jerusalem Chamber, on the 10th of October; and after the secession of the Bishops of Rochester and Winchester, and Doctors Jane and Aldrich, who objected to the commission as illegal, the remaining twenty-six unanimously agreed to make several important recommendations. With regard to the Athanasian Creed, which appears to have presented the greatest stumbling-block, it was at length decided, according to Dr. Calamy, after much discussion, "that lest the wholly rejecting it should by unreasonable persons be imputed to them as Socinianism, a rubric should be made, setting forth or declaring the curses denounced therein, not to be restrained to every particular article, but intended against those that deny the substance of the Christian religion in general." According to Dr. Nichols, this Creed being disliked by many persons on account of the damnatory clauses, it was proposed to leave it to the minister's choice, either to use it, or to substitute the Apostles' Creed.

The Convocation met on the 21st of November; but before the two Houses proceeded to business, it was discovered that the commission, issued by the King, was defective, because the great seal was not affixed to it. This defect was soon supplied; but the Convocation was composed of such discordant elements, that, after much wrangling between the two Houses, without advancing a single step in the business for which they were called together, it was adjourned from the 13th of December, 1689, to the 24th of January, 1690, and at last dissolved with the Parliament.

While the Convocation was sitting, the Prolocutor attended the President and Bishops on the 11th of December, 1689; and, in the name of the Lower House, represented to their Lordships, "that there were several books of very dangerous consequence to the Christian religion and the Church of England, particularly *Notes upon Athanasius's Creed* and *Two Letters* relating to the present Convocation, newly come abroad." In the name of the Lower House, he requested their Lordships to inform him, "in what way, and how far safely, without incurring the penalty of the statute of 25 Hen. VIII., the Convocation might proceed in preventing the publishing the like scandalous books

for the future, and inflicting the censures of the Church, according to the Canons provided in that behalf, upon the authors of them." On the 13th of the same month, the Prolocutor informed the House, "that the President had declared his sense of the ill consequence of those books that were sent up from that House to their Lordships; and that, upon inquiry, he could not receive any satisfaction how far the Convocation might proceed in that affair; but that he would, as far as lay in him, take further order about it."

The "Brief Notes upon Athanasius's Creed," which gave so much offence to the learned Convocation divines, were embodied in a short tract, printed upon a single sheet of paper. They contained a searching examination into the logic and arithmetic of that renowned orthodox symbol, and exhibited great acuteness and controversial dexterity; and the sensation which they produced must have been considerable, or the members of the Lower House of Convocation would not have made them the subject of a specific complaint to the Upper House. They met with a favourable reception from several learned men, both in London and the country; and in conjunction with another tract, entitled, *A brief History of the Unitarians, called also Socinians, in four Letters, written to a Friend*, gave rise to the celebrated controversy, in which Dr. Sherlock and Dr. South took so prominent a part. But before these celebrated champions entered the lists, the public attention to the subject of the Trinity was kept alive by Dr. Arthur Bury, a divine of the latitudinarian school, and Dr. John Wallis, Savilian Professor of Geometry in the University of Oxford.

Dr. Bury, in 1690, published *The Naked Gospel, discovering, first, what was the Gospel which our Lord and his Apostles preached; secondly, what Additions and Alterations later Years have made to it; thirdly, what Advantages and Dangers have thereupon ensued*. Part I. *Of Faith*. London (4to). This work professes, in the title-page, to be written by a true Son of the Church of England; "and yet," says Wood, "in p. 83, he expressly denies the doctrine of the Church of England." Dr. Bury argues, that Christians had bewildered themselves by their long disputes respecting the second and third persons of the Trinity, and respecting the two natures and two wills of Christ; whence the sects of the Arians, Macedonians, Apollinarists, Nestorians, Eutychians, Monophysites or Synousiasts, Theopaschites, Monothelites, and many others, whose differences, he contends, were rather apparent than real, and arose more from the novel and ambiguous phraseology employed, when speaking or writing upon theological subjects, than from any other cause. He contends further, that these misunderstandings, combined with a want of charity, which led Christians to condemn and persecute each other, induced Mahomet, when framing his new religion, to reject those corruptions which were too gross to be maintained with any appearance of reason; such as the notions which then prevailed respecting the doctrine of the Trinity, and the divinity and two natures and two wills of Christ. In treating concerning Faith in Christ, he says that, as we may regard the sun directly and in itself, or indirectly and in its rays, we may also consider our Lord, in like manner, with regard to his person and in itself, or with regard to what he has done in the world. This being taken for granted, he argues, that we ought not to consider Jesus Christ, or believe in him, except in regard to what

he has done in this life; and that we are not obliged to know any thing of this Jesus but what is essential to a belief in him.

For these and other heterodox opinions, advanced in his work, called *The Naked Gospel*, Dr. Bury was ejected from the rectory of Lincoln College, by Dr. Jonathan Trelawney, Bishop of Exeter. This ejection was speedily followed by other annoyances from certain masters in the University, who endeavoured to make his fall the greater by petitioning the Vice-Chancellor to summon a Convocation, for the purpose of adopting further measures of severity against him. In compliance with the prayer of the Masters' petition, the Vice-Chancellor summoned a Convocation for the 18th of August; and the University passed a decree to the effect, that there were in the book, called *The Naked Gospel*, certain impious and heretical propositions, repugnant to the chief mysteries of faith in the Catholic Church, and especially in the Church of England. A subsequent decree condemned the book to be publicly burnt in the School's quadrangle.

These marks of censure, passed upon himself and his book by the authorities of the University, induced Dr. Bury to publish, in the course of a few days, *An Apology for writing "The Naked Gospel;"* and before the end of the year, the following works appeared in its defence:—*The Fires continued at Oxford, or the Decree of the Convocation for burning "The Naked Gospel," considered;* and, *An Historical Vindication of "The Naked Gospel," recommended to the University at Oxford.* In the year following, replies to Dr. Bury's book appeared, by William Nichols, M. A., Fellow of Merton College, and by Thomas Long, B. D., Prebendary of St. Peter's, Exeter; the former entitled, *Answer to an Heretical Book called "The Naked Gospel,"* and the latter, *Answer to a Socinian Treatise called "The Naked Gospel."* The substance of the *Historical Vindication* was afterwards incorporated by M. Le Clerc into his *Life of Eusebius, Bishop of Cæsarea*, which led to the suspicion that he was himself the author of this *Vindication*. It contains an account of the Arian controversy, both before and after the Council of Nice; and as the facts connected with this controversy are not represented in exactly the same light by the author of it as they are by Bishop Bull, in his *Defensio Fidei Nicænæ*, that writer took some notice of the contents of the *Historical Vindication*, in his *Judicium Ecclesiæ Catholicæ trium Primorum Seculorum, &c., assertum contra M. Simonem Episcopum, aliosque*, and in his *Primitiva et Apostolica Traditio, &c., asserta atque evidenter demonstrata contra Danielem Zuickerum, Borussum, ejusque nuperos in Angliâ Sectatores*; though without saying much about the book itself.

On the 11th of August, 1690, while the proceedings against Dr. Bury were pending at Oxford, Dr. John Wallis, Savilian Professor of Geometry in that University, and one of the oldest divines then living in England, published a pamphlet, entitled, *The Doctrine of the Blessed Trinity briefly explained, in a Letter to a Friend* (4to). The substance of the Doctor's explanation is as follows. "The Scripture tells us plainly, 'There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one,' 1 John v. 7. And the form of baptism (Matt. xxviii. 19) is, 'In the name of the Father, and of the Son, and of the Holy Ghost.' That these are three, distinguished each from other, is manifest; and, that this distinction

amongst themselves is wont to be called *Personality*. By which word, we mean, that distinction (whatever it be) whereby they are distinguished each from other, and thence called *Three Persons*. If the word *Person* do not please, we need not be fond of words, so the thing be agreed: yet it is a good word, and warranted by Scripture, Heb. i. 3, where the *Son* is called, 'the express image of his' Father's 'person.' If it be asked what these *Personalities* or *Characteristics* are, whereby each *Person* is distinguished from other; I think we have little more thereof in Scripture, than that the Father is said to *beget*; the Son, to be *begotten*; and the Holy Ghost, to *proceed*. If it be further asked, what is the full import of these words (which are but metaphorical), and what is the adequate meaning of them, I think we need not trouble ourselves about it.—'Tis hard for us (who understand so little of a Spirit) to determine (of what God is pleased to reveal) that it is impossible, or inconsistent with his essence, which essence we cannot understand. But what is it that is thus pretended to be impossible? 'Tis but this, that there be *Three Somewhats*, which are but *One God*: and these *Somewhats* we commonly call *Persons*." The Doctor labours to prove, that there is no inconsistency or impossibility in the doctrine of the Trinity thus explained, by shewing, what no man in his senses ever doubted, that "what in one regard are *Three*, may in another regard be *One*." For this purpose, he compares the Tri-une God to a cube, with each of its dimensions, of length, breadth and height infinitely extended; and then proceeds to argue thus. "If in this (supposed) cube, (we suppose in order, not in time,) its first dimension, that of length, as A. B., and to this length be given an equal breadth (which is the true generation of a square) as C. D., which compleats the square basis of the cube; and to this basis (of length and breadth) be given (as by further procession from both) an equal height, E. F. which compleats the cube; and all this eternally (for such is the cube supposed to be), here is a fair resemblance (if we may *parvis componere magna*) of the Father (as the fountain or original); of the Son (as generated of him from all eternity); and of the Holy Ghost (as eternally proceeding from both): and all this without any inconsistency. This *longum, latum, profundum*, (long, broad and tall,) is but *one* cube: of three dimensions, and yet but one body: and this Father, Son and Holy Ghost; *three persons*, and yet but *One God*." Having exhausted this illustration, derived from a material body locally extended, the Doctor advances a step higher. He supposes that there are spiritual beings, such as angels and the souls of men, and that such beings are endued with *knowledge* to understand and invent, and with *power* to act; and having assumed this, he proceeds to make the following application of the supposition. "*To be* is not the same as *to know*, for that may be where this is not; and *to do* is (for the same reason) somewhat different from both those, for a man may *be* and may *know* what he doth not *do*; yet 'tis one and the same soul (at least one and the same man) which *is*, and *knows*, and *does*. There is therefore no impossibility or inconsistency in it, that what in one regard are *Three*, may in another regard be *One*.—I might shew the same as to the *understanding*, *will* and *meaning*, which are all the same soul: and the known metaphysical terms of *unum, verum, bonum*, which are all but the same *Ens*. And many other instances of the like nature."

In reply to the Letter, of which the above is a brief outline, Dr. Wallis received one from an unknown correspondent, with the London post-mark, dated Sept. 23, 1690. This reply bore the signature "W. J.," the initial letters of the writer's name, *William Jane*. Its author commends the modest and conciliatory tone in which Dr. Wallis's Letter is written, and approves, on the whole, of his mode of arguing the subject; but expresses a doubt whether it will satisfy the scholastic, Athanasian Trinitarian. The venerable Savilian Professor was ignorant from whom this reply came; but as its tone was respectful, he published it, together with A SECOND LETTER *concerning the Holy Trinity, pursuant to the former, from the same hand; occasioned by a Letter (there inserted) from one unknown. By John Wallis, D.D.* This was dated Sept. 27, 1690. In the mean time, a Unitarian writer, feigning to be the friend to whom the Doctor addressed his first Letter, published a tract, bearing the following title: *Dr. Wallis's Letter touching the Doctrine of the Blessed Trinity answer'd by his Friend*. This answer was afterwards inserted in the first volume of Unitarian Tracts. The writer begins by saying, that, on the receipt of the Doctor's Letter, he communicated it to a neighbour, a reputed Unitarian, or Socinian, not doubting that he would be convinced by it: but that a conversation ensued, in the course of which his own faith in the doctrine of the Trinity began to give way, before the plausible arguments of his Unitarian neighbour. A report of this conversation forms the substance of the answer, at the close of which the writer requests the Doctor to take upon himself the trouble of writing another Letter, to dissipate the doubts raised by the above conversation. A Postscript follows, containing some remarks upon the Doctor's second Letter, on which also his friend asks for further explanation.

In about a month after the date of his second Letter, the Doctor wrote *An Explication and Vindication of the Athanasian Creed, in a THIRD LETTER, pursuant of two former, concerning the Sacred Trinity, together with a Postscript in answer to another Letter*. The date of this third Letter is Oct. 28, 1690, and that of the Postscript, Nov. 15, 1690. In the latter, Dr. Wallis says, "When this third Letter was printed, and ready to come abroad, I stopped it a little for this Postscript; occasioned by a small treatise which came to my hands with this title, *Doctor Wallis's Letter touching the Doctrine of the Blessed Trinity answer'd by his Friend*. It seems," continues the Doctor, "I have more friends abroad than I am aware of. But, who this friend is, or whether he be a friend, I do not know." He then proceeds very good-humouredly to defend the statements and opinions advanced in his first Letter.

At this stage of the controversy, another combatant entered the field, who conducted his attack upon Arian principles. This induced Dr. Wallis to publish A FOURTH LETTER *concerning the Sacred Trinity, in reply to what is entitled "An Answer to Dr. Wallis's three Letters."* In this fourth Letter, the venerable Savilian Professor threw out a suspicion, which however proved to be unfounded, that this fresh adversary was only his old Unitarian opponent under a new disguise; for he says, "In a former answer (from I know not whom) to my first and second Letter, we had two persons (a friend and his neighbour) in one man. Of which I have given account in my third Letter. We have now an

answer to that also. But whether from the friend, or the neighbour, or from a third person, he doth not tell me. Yet all the three persons may (for ought I know) be the same man." His Arian opponent lost no time in publishing *A Vindication of himself against Dr. Wallis's FOURTH LETTER*. In this *Vindication* he disclaims the imputation of Socinianism, and holds himself responsible for none but Arian views. He says distinctly, that he is neither the Socinian nor the Socinian's friend; that he is not concerned to defend Socinus, or any other man, who has allowed imprudent expressions to escape him; and that he is not chargeable with contradictions or inconsistencies which may, by possibility, be fairly laid to the account of the Doctor's other opponent. But the Doctor's other opponent was well able to answer for himself, which he did in *Observations on the four Letters of Dr. John Wallis, concerning the Trinity and the Creed of Athanasius*. London, 1691. These *Observations* occupy the last place in the first volume of the Unitarian Tracts; and are addressed, in an epistolary form, to the friend who had supplied the writer with copies of the Doctor's Letters, as they came out. The writer considers, 1st, the design of those Letters; 2ndly, the *Somewhats* into which the Doctor resolves the three persons of the Trinity; 3rdly, the Doctor's explication of the Athanasian Creed; and, 4thly, the opinions charged by the Doctor upon Socinus and the Socinians. "I am not aware, Sir," he says in conclusion, "that there is any thing more in the Doctor's Letters necessary to be considered. I conclude, therefore, with desiring you to give my acknowledgments and thanks to Dr. Wallis, that he was willing to spend some part of his time, which he knows how to expend so well, in seeking to instruct and reduce the Unitarians, and particularly the Socinians. That they are not convinced by what he hath said, doth not (they confess) lessen their obligations to him. They desire it may not lessen his charity to them; since 'tis not in men's power to believe as they will. They profess he has written like a man of wit and letters, like a gentleman, and like a Christian: therefore they will always hear Dr. Wallis as a father; and if there be a necessity at any time to reply, they will answer respectfully."

The learned Doctor was not tardy in noticing either the *Arian's Vindication of himself*, or the Unitarian's *Observations on the four Letters*. He replied to the former in A FIFTH LETTER, dated Feb. 14, 1691; and to the latter in A SIXTH LETTER concerning the Sacred Trinity, dated March 14, 1691. He concludes his sixth Letter by re-affirming the substance of what he had before stated respecting the Trinity; namely,—“That what in one consideration are three, may in another consideration be but one; that we may safely say (without absurdity, contradiction or inconsistency with reason) there may be in God *Three Somewhats* (which we commonly call Persons) that are but one God; that these three are more than three names, but not three Gods; and that God the Creator, God the Redeemer, and God the Sanctifier, (otherwise called God the Father, God the Son, and God the Holy Ghost,) are such three.”

On the 11th of August, 1691, the Doctor finished A SEVENTH LETTER concerning the Sacred Trinity; occasioned by a second Letter from W. J. He then published *Three Sermons concerning the Sacred Trinity*; and on the 23rd of November, 1691, brought his part of this

interminable controversy to a close, by the publication of AN EIGHTH LETTER concerning the Sacred Trinity; occasioned by some Letters to him on that subject: by John Wallis, D.D., Professor of Geometry in Oxford.

While the venerable Savilian Professor was engaged in defending the doctrine of the Trinity after his own peculiar manner, Dr. Sherlock, a Trinitarian belonging to a very different school, published *A Vindication of the Holy and Ever-blessed Trinity, and the Incarnation of the Son of God; occasioned by the "Brief Notes on the Creed of St. Athanasius," and the "Brief History of the Unitarians, or Socinians;" and containing an Answer to both.* These tracts appear also to have elicited replies from two or three other writers of less celebrity, Mr. Basset, Mr. Savage and Mr. Marlow. Mr. Basset's reply to the *Brief History* was but a dull affair, and was as vulgar and insolent as it was dull. To the following remarks from the pen of the historian himself, this contemptible production owes its escape from the oblivion which it so justly merited. "His book being such as it is, if the *Brief History* cannot shift for itself against that reply to it, the historian is resolved it shall take its fortune: he is persuaded that when a discerning man has read Mr. Basset's Answer, if he again looks over the *Brief History*, he will (at least) as much approve of it as at first. Mr. Basset has said nothing that can in the least shake the reputation of the *Brief History*, unless his reader will believe him when he charges the historian with false quotations of authors. To this the historian answers, that he hath not made one false or mistaken citation: but Mr. Basset sometimes not understanding the authors that are quoted, for they are Greek and Latin; and sometimes mistaking the sense of the historian, which he doth very frequently; it hath happened hereupon, that he hath charged the historian with his own either *ignorances* or *inadvertences*. But I am not at leisure to write a vindication every time that negligent and ignorant scribblers mistake my meaning, or the sense of the authors by me alleged.—When I happen on some such second as Dr. Sherlock, Mr. Basset may hear from me, and not before." Mr. Savage, who attacked the *Brief Notes*, wrapped himself up in a cloud of metaphysics. His style and his ideas, as far as they can be discovered through their nebulous envelope, are quite above the capacity of ordinary readers. The author of the *Brief Notes*, in a reply to Dr. Sherlock, thanked Mr. Savage, in the name of the Unitarians, for the anxiety which he had shewn to inform and instruct them; and requested him not to be offended if they also advised him, the next time he penned any thing for the illiterate and vulgar, to do it more intelligibly. Of Mr. Marlow's part in this controversy, no vestiges have yet been traced by the present writer.*

The *Brief Notes* and *Brief History*, which called forth so much animadversion from the pens of Trinitarian writers, were composed at the instance of Mr. Thomas Firmin, in the years 1689 and 1690; and Dr. Sherlock, who had been suspended from his preferments in the Church for refusing to take the oaths to the new government, had abundant

* The author of the "Historical Sketch" will feel obliged to any correspondent of the C. R. who can supply him with information on this, or any other point, connected with the subject of the above communication.

leisure on his hands, when he prepared his reply to them. The opinion which he advocates in his *Vindication*, is precisely that which is attacked in the *Brief Notes* and *Brief History*, and has been reduced into the form of a Creed, as follows :

"I believe that there are three distinct intelligent infinite beings, minds, spirits and persons; distinguished just as three finite created minds and spirits are; as really distinct as three men, or as Peter, James and John. Each of them has a self-consciousness whereby he knows and feels himself as really distinct from the other two divine persons. Each of them has also his own *absolutely perfect* (for there is no *infinite*) wisdom, goodness and power; and, by a mutual consciousness, each person has the whole wisdom, power and goodness of the two other persons. Each person has his own understanding, will and power of action. Finally, each of these beings, minds, spirits or persons, is God; and each of them is singly, and by himself, a God."

The publication of Dr. Sherlock's book was welcomed by the principal divines and preachers in London and in both universities; and it was said, that, if it did not reclaim Mr. Firmin from his heresy, it would one day rise up in judgment against him. The Doctor, a short time before its publication, left the Non-jurors. He was restored to all the preferments which he had forfeited by refusing to take the oaths; and, in 1691, obtained, in addition to them, and as a reward for his zeal in writing against the Unitarians, the Deanery of St. Paul's.

Manchester.

R. W.

WARRINGTON AND ITS ACADEMY.

THERE is scarcely any provincial place which holds so high a rank in the literary history of England as Warrington. From it, press the first newspaper ever published in Lancashire was issued; and it was also the first town in the country from which a stage coach was started. In the middle of the last century, it was not unjustly called the Athens of the North of England. In 1757, an Academy was established, which rapidly rose into celebrity under the direction of Dr. Aikin, Dr. Priestley, Dr. Taylor (author of the "Hebrew Concordance"), Dr. Enfield, and the Rev. Gilbert Wakefield. Mrs. Barbauld celebrated its opening in one of her best poems, which Enfield has preserved in his "Speaker," a collection of pieces originally made for the use of the students in Warrington academy. The anticipations of the poetess were unfortunately not realized: some disputes arose between the trustees and the professors; the establishment was broken up in 1783; and from its fragments a College was formed at York, which has been recently transferred to Manchester.

The literary tastes created during the flourishing days of the Academy led to the establishment of a Library, which is still excellent, and to an extent of publication almost unparalleled in the provincial press. Howard's great work on Prisons was printed at Warrington, and under the superintendence of Dr. Aikin; and from the same press were issued most of Mrs. Barbauld's poems, the earlier writings of the late Thomas Roscoe, the works of Dr. Ferrier, Gibson, and many others. The taste thus created is not extinct.—*England in the Nineteenth Century—Lancashire*, pp. 83, 84.

THE CONDUCT OF LIFE.*

It is with the greatest pleasure that we take up a volume of moral Essays by Mr. Long. His views of the practical Conduct of Life are sure to be welcome. It is a very happy circumstance connected with the study of morals, that whatever differences there may be in theory, the practical conclusions to which the writers of all schools arrive, for the improvement of the character and the conduct of life, are much the same. The differences in speculation terminate in the same results. They are different roads to the same point. As in religion men are often most religious and most Christian when they abandon controversial peculiarities, so in morals those are almost sure to agree as to the practical course that is becoming, who will explain differently the principle from which it is supposed to flow.

It certainly was our impression that Mr. Long, in his former "Essay on the Moral Nature of Man," had not gone deep enough into the subject on which he treated,—had not analyzed with all the care that might have been expected the subtle language and the complex phenomena in which the mysteries of our moral nature are enwrapped. Hence we thought he had been led into some injustice towards a school—which for the sake of brevity we shall call the Utilitarian—whose disciples appeared to us to fasten upon the true, substantial and everlasting foundation of morals—"Human Happiness"—although some of them may have put forth their views in a coarse and repulsive manner, and have slighted sentiments most justly dear to the hearts and minds of many.

But it is delightful to observe a layman, much conversant with the affairs of life, and mingling much in the pleasant intercourses of cultivated society, devoting some of his more quiet hours to such reflections, and bringing them to such issues, as the volume before us indicates. It is the production manifestly of a calm, reflective and amiable mind, utterly devoid of affectation or pretension, with courage and strength enough to seize and hold fast that good and common sense upon his subject, which, because it is the common sense, so many writers upon morals and religion, and in his own connexion too, utterly discard.

As the result of his industry and reflection in private hours, Mr. Long has here given us his impressions with regard to the features and duties of Family Life, of Social, Studious, Active, Political, Moral and Religious Life. The field is wide, and in it the harvest is plentiful. We have the pleasure of finding many very just and excellent principles and habits recommended in this volume, in that simple and elegant manner which cannot fail to have good effect, into whose hands soever the volume may fall; and heartily we wish it may fall into many hands. That some readers will lay it down with the feeling that it contains nothing very original, brilliant or profound,—nothing that has not often struck them before in reading or thinking,—we can easily conceive; but they will also admit, if they have read it with a right spirit, that its perusal has revived and deepened impressions worthy to be had in everlasting remembrance. Let this be Mr. Long's consolation, if he need any. For our own part, we have no objection to be

* The Conduct of Life: a Series of Essays, by George Long, Barrister-at-Law. London: Murray. 8vo. 1845.

classed among the rational people, at the expense of what may be considered a little dulness. Matter-of-fact and simple truth are always considered by a number of people very uninteresting. Cold! barren! dry! and a thousand depreciating epithets, are bestowed upon the simple solid sense and the genuine realities which at once dissipate the dreams and destroy the fine-spun webs of imaginative theorists and writers of "prose run mad." But what is the state of that appetite and digestion which can never make a dinner of cold meat and simple herbs, but must always have hot viands, disguised with many sauces and seasoned with much spice? Who, with a healthful frame, prefers not the touch of nature, and the pure breath of heaven, and the simple though homely aspect of the common world, to the atmosphere, sweetened by essence from the perfumer's, heated by a crowd who are decked out for the occasion, and with their dress put on artificial manners? It is morbid disease which shrinks from the native and substantial elements of ordinary and working-day existence, to enshrine itself in some charmed circle of carefully-constructed comfort and high-wrought bliss.

Books and styles of writing are, with few exceptions, like the minds and characters from which they flow. They may be compared to streams of water. Some are turbulent, fretful, rushing and noisy streams. They have no peace nor smoothness; they are of no use, except where, with immense care, a portion of the water is gathered into a conduit, and made by some good contrivance to turn a wheel and grind a neighbour's corn. Others are thick, muddy and sluggish streams, which scarcely flow at all. They are devoid of interest and beauty, but their use is to irrigate and fertilize the adjacent lands. Some are majestic streams, which have a richness and dignity in themselves, give a character to the landscape, glisten in the sun-light, and gladden as they glide. The prose writings of Bacon and Milton and Burke occur to us most readily as of such a character,—the outpourings of rich minds, bearing a powerful supremacy among their class, taking exalted rank among the grander features of the intellectual and moral world. Mr. Long's volume we involuntarily assimilate to a peaceful lake, whose still and pure and healthful waters reflect in beauty the images of nature and of life. The author sends it forth, he tells us, "not without a feeling of sincere and even painful diffidence—happy, if it in any degree attain the end which he has aimed at; still more so, if he should be instrumental in inducing any one fitted by genius and learning to take a leading part in forming and directing the opinions and sentiments of mankind, to devote his time and talents to the important subject of the Conduct of Human Life."*

Mr. Long's sentiments in the first Essay, on Family Life, are extremely sensible and extremely important. It is very difficult to select for quotation where all is excellent. The philosophy of married life is no doubt wrapped up in the following passage:

"Differences must always exist more or less between married persons. Hence the necessity of mutual forbearance and a willingness on both sides to yield to the wishes of the other party. Now this necessity is in truth an advantage, as it imposes on each of them the constant care of regulating their own conduct with a view to the happiness of the other."

Wisdom and perfect agreement in the management of income and the arrangement of employments for the day are, as Mr. Long suggests, among the great securities for permanent domestic happiness; and they will without difficulty be brought about where there exists true mutual affection, sincere esteem, a consciousness of dependence, and especially a harmony of mind in the pursuit of common objects and common duties. Minor differences and imperfections, though no doubt the occasion oftentimes of considerable and frequent irritation, will nevertheless be forgiven and overlooked, and be continually growing less and less, under the influence of cordial agreement and approval in the higher concerns and aims of life, united with generosity of temper, "forbearing and forgiving one another." Tenderness, delicacy and respect, are the guardian angels of married happiness. Where the union has arisen, not with a view to what is called a settlement, but out of a sincere attachment, and the parties who have formed it are prepared to sympathize in the main interests of home felicity, in religious principles, intellectual tastes and improving friendships, surely such an union must be blessed. In a very popular little work, entitled "*Woman's Mission*," the whole moral interest and charm of home, particularly so far as the formation of the youthful mind is concerned, are made to rest upon the *influence* of the female, in distinction from the *authority* of the male. That view may have originated in an unfortunate experience, an experience too commonly realized in life, owing to the neglect, the avarice, the miserable worldly ambition, of some husbands—the infidelity, the reckless self-indulgence, the cold mental and moral destitution of others. But the good and virtuous man, who is united to the sensible woman of his choice, while rejoicing in the conviction that "he that hath found a virtuous wife hath a greater treasure than costly pearls," and leading on his partner in the vigorous pathways of a masculine intellect, will give a tone and character to his household of superior order; he will provide the substantial materials of enjoyment, improvement and happiness, which the female hand arranges and applies, and the female taste beautifies and adorns. How extensive and beneficial the influence, over the youthful mind, of such men as the late Dr. Carpenter and Dr. Arnold! But we leave this interesting topic, commending to our readers the well-known and beautiful conclusion of Thomson's Spring.

Passing by our author's sentiments on the relations of parents and children, brothers and sisters, masters and servants, not because they are not worth quoting and attention, but because we are enticed by other parts of the volume, we come to his Essay on Social Life. Here his remarks on conversation occupy the largest portion, and are characterized by the best taste and judgment. In his objection to the confusion and uselessness of a London rout, and his advocacy of a select dinner-party of eight, as affording the best opportunity and material for conversation, he reminds us of a similar sentiment in the work of Mr. Walker—we believe another London magistrate—entitled the "*Original*." Of the said "*Original*," this is all that we remember, or indeed ever knew. Some writers might amuse themselves with speculating on the charm and value of the number *eight*. It is neither the number of the Muses nor the Graces. Seven is consecrated to the days of the week, to the notes of music, and to the planets of our solar system. Twelve has its

associations of interest, to which we shall not allude further than by repeating an anecdote that occurs, we believe, in the Bishop of Llandaff's late Memoir of Lord Dudley and Ward, where a Bishop of the English Church is reported to have said, "that he would not dine with twelve, though it were to meet the twelve apostles." Let the number eight, as well as every other number in the category of enumeration, vindicate its peculiar merit. It is consecrated to a dinner-party and, we may add, to a quadrille.

But to resume that gravity which becomes our pages,—though we hope its readers will not frown upon a little innocent playfulness,—let us state our conviction that Mr. Long has not over-estimated the pleasure and charms of rational conversation, and that nothing is unimportant which can be supposed to minister to its perfection. Whose soul has not thrilled with pleasure at finding the mind of a cultivated and thoughtful associate reflect truly and clearly the sentiments and conclusions which have grown up and strengthened in himself? Who has not listened with delight to the suggestive overflowings of a rich intellect—a fountain of thought; or caught with gratitude the droppings from the tree of knowledge—the ripe fruit of wisdom, strengthened by large, free, careful and candid converse with books and men? Surely there is no music like the voice of human intelligence, sympathy and affection.

Almost every one who reads the book will agree with Mr. Long, unless he have been singularly fortunate in his connections, his position and his personal habits, that the present forms and condition of society are unfavourable to that candid and instructive converse which is at once so improving and so agreeable, and which constitutes the entire charm and luxury, nay the spiritual purpose, of human intercourse. The lament is general. Is it that a selfish, worldly ambition is eating into the heart of society—that truth and friendship are lessening in value, or rather in men's appreciation—and that the soul is fitly, as it is fashionably, exchanged for money and station and dinner and wine and dress and equipage, and every thing which the mind, in passionate pursuit of spiritual beauty, sets at naught or scorns? We hope and believe not. Many follies and errors appear on the surface of society. There is a good and right feeling at the heart. There is evidently an earnest wish in a very large portion of English society, in all parties and sects, in all stations, high and low, to realize a nobler life,—to rectify social disorders,—to make outward arrangements, whether in political or social or domestic life, whether on the large and broad scale of social law or in the humbler proceedings of domestic interest, correspond to the better desires and higher conceptions of the mind. "*Video meliora proboque, deteriora sequor*," is not to be the motto and destiny of English social life, unless the wisdom and the aspirations of our superior and more generous minds are to be swept away before the flood of an ignorant and selfish fanaticism, of a blind, deceitful and short-sighted worldliness, of hypocrisy and pretension and tyranny, awfully masked under the language and the forms of religion and conscience and humanity.

Mr. Long suggests a three-fold object in conversation, "as it is a means of creating and improving the social affections, as a source of recreation and pleasure, and as affording means of instruction." The

correlative to this in a good and pleasant companion and converser seems to be, first, an earnest interest in some objects with which our welfare is associated, or ardour in the pursuit of individual and social good; the evidence of this excites and strengthens the social affections;—secondly, competent and superior information on the topics which most interest our minds; this is a source of instruction;—and, thirdly, a facility and ingenuity, a taste and power, in bringing out, clothing and illustrating ideas, at once to surprise and please; this is a source of pleasure in a high degree. These qualities are rarely united. They are often dormant in minds where they exist. “*Aliquando dormitat Homerus.*” A sweet and beautiful picture of the union of intellectual with social enjoyment is given by Dr. Priestley in the dedication of his Free Discussion of Materialism and Necessity to John Lee, Esq., of Lincoln’s Inn, where Dr. Priestley thus expresses himself:—“He who can have and truly enjoy the society of such men as Dr. Price, Mr. Lindsey and Dr. Jebb, cannot envy the condition of princes. Such fellowship is the true balsam of life; its cement is infinitely more durable than that of the friendships of the world, and it looks for its proper fruit and complete gratification to the life beyond the grave.”*

In the absence of highly agreeable society, the reading man will have a great resource in the companions of his library, however small. It is an evidence of the great charm and value of conversation in the estimation of the most gifted of our race, that so many volumes have been written in the form of *dialogue*. What classical reader does not instantly recur in thought to the Symposia of Plato, the Tusculan disputations of Cicero, to Lucian’s Dialogues of the Dead? Who that has read them forgets the pleasant colloquies of Erasmus, translated by Bailey and L’Estrange? or Berkeley’s Three Dialogues between Hylas and Philonous in opposition to Sceptics and Atheists? or the same writer’s Alciphron or Minute Philosopher, in which he discusses so brightly the principles of the Freethinkers? We may mention also the elegant and pleasing, but now forgotten, dialogues of Bishop Hurd. In later times, we have had W. Savage Landor’s “Imaginary Conversations,”—somewhat heavy, but often sparkling and ingenious; and Mr. Southey’s Colloquies, handled so roughly and un pityingly by Mr. Macaulay. Nor should Mrs. Marcet be forgotten. Many more examples might be adduced of the way in which some full minds have chosen to put words into the mouths of others, and sought to give a new interest to their own thoughts by attributing them to the minds and investing them with the sympathies of the gifted and the good. This work indeed is endless. Who cannot please himself with imagining what Milton said to Galileo when he visited the great and good astronomer in Italy; or the flashes of wit and pleasantry between Erasmus and Sir Thomas More that preceded the “*aut Morus aut diabolus*,” or the interviews of Locke and Newton, that brought out those affecting letters between the master of physical and the master of intellectual philosophy given in Lord King’s Life of Locke? Doubtless there will be yet many a real conversation, worthy of being put to paper, such as Mr. Long would have in his society of five, and many

* See the whole Dedication in Rutt’s Priestley, Vol. IV.

an imaginary dialogue written and printed, which readers will welcome or neglect as may be.

With regard to *Studios Life*, while we feel the importance of Mr. Long's suggestions on the arrangement of time and attention to health, we are tempted to wonder that he did not dwell a little on what he conceived to be the most worthy objects of study, and throw out some hints as to the best methods. Study must be with most persons a labour or employment of the mind superadded to their usual professional or business avocations. Rare indeed are the instances of men of leisure and fortune devoting themselves sedulously to the pursuit of knowledge for its own sake. But what is the knowledge which men who desire to increase their value in society, to accompany and accelerate the march of intellect, should mostly seek? What are the branches of intellectual culture most calculated to strengthen and enlarge the mind? The ancients had a convenient division of science into physics and metaphysics—the former, the knowledge or science of external nature; the latter, of the inward man, or of every thing relating to the human mind; not forgetting, however, that Aristotle placed the study of the Divine existence and will among the physics, as being a part of the phenomena, so to express it, external to man. Now, if compelled to assign a preference from individual taste, if called upon to state what branches of knowledge appear most worthy of study as enriching the whole character of the intellect, we should unhesitatingly fix upon the history of social, and the analysis of the mental and moral constitution of individual man, with a particular inquiry into the civil and ecclesiastical law of our own country. "The proper study of mankind is man;" and every thing that affects his present and future well-being, his origin and destiny. Sound mental philosophy, as it has been treated by the best English writers, is far too much neglected in the present day. But whatever branch of study be chosen, more or less determined by an individual's profession, or business, or taste and bent of nature, there are rules and methods of pursuit common to all studies, with a view to the attainment of Truth, which cannot be too clearly recognized nor too forcibly impressed. These are laid down with admirable spirit by Locke in his smaller work on the Conduct of the Understanding, of which Mr. Hallam, in his *History of Literature*, thus speaks:

"I cannot think any parent or instructor justified in neglecting to put this little treatise in the hands of a boy about the time when the reasoning faculties become developed. It will give him a sober and serious, not flippant or self-conceited independency of thinking; and while it teaches how to distrust ourselves, and to watch those prejudices which necessarily grow up from one cause or another, will inspire a reasonable confidence in what he has well considered, by taking off a little of that deference to authority, which is the more to be regretted in its excess, that, like its cousin-german, party-spirit, it is frequently united to loyalty of heart and the generous enthusiasm of youth."*

Passing the *Essays on Active and Political Life*, we shall hasten to Mr. Long's chapter on *Moral Life*, because here we have the pleasure—of course the great pleasure, in the office of critic—to find matter of objection and of controversy with our author. We cannot but think that the respected writer's mind is in some degree under a mist with

* Hallam's *History of Literature*, Vol. IV. p. 294, 1st edition.

regard to the real principles and intent of those moralists, whose theory or system he is pleased still to designate "selfish"—first, "because it has long been known by that name" (a reason which we cannot accept as a good one); and, secondly, because it leaves, according to Mr. Long, "no room for a regard to the good of others, except as it promotes our own happiness;" or because, as we should prefer to express it, conceiving it the true, right, unobjectionable, and perfectly defensible expression of a perfectly defensible view of morality, it makes our own happiness, or the happiness of the individual, the foundation of moral obligation, the "ultima ratio" of all duty and of all action. Not that our own happiness is or is to be the first or immediate end of all action. This is not the principle of the utilitarians, as we understand it. The good man seeks to gratify or benefit or improve his relative and his friend. That may be his first, distinct, immediate aim. In seeking this, he obeys the law or impulse of his nature. He acts according to his established and acquired principles and habits. But it is nevertheless true that his own present and ultimate happiness is more or less involved in the course which he pursues, though his own happiness be not directly in his thoughts. It is with our moral nature, as with the state of our bodily health,—it is then most perfect when least the object of attention. We eat to satisfy the craving of hunger or for the gratification of the palate. But it is nevertheless true that the support of the animal life, with all its functions, of which we are never distinctly thinking, is the ultima ratio, the philosophical reason for taking food. Philosophy, natural and moral, is the right interpretation of nature. Mr. Long has no distinct references to the moral writers to whom he objects as "making morality a matter of mere calculation." For ourselves, we have no quarrel with him, with regard to the importance and supremacy of the moral sentiments and principles; but we are a little anxious for more distinctness of thought and more definiteness of expression on these matters than we usually find. The short and the long of the difference between the utilitarian and what we may call the sentimental school of morals is this,—that where the sentimentalist contents himself with saying, "You must do this or that, you must attend to others, and observe this or that rule of right and duty, because it is the law of your moral nature, or because conscience dictates it," or for some other reason, which returns, as it were, into itself, and is equivalent to the child's reason, "You must, because you must,"—the utilitarian enters into the substance and body of the matter, the heart and core of the moral life, and says, "You must do this or that, you must attend to others, *because you cannot be happy without it*. You may eat and drink and sleep; but you cannot enjoy the felicity proper to an intellectual, moral and religious being. Your Creator has willed your happiness. It is your nature to seek it, to prefer pleasure to pain. But you can only attain it by that course of virtuous and benevolent exertion which your reason now enables you to distinguish and appreciate as the law of duty, of religion, and of happiness. You must deny a present, immediate and gross self-interest or gratification, for the sake of a distant, refined, enlarged and rational self-interest. Attend to others, and others will attend to you. Love others, and they will love you. Happiness will increase as virtue increases. Mankind are united in the bonds of a common interest. He who, reckless of

others, pursues his own interest to their detriment, is the common enemy. He who associates his own happiness with, and pursues it through, that of others, is the friend of man, and therefore the friend of God."

Such is the language of utilitarianism. To our minds, it is also the language of Reason and Christianity. It addresses man as a lover of pleasure, and nature proclaims him to be such. It addresses him as capable of taking enlarged and comprehensive views of pleasure, and points out to him where his highest pleasure lies. It shews it to coalesce with duty, with virtue, with religion. It is the development and exercise of sublime affections, love to God and love to man. Man is to our minds a moral, because he is a rational, or, if you please, a calculating creature; and although it be true that the sentiments and affections to which we apply the term moral, because they give a character to all our words and actions, are developed early and strongly, where the reasoning power is weak and the actual knowledge small, yet Mr. Long will not, we apprehend, be in the slightest degree at variance with us when we pronounce, that the more what we feel and what we affect or desire and pursue be clearly capable of justification from strongest reasons of good to others and ourselves,—good to the largest number of beings and for the longest time,—the more moral such feeling and affection will be. Sound morality is in our view only the best reason applied to the affections, habits, conduct and characters of mankind. The more moral, the more rational, the more religious! These all point towards and rest upon and are justified by "the happiness of the life that now is, as well as of that also which is to come."

This subject is capable of endless illustration, and more particularly so from that volume of divine instruction to which Mr. Long attaches the same interest—indeed, a value inexpressible—with ourselves. In his last, but not least excellent chapter, on the Religious Life, he has quoted one of our favourite passages* from the "pure and holy Hartley," whom he styles the most spiritually-minded of our moral writers; and when he so styles him, we are surprised at the shadow of a shade of difference between us on moral topics, even in the theory of moral obligation. In the 5th section of the 3rd Chapter, on the Rule of Life, Hartley discusses the relation and value of the gross, the refined, and the rational self-interest; and he beautifully points out in what degree the first should be checked, the second permitted, and the last encouraged. We might perhaps object to his use of the phrase "self-annihilation," as not a very happy one for his purpose, but to the candid reader his meaning is obvious and just. Words are the tools of the rhetorician and philosopher. In the hands of the skilful workman, though imperfect in themselves, they are not only harmless, but ample for his purpose. They suffice for the execution of a beautiful work, fit for use, and an object of beauty and admiration and study in itself. Channing, though he was no Hartleian and no utilitarian in theory, yet, in his sermons on self-denial and self-sacrifice, has views, expressed in his own energetic and beautiful manner, which harmonize well with those of Hartley; and thus we please and justify ourselves in the reflec-

* See p. 166 of Mr. Long's Essays.

tion, that in practical results and conclusions those concur who cannot accord in what Leibnitz called "the principle of the sufficient reason."

The end of our long article is to commend to our readers the volume, of which we have now given some account. We welcome it, especially on account of its closing Chapter, as coming under the auspices of Mr. Murray. Its pure and simple views of religion, natural and revealed, will meet with sympathy in many minds well prepared to receive them, but not much nor often in the way of receiving them. We hope and believe, therefore, that it will do good service in these days of Puseyism and Rationalism, of priestly assumption on the one hand, and boundless scepticism on the other. We cordially thank Mr. Long for his labours, and sympathize in his taste; and we apply to him without hesitation the beautiful language of the best of books—"The good man out of the good treasure of his heart bringeth forth that which is good."

Bayswater, January, 1845.

E. T.

OUR INQUISITION.

THE following extract is from "A Journey through Spain in the Years 1786 and 1787," by *Joseph Townsend, A.M., Rector of Pewsey, Wilts.*—2nd ed., 1792, in 3 vols. 8vo,—Vol. II. pp. 354, 355. This has always been regarded as one of the best books of Travels in the English language. Mr. Townsend carried with him into Spain a complete knowledge of the sciences most useful to a traveller; his eyes were open to every thing around him; and his style is that of an English scholar and gentleman, far above affectation and the boy-and-girl effort at fine writing which degrades so much of the literature of the present day. He was patriotic, but not blindly; and liberal, though a beneficed clergyman: he has suggested a variety of reforms, little thought of in his time, though some of them have been partially carried into effect in ours. There are scattered through the work all the great, unquestioned principles of Political Economy.

Writing of the INQUISITION at Saville, he says—"Others have given the history of this execrable tribunal, both as to its origin and progress, together with the form of its proceedings, and cruel treatment of its prisoners. Upon these particulars I shall be silent; but I must observe that *the original Inquisition, armed with dreadful powers, under the appellation of the SPIRITUAL COURT, still exists in England; where, as in Spain, the poor suffer most by the abuse of its authority. The serpent with us appears to have lost its venom: it is torpid, but not dead; and should, at any future period, our government be changed, it may revive, and be as destructive to our children as it has already been to our progenitors.*"

For years, fruitless legislative measures have been proposed for the revision, at least, of our Ecclesiastical Courts, and the Government seem to announce that no reform will be attempted on their part during the present year, 1845.

NOTES ON THE NEW TESTAMENT.

MATT. xvii. 24: "And when they came to Capernaum, those who received the Didrachms (or tribute money) came to Peter and said, 'Doth not your Teacher pay the Didrachms?'"

In Matt. xxii. 19, this poll-tax is called a Denarius; but the two coins were of nearly the same weight, and probably the Greek and Roman names were each used in the province of Judea for the same coin. By the Mosaic law, the Jews were ordered to pay an half-shekel each as a poll-tax to the Temple (Exodus xxx. 15); and when the Romans conquered the province, following the example of former conquerors, they claimed this exact sum as their tribute; thus leaving the service of the Temple to be maintained by voluntary offerings (called Corban, Mark vii. 11): hence we need not wonder that the more zealous Jews held the payment of this sacred tax to the Romans as a sort of sacrilege. The Roman Denarius, the Greek Didrachm, and the Hebrew Half-shekel, were all nearly of the same weight, and equal to about eight-pence of our money. And this was not merely a tax on the province of Judea; but as the religious zeal of the Jews had led them to remit this sum for the service of the Temple from their distant residences, in Mesopotamia or in Italy, so the Romans required every Jew in the empire to pay this insulting poll-tax for liberty to worship the God of their fathers in their own manner. For a short time, indeed, they were relieved from it by the humanity of Nerva, and no coin in the collector's cabinet shines more brightly than that which was struck on the occasion. The inscription on the coin records at the same time the wounded feelings of the Jews and the emperor's goodness:

FISCI JUDAICI CALUMNIA SUBLATA.

Ephesians iv. 26: "Be angry and sin not."

This is a quotation from Psalm iv. 4, though our English translators now render that verse differently. It affords us an example of an Hebrew idiom which it is important to explain, not only for the sake of this passage, but of others. It means nothing more than, "Being angry, sin not." It contains one command only, not two; and its division into two clauses arises from the less ready use of participles in the Hebrew language. The following text contains another instance of the use of the same idiom.

Matt. xi. 25: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This, if freed from the Hebrew idiom, means only, "because, having hid these things from the wise and prudent, thou hast revealed them unto babes." Jesus returns thanks for one cause only, not for two. Our own language has somewhat of the same dread of participles, though not so strong as the Hebrew. An instance will help to prove the correctness of the above explanation. When the Greek says, "Jesus answering said," our translators not improperly alter it into, "Jesus answered and said." Here, though, grammatically speaking, two acts are described, everybody sees that only one is meant: so also in the two former quotations.

1 Tim. vi. 20: "O Timothy, guard the intrusted charge, avoiding profane babblings, and [antitheses of Gnosticism, or] oppositions of science falsely so called."

This quotation, together with the following, well explains what the writer means by $\tau\alpha\rho\alpha\delta\eta\kappa\eta$, namely, the charge or duty which he had been intrusting to Timothy.

2 Tim. i. 14: "The intrusted good charge do thou guard by the holy spirit which dwelleth in us."

From these two passages, in which it is perfectly clear that Paul is speaking of a charge intrusted (probably by himself) to Timothy, we may turn to a third passage, which has a good deal puzzled the commentators.

2 Tim. i. 12: "For I know whom I have believed, and I am persuaded that he is able to guard my intrusted charge until that day."

From a comparison of the three, which are the only passages in which the word $\tau\alpha\rho\alpha\delta\eta\kappa\eta$ occurs, it seems equally clear that Paul is here speaking about Timothy, to whom he was writing; it is Timothy whom Paul had believed, and who had probably been giving him some promises of his fidelity; and it is Timothy who was to guard the charge which Paul had intrusted to him.

Romans xi. 18: "And what if thou dost boast? Thou bearest not the root, but the root thee."

Acts xxiii. 9: "And what if a spirit or an angel hath spoken to him?"

In both these passages it seems necessary to give to $\epsilon\iota$ the force of, "And what if," and to add the note of interrogation. It is an elliptical expression, and might be rendered thus: "And if thou dost boast [what then?]" In the same way, in John vi. 62, $\tau\alpha\upsilon\upsilon$ means, "What then if?"

Romans xi. 29: "For God's gifts and calling are never repented of [by Him—are never recalled]."

2 Cor vii. 10: "For sorrow in regard to God worketh repentance unto salvation which is never repented of."

Μεταμελῶ is sometimes used in speaking of the Almighty, as, "he will not repent;" and as $\alpha\mu\epsilon\tau\alpha\mu\epsilon\lambda\eta\tau\omega$ in the first of these quotations is used in the same way, it may be so also in the second.

S. S.

INWARD BETTER THAN OUTWARD DEVOTION.

THE efficacy of inward devotion, as contrasted with external offerings, is recommended with powerful simplicity in a specimen of early English poetry, as old as the time of Queen Elizabeth, preserved in the Travels of "Certaine Englishmen into farre Countries," printed in 1609. It is the end of a Latin inscription in the church at Cologne (on the offerings of the three Kings), thus translated into English metre:

For Gold, present a perfect heart;
For Myrrh, admit him tears;
For Frankincense, powre from thy breast
A fume of humble praiers!

Dr. D. Clarke's Travels, 8vo, II. 172, note.

TRUE SPIRIT OF THE REFORMED CHURCH.*

THIS book, though small in bulk, acquires some importance from the name and position of the author. M. Merle D'Aubigné, extensively known by his work on the Reformation, occupies a prominent place in the "Evangelical Society of Geneva," established, we believe, for the revival of the faith of Calvin in its original purity. The address here printed was delivered at the anniversary of that Society on the 6th of June, 1844, and may be considered as representing the sentiments of his "Evangelical" associates. A proposal had been made by some religious persons on the continent to unite the two great Protestant communions of the Lutheran and the Evangelical Reformed Churches. To this scheme the speaker declares himself decidedly opposed; and the main object of his address is to dissuade his hearers from giving it their countenance. The two communions, he alleges, are distinguished by "marked diversities," the maintenance of which, in the separate bodies, he deems to be indispensable to their efficiency. And with respect, especially, to the principles of the "Reformed" communion, he contends that they would be weakened, or virtually destroyed, if amalgamated with, or merged in, the principles of Lutheranism. Notwithstanding these "diversities" in their principles, he allows that there are points of importance upon which there exists between them "a profound unity." Both "are animated by the same living faith; they believe equally in the complete incapacity of man to do good; they believe in God manifested in the flesh; in expiation by his blood; in regeneration by his spirit; in justification by faith in his name; in charity and good works by the power of his fellowship." (P. 9.) Nevertheless, there is not a perfect agreement between them as to their religious tenets; but where they differ, "they are separated less by error than by diversity." He declines dwelling upon these "specialities of doctrine," contenting himself with merely naming the following: "The free and eternal grace of God; the election of the faithful; the manner of the divine and human nature being united in the GOD-MAN; the nature of the Supper; the doctrine of Baptism." Upon such matters of theological opinion it was not his purpose to expatiate. His chief aim was to bring under consideration the several principles of the two communions as systems of religious reformation. But whilst, in the enumeration of these principles, he points out their essential diversities, he labours, with evident anxiety, to shew that there is still between them a real unity, an unity of operation, to the formation of which those diversities are indispensable. The reader may think that there is something of paradox in this statement, and the impression will derive confirmation from the enigmatical title prefixed to the original edition of the speech, viz., "*Le Luthéranisme et la Réform, ou leur diversité essentielle à leur Unité.*" In conclusion, the speaker thus enunciates his thesis,—“that in place of effacing the greater part of these differences, and more especially those of Reform, they ought to be carefully preserved.” (P. 9.)

We have neither space nor leisure to follow the reverend speaker,

* Luther and Calvin; or the True Spirit of the Reformed Church. By J. H. Merle D'Aubigné, D.D., Author of the "Reformation of the Sixteenth Century," &c. 12mo Pp. 60. Blackie and Co., Glasgow. 1844.

in detail, through the observations that follow; but some of his positions appear to us so erroneous in principle and so pernicious in their tendency, that, as "Christian Reformers," we feel constrained to offer upon them a few passing animadversions. The author professes, in the title-page of the English work, to exhibit "the true spirit of the Reformed Church." We propose to shew, that, with whatever accuracy he may have delineated the reform actually effected in the community with which he is associated, he has not touched upon, much less discriminated and embodied in his representation, the true spirit of ecclesiastical reformation; that, according to his own shewing, both Luther and Calvin erred widely in their notions of that spirit; and that, in consequence of their misconceptions, they fell far short, in their important undertaking, of those beneficial changes which they ought and might have effected.

I. "The Reformed Church," the speaker first remarks (p. 14), "lays down, as the basis of Christianity, the *scriptural principle*, that *the Word of God is the positive rule, the absolute standard, the only source of faith and Christian life*; whilst Luther lays down, as the basis of his reformation, a principle not less valuable, but quite different—*faith, justification by faith*." That the Scriptures are the *positive rule, the absolute standard*, and the *only source of faith and Christian life*, is a proposition no less just than important. This constituted, beyond all question, the original and proper basis of the Reformation. In the middle ages, it formed the ground on which the sectaries of that period rested their hostility to the doctrine and worship of the Catholic Church. The first movements of the Reformers of the sixteenth century were also prompted by the same principle; they repudiated the Church of Rome because its doctrines and usages were, in their judgment, opposed to the instructions of the sacred Scriptures. This very principle was, besides, recognized by Luther; and we think the reverend speaker has not done him justice in stating that he substituted Faith for the Bible. If he pleaded warmly for his principle of justification, it was because he esteemed it to be the primary tenet of Christianity, as Christianity was taught in the Scriptures. The Bible was the supreme and ultimate authority to which lay his appeal for the soundness and importance of his system. So far, then, "the true spirit of the Reformed Church," as stated by the speaker to be based upon the Bible, is identical with our estimate of the genuine spirit of Religious Reformation. But this spirit does not rest here. It demands, as indispensable to its practical efficiency, unrestricted freedom in the investigation of the sacred records, in the determination of the doctrines they inculcate, and in the avowal and profession of those doctrines before the world. The Reformers of the sixteenth century, the speaker must have known, impelled by this spirit, claimed and exercised such Christian freedom. They professedly formed their faith on the Bible; and without waiting for the permission of learned doctors, consistories or councils, fearlessly proclaimed to the people the result of their scriptural inquiries.

The strong and emphatic terms in which M. Merle D'Aubigné enunciates his first proposition, might warrant the presumption that he also recognized this principle in its full extent. But he carefully guards himself against such an inference. "Reform," he remarks elsewhere, (p. 18,) "*has not, as some in our day have pretended, presented the Bible*

as a volume SUFFICIENT of ITSELF, no matter what doctrine might be drawn from it." But after his own unqualified declaration, his hearers might well have demanded, why it was that the sacred volume was not "sufficient" for the Christian's direction? The speaker anticipates the inquiry by an appeal to ecclesiastical authority. The "Helvetic Confession," he alleges, declares, "that the sound knowledge of true religion depends on the *internal illumination of the Holy Spirit*;" and the compilers "only regard as true and orthodox those explanations which are derived from the Holy Scriptures, in conformity with the Analogy of Faith and the Rules of Love."

It must appear strange that the reverend speaker was able to quote with approbation this extraordinary article of the Swiss Confession, without being struck with its direct contradiction of the principle he had just asserted. In the face of his own position, that the Bible was the only source of faith, he here, on the authority of his Church, refers to three others. "The sound knowledge of true religion depends," we are now told, "*on the illumination of the Holy Spirit*." The true Christian faith must be communicated to the believer by the inspiration of the Omniscient Mind. It is therefore avowedly a supernatural endowment, superseding, necessarily, all written instruction, and converting the sacred Scriptures into a dead letter. This, surely, is to substitute mysticism for knowledge, and to abandon Christian truth for the dreams of fanaticism, the miserable goal towards which all pretensions to supernatural illumination invariably tend.

"Those explanations alone," it is added, "are to be received as true and orthodox, which are conformable to the *Analogy of Faith* and the *Rules of Love*."

If by the *Analogy of Faith* we are to understand that harmony which ought ever to exist between the principles that are received as Christian doctrine and the attributes, character and administration of the Supreme Being; and if by the *Rules of Love* be intended those laws by which the benevolence of the universal Parent is made conducive to the happiness of his offspring in the dispensations of his grace,—it must be obvious that both must be learnt from the Scriptures, where alone God has revealed the perfections of his nature and the laws of his government. The Bible is, therefore, as to all these matters, the "positive rule and only source of faith." And it is a source "*sufficient of itself*"—aye, "no matter what doctrine might be drawn from it." If it be not sufficient, let the Christian be told to what other more determinate and certain source of knowledge he is to resort to supply the deficiency. We put out of consideration all reference to supernatural illumination as the mere visionary subterfuge of mystics and enthusiasts. It only remains that we have recourse to some human teacher. The true and orthodox interpretation of holy writ must be sought in the commentaries of man. But if it be admitted that man may decide for us what is scriptural truth, it must also be conceded that every individual may claim and exercise the right of being his own expositor, whatever doctrines his reason and his conscience may lead him to embrace as Christian truth. If it be the meaning of the Helvetic Confession that the dicta of other men are to determine for us what we are to believe, then, we would ask, what has the "Reformed Church" gained by the labours and sacrifices of its founders, but the exchange of one spiritual master

for another, the substitution of a Protestant Consistory for the Pope and his Councils? This would, we think, ill accord with the speaker's "true spirit of the Reformed Church." Quite sure we are it would be alien in the extreme from the true spirit of Religious Reformation.

II. The speaker next remarks, that whilst the Reformed Church "places the Word of God above all human writings, and even above faith, it places, on the other hand, faith above the Church;" whereas Luther maintains, that "since the foundation of the Church, God does not make Christians but by the Church;" and it is alleged that the union of these two apparently adverse principles was necessary. For the individual element of reform might have brought on a dissolution of the members of the church fatal to the whole body, had it not been for the introduction of the ecclesiastical element of Luther; whilst the tendency of the latter principle might have led to stagnation and death, had it not been restrained by the active and vivifying element of reform. "The car," the speaker elsewhere observes, (p. 48,) "which bears the human mind, stood in the sixteenth century at the top of a rapid descent. Reform placed itself boldly on the seat, seized the reins with one hand, and with the other smacked the whip, and the car started. What was then required to prevent a fall to the bottom of the mountain—a terrible catastrophe? There was required a *drag*, which was Lutheranism. By this means its course would be swift, but sure." According to this representation, the spirit of Reform in Switzerland was, at the onset, too bold and daring, and, on that account, in imminent danger of rushing headlong, in its inquiries and speculations, over fatal precipices of heterodox errors. To guard against so serious an evil, the leading Reformers of that period thought it necessary, it seems, to provide some means of restraining its impetuosity and checking its speed, and they found ready prepared for their purpose a suitable *drag*,—the "ecclesiastical element" of Luther. This *drag*, the reader must be apprised, was constructed of certain Articles or Confessions of Faith, the clumsy contrivance of narrow-minded ecclesiastics, who bound them fast to the reason and consciences of the people to prevent their overleaping the boundary of orthodox belief.

From the apparent complacency with which the speaker refers to these *drags*, it is evident that no suspicion of their evil tendency crossed his mind. But no Christian Reformer can shut his eyes to the fact, that the invention and application of them were fatal errors of judgment; for experience has amply shewn, that, in their practical results, they have in all ages proved the bane and the curse of the church.

It may not be uninteresting to inquire, at what time it was deemed necessary to have recourse to these expedients? Did the earliest Helvetic Reformers, did Zwinglius or Calvin and their contemporaries, submit to have the freedom and impetuosity of their onward course restrained by such impediments? They would have spurned, and justly spurned, such officious interference. But, unfortunately for the cause of Reform, these men could not bring their minds to concede to others the right which they had themselves assumed and exercised, of forming their religious faith on their personal inquiries and their personal interpretation of the Scriptures. They did not allow themselves to doubt that they had discovered the true and orthodox doctrines of salvation, and therefore dwelt with complacency on the thought that they

were acting the part of faithful Christian pastors in forming digests of their theological opinions, and imposing those digests on the people as the imperative rule and standard of their belief.

The speaker intimates (p. 25) that there is a difference of character in the symbolical books of the Lutheran and Reformed Churches. "The Lutherans regard them as rules of faith;" among the Reformed they are only regarded as "expressions of the faith of the Church." "Our churches," he remarks, "do not say to those who present themselves to occupy our pulpits, 'Believe!' But they say, 'Do you believe?'" But is not this a distinction without a difference? There is no mistaking the fact, that in both Churches they are imposed as standards of faith. In whatever form of words the candidates for the pulpit may be addressed by the ecclesiastical superiors, the object is to test their opinions; and it is well understood that if they do not come up to the standard, they will not be admitted to the ministerial office. We know but of one ancient Reformed Church which published a confession, really intended to be simply an expression of its faith—the Unitarian Church of Poland. "Whilst we compose a Catechism, we prescribe nothing to any man—whilst we declare our own opinion, we oppress no one." Such is the liberal declaration of the compilers of the Racovian Catechism.*

III. The third characteristic of the "true spirit of the Reformed Church" is stated to be, "Christian liberty," "with which it has never ceased to stretch forth the hand of brotherly love to every communion which has preserved the doctrines of salvation;" whereas the character of Lutheranism is "exclusiveness." This exclusiveness is said, however, to be necessary to the unity of the two communions, and "essential to the church,"—"which ought to have a holy jealousy of the eternal truth of God—for latitudinarianism is death."

"Christian liberty" is then an essential attribute of the Helvetic Reformed Church; and the proof is this, that it "holds out the hand of brotherly love to EVERY communion"—no, not so—"to every communion *which has preserved the doctrines of salvation*"!

The speaker's notions of "Christian liberty" are not, it will be confessed, remarkable for their "Catholic" expansion. The Reformed Church pronounces the tenets embodied in its Confession to be "the doctrines of salvation." To every communion agreeing with it in this judgment, it "holds out the hand of brotherly love." But for any religious body or individuals whose consciences constrain them to disbelieve those doctrines, "Reform" has no "Christian liberty," no "hand of brotherly love"! In their case, it wraps itself up in its "exclusiveness," to escape the contagion of "latitudinarianism, which is death."

Much as we may condemn this misapplication of the term "liberality," it must be confessed that the speaker has, with too much truth, described the kind of brotherly love displayed by the Reformers of the sixteenth century. The Swiss Reformers, though separated from Luther and his associates, as by a great gulf, on the question of the Real Presence, yet believing them to hold, on other points, the "doctrines of salvation," were laudably anxious to live with them on terms

* Rees's Racovian Catechism, Preface, p. xcvi.

of cordial friendship. On this account, they declared their willingness to make every necessary concession, short of the actual compromise of their principles. But Luther was inexorable. "Cursed," was his coarse reply—"Cursed even to the lowest depths of hell be that charity and that unity!" Several Italians who, for conscience' sake, had quitted the communion of the Church of Rome and fled for refuge to Switzerland, were received with becoming hospitality, and at Zurich and Geneva were permitted to hold assemblies for social worship in their own language. But it was in each case made an indispensable condition, that they should conform to the Confession of the Swiss Churches, and conduct their public services agreeably to their prescribed ritual. But for those who dissented from the established creed there was no "Christian liberality"—no toleration.

Bolsec, a member of Calvin's church, and, like himself, an exile from France on account of his religion, had the temerity to question the truth of Calvin's doctrine concerning the Divine decrees, and Bolsec was arraigned before the Protestant Inquisition of Geneva and banished the city. Servetus, a Spanish exile for the same cause, met a harder fate. A stranger and a fugitive, he had taken no part in the affairs of the church or the city. Elsewhere he had, indeed, printed books advocating obnoxious opinions. Calvin thought this a sufficient plea for withholding from him the customary hospitality, and for instituting against him an inquisitorial process on the charge of heresy and blasphemy. The result is known. At Calvin's instigation, the pious confessor was declared guilty, and burnt at the stake. The embers were scarcely extinguished over the living tomb of Servetus, when Lælius Socinus, driven from Italy by the emissaries of the Inquisition, sought an asylum at Geneva. His fame as an eminent jurist and zealous reformer had preceded his arrival, and his first reception was worthy of his merits. The freedom of his inquiries, as a searcher after truth, awakened the suspicions of Calvin, and wrought a sudden change in his demeanour. Socinus perceived the alteration. The recent fate of Servetus warned him of his danger. His sudden departure from the city deprived, probably, the immolator of Servetus of the gratification of another Protestant *auto da fé* on the Champ de Bourreau.*

Nor was this exclusive spirit confined to Geneva. At Berne, Valentino Gentili was beheaded on a charge of heresy. At Zurich, the Anabaptists, whose crime was the assertion of the validity of adult baptism, were condemned as heretics, and, as if in mockery of their creed, were publicly drowned in the waters of the Limmat. Here also, at a later period, the venerable Bernardino Ochino, one of the most distinguished of the Italian confessors, was suddenly deprived of his office of preacher to the Italian Reformed Church, and driven from the city, on the allegation that his "Dialogues," then recently published, contained heretical doctrines. But we forbear. These occurrences are recorded, not to cast a stigma on the memory of the earlier promoters of the Swiss Reformation, for whom, in their trying circumstances, Christian charity might suggest many apologies,—nor yet to visit on the present Protestants of Switzerland the odium of such excesses of intolerance, which they would be among the foremost to lament and reprobate,—

* The executioner's 'field' without the gates of Geneva where Servetus was burnt.
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but to indicate how defective were the notions of the Helvetic Reformers of the nature of religious freedom, and to illustrate the natural tendency of that miscalled "Christian liberality" which has no hand of brotherly love for any Christian disciple who does not hold the doctrines it is pleased to pronounce true and orthodox.

IV. "Reform," the speaker next alleges, "is not only a reformation of the faith, like Lutheranism,—it is also a reformation of the life; and thus is more universally Christian." The diversity, or contrast, here indicated, refers to the different courses pursued by the German and the Swiss Reformers with respect to the establishment of a code of discipline, enforced by civil penalties, for the regulation of the moral demeanour of the people. Zwinglius and Calvin extended their reformation to the government of the manners of the citizens in private and civil life, and for some time with great success. Luther was quite as anxious to effect a similar reformation of manners, but was diverted from the attempt by the formidable difficulties which he foresaw he would have to encounter; and he resolved to leave such moral improvement to the gradual practical influence of the principles of the gospel. The efforts of the Swiss Reformers to carry out their principles to the correction of the immoralities which they found every where prevalent, were highly to their honour. Their ultimate failure must be attributed, not to any relaxation of zeal, but to the miscalculation of their power to exercise in a populous and mixed community the moral vigilance and strict religious discipline which they found practicable and effective in their several congregations.

V. "It was the principle of Luther," the speaker further remarks, "to preserve in the Church every thing that was not condemned by the Word of God; whilst that of Reform was, to abolish in the Church every thing not prescribed by the Word of God." The consequence of this difference was the adoption of two different courses; that of the former being "defensive, successive,"—that of the latter, "offensive, conquering." (P. 41.) This reference to the practical tendency and efficiency of the two systems respectively, suggests the important inquiries, What has been the actual progress of the Reformation, and how far has it been accelerated or retarded by the several principles here stated to characterize the two communions?

The assertion of the speaker is, no doubt, amply justified by the fact, that the advance of Lutheranism was materially checked by its leaning towards the hierarchy, and by the reluctance of the aristocracy to carry the principles of the Reformation beyond the limits to which they had been restricted by Luther. Still, an extensive and powerful effect was produced by the German Reformer upon the religious mind of Europe, in the numerous and important secessions which followed from the communion of the Catholic Church. But the actual progress that was made in eliciting the true principles of Reformation, and purifying the doctrines of the dominant Church, was exceedingly limited. Confessions of faith were imposed as the fixed standards of belief for all generations, and have to the present day been retained in full authority in the established churches of the Lutheran communion.

But the course of Reform, we are told, was essentially different; it was "offensive, conquering;" and its triumphs are visible wherever its principles have been admitted. The speaker claims for the Reformed

Church, as the scenes of its conquests, Switzerland, parts of France, Holland, Scotland, England and the United States of America. In estimating the triumphs of the principles of the Helvetic Reformation, we must begin in the country which gave them birth, and here there is one inquiry that presents itself at the very threshold, upon which it would have been interesting to have the speaker's opinion, viz., What were the conquests of those principles in Switzerland itself, in the sixteenth century, and what have been in that country their subsequent successes?

The rise and progress of the Reformation in Switzerland are remarkable for the wisdom, courage and zeal displayed by the pious leaders in vanquishing the formidable obstacles they had every where to encounter. The conduct of Zwinglius, the first of the Reformers for the love of truth for its own sake, for straight-forward integrity and singleness of purpose, and for the voluntary sacrifice of all that was dear to him in social life, and ultimately of life itself, in the cause of his country and of God, cannot be contemplated without feelings of high admiration. No man, in his circumstances, could have effected more; and his noble example communicated life and vigour to the zeal of his successors. They prosecuted the work of Reformation with singular success. Within a short period, a large number of the cantons became Protestant, and their metropolitan cities the seats of large congregations. There still remained, however, many cantons and many populous cities firm in their devotion to the Church of Rome. From that time to the present, the relative proportion of Reformed and Catholic cantons has remained nearly the same. The question then suggests itself, To what circumstances are we to ascribe this sudden stop to the progress of Reform?

The first Reformers of Switzerland directed their efforts against the gross perversions of Christian doctrine, and the deplorable corruption of public and private morals, which they traced to the principles and influence of the Church of Rome, and they carried with them the cordial sympathies of the virtuous of all classes. They gathered strength from the obvious excellence of their cause, and with that strength they conquered. But when the victory was achieved, a change took place in their position and conduct, which destroyed much of the interest, and greatly abated the fervour, they had awakened in the public mind. The Roman Catholic religion, with its rites and usages, being abolished in certain districts, it became necessary to provide a system of doctrine and rules of worship to be substituted in its stead. If, in the execution of this delicate and difficult task, the Reformers had conceded to the people the right exercised by themselves, of forming their faith on the personal perusal of the Scriptures, with full liberty to profess whatever opinions should, to their judgment, appear to be true, they would have conciliated general esteem and confidence, kept alive the spirit of inquiry then every where in action, and made every man regard it as his personal interest and pleasure to cherish the principles, and give efficiency to the moral power, of his Christian profession. Instead of pursuing this wise course, they seized the opportunity to establish a spiritual empire of their own. They assumed the right to be regarded as the infallible interpreters of the divine records; proclaimed, with the voice of authority, what doctrines were to be received as true and orthodox;

and, in the form of Creeds and Confessions, imposed their own opinions absolutely on the belief of the people. The implicit faith thus exacted and rigidly enforced, soon generated in the public mind a vapid indifference or total unconcern about principles, under the blighting influence of which gradually died away the curiosity to inquire and the wish to improve in religious knowledge, which were essentially necessary to incite and sustain the further progress and triumph of Reformation.

In the cantons which remained Catholic, the Protestant minority were too much disheartened by their failure to be anxious to renew the contest. Experience had proved that with their domestic strength alone they were unable to compete with their religious opponents; whilst from without they saw little prospect of obtaining effectual aid. The ecclesiastical leaders in the Protestant cantons, having no longer a theological adversary in the field, seemed to lose their proselyting zeal, or to be too much engaged in establishing at home their favourite "Confessions" to trouble themselves with attempts to retrieve elsewhere the disasters of their unsuccessful friends. Those cantons were therefore left to the undisputed domination of the Roman Catholic majority.

Under the circumstances here stated, it is no matter of wonder that, from the sixteenth century, no conquests were gained in Switzerland to the general principles of Reformation, and no advance made in the growth and establishment of a liberal theology. The freedom of scriptural inquiry was interdicted; the religious mind was fast bound by "Reform" in the iron shackles of the systems of its Church formularies. So much has this been the case, that a person acquainted with the religious condition of Switzerland when the Helvetic Confession became the standard of belief, who should now visit that country, might fancy himself carried back to the times of Bullinger and his associates. The only exception, perhaps, is the Church of Geneva, in which free inquiry has gained a partial triumph, the gloomy theology of Calvin having yielded to more cheering views of Christian doctrine. But this movement in advance, as we should call it, is the last thing that the speaker before us would regard as a conquest obtained by his favourite principles of Reform.

We cannot follow the speaker through the other countries in which he boasts of the conquests of Reform, but we may cast a rapid glance at Scotland and England, as being within the personal observation of our readers.

Knox, to borrow a phrase from the speaker, "three centuries ago, seized the sword of the Word, and began with the Papal power a war of life and death:" and he achieved a noble victory. Scotland has, from his time, been eminently an anti-papal country. He left, in fact, little to be accomplished by his successors in a contest with the Roman Catholic Church that could merit for them the honours of a triumph. What, then, has Scotland since done to carry out the principles of Reformation? The chief weapon wielded by Knox was the Bible. In his hands it was an instrument of resistless power; and it cannot be doubted that, when borne by his successors, it would have furnished ample evidence of its efficiency in destroying antiquated error and promoting the true principles of Christianity, if it had been allowed to act with its native force. But Scotland, in adopting the Reform, imitated the pernicious example of Switzerland. The Bible was put into the

hands of the people, but they were not allowed the free use of their reason in the interpretation of its meaning. The Westminster Confession was established as the standard of the national faith, and no doctrine was permitted to be deduced from the Bible by private persons, much less to be preached from it in the pulpit, that was not in strict conformity with the language and spirit of that formulary. This has been the fatal *drag* which has kept Scotland stationary for centuries as to theological reformation, and effectually suppressed, in the National Church, every impulse to free inquiry.

Even the "Free Church of Scotland," which the speaker names with approbation, whatever liberty it may have used in separating from the national establishment, has taken especial care to preserve this "ecclesiastical element," and thereby to keep the reason and the consciences of its members as firmly bound as ever in its doctrinal trammels.

Whatever triumphs there may have been in Scotland in favour of liberal opinions, are due, not to what the speaker calls "the true spirit of the Reformed Church," which is, as to its creeds, a spirit of bondage, but to the enterprize of men of independent minds, who have prosecuted their scriptural inquiries, and followed the convictions of their own judgment, in defiance of ecclesiastical authority.

It remains to be considered what are the triumphs claimed for Reform in England. "The Church of England," the speaker observes, "is Reformed, not Lutheran. It is so not only by the name which it bears, but also by its admirable Articles of faith, and above all by the homage it renders to the Word of God."

A signal victory was, it is admitted, gained in the sixteenth century over the religion of Rome by the Reformed Church of England. But its triumph was not complete. A large number of Roman Catholics remained, unconverted and unsubdued, to demand the future vigilance, and furnish fresh employment for the proselyting zeal, of the Protestants. In the prosecution of the contest, however, the Church of England made a fatal mistake in the choice of its weapons. The spiritual sword of the divine word was, in evil hour, relinquished for the carnal sword of the civil magistrate; and a code of penal laws, worthy only of the worst days of the Byzantine empire, was instituted against the Roman Catholics, in the futile hope that the dungeon, the rack and the stake, might effect what reason and the Scriptures failed to accomplish. The inefficiency of such barbarous methods of conversion having been, by long experience, demonstrated, they were at length, though not without reluctance, abandoned. The Church had, next, recourse to its "Articles of Religion." These Articles were framed to exhibit, in a systematic form, the Protestant doctrines which the authors proposed to substitute for the Roman Catholic creed. They were established by the supreme authority of the State as the rule and standard of faith, to which all the people, and more especially the ministers of religion, were required to yield implicit assent.

It is, we presume, in connexion with the preparation of these Articles that the speaker eulogizes the Church of England for the "homage it renders to the Word of God." If he mean that the framers of the Articles believed them to be consonant to the sacred Scriptures, the fact may readily be admitted. But they went much farther. They assumed an infallibility of judgment in the interpretation of the Scrip-

tures, and not only averred as an incontrovertible truth that the doctrines of the Articles might be "proved by most certain warrants of holy Scripture," but decreed that every minister of the Church should be bound to declare his personal conviction that they were, in fact, an exact transcript of the doctrines of the sacred records.

We do not think that this is precisely the kind of homage which men sincerely actuated by the true spirit of religious reformation ought to have paid to the Bible, recognizing it, as they professed, to be the written revelation of the Divine will, and the directory provided by the Divine grace to conduct men to immortal life. Their proper course would have been, after delivering their judgment that the Papal religion was disproved by the Scriptures, to throw them open to the free perusal of all men; to invite them, after a careful and critical examination of their contents, to judge for themselves whether the interpretation they had given of them were correct, and the doctrines they had deduced from them were true and anti-catholic; and then to receive or to reject those interpretations and those doctrines according as their own consciences might dictate. By this plan they would have enlisted into their ranks a powerful body of self-instructed and self-disciplined auxiliaries, who would have embarked in the contest against Rome with the greater energy and the greater efficiency, because stimulated by their personal conviction of the justice and importance of the cause. Instead of acting thus, they transferred to their Articles the homage that was due to the Bible alone. They left the people no option as to the meaning they were to attach to its language. If a difficulty ever presented itself from an apparent difference in the two authorities, they were not to interpret the Articles by the Bible, but to construe the Bible by the Articles.

One great, and perhaps the chief, purpose contemplated by the authors of the Articles was to prevent the possibility of diversities of opinion arising in the Church; and they thought that by the declarations of conformity and the formal subscription demanded from all ministers of religion and candidates for orders, this object would be effectually secured. But their expectations were signally disappointed. The diversities which they were unable to prevent, have, however, been generally confined within the limits of what were deemed Protestant doctrines. But of late these limits have been transgressed; and, strange as it may appear, Churchmen of high character have openly proclaimed that these Articles, the boasted remedy against diversity of creeds, and bulwark against Popish errors, are in perfect harmony with the doctrines of the Church of Rome, and are assented to by them, under the solemn sanction of their subscription, after they have confessedly abandoned the Protestant faith.

This retrograde movement towards Rome has, very naturally, created a strong sensation in the Church; and the University of Oxford, where the defection has been manifested, is seriously occupied in devising measures to clear itself of so grave a reproach. But what is the remedy contemplated? Not an appeal to the Bible to enable its members, by its free perusal and personal interpretation of its contents, to determine the true character of the Articles, and provide themselves with a demonstration of the falsehood and corruption of the doctrines which it condemns in the Catholic Church. No; it will not take its stand on

the Bible—the “Articles” are its last resort. The mischief is thought to owe its origin to a laxity, not before discovered, in the customary form of subscription,—and the remedy solemnly proposed is the addition or substitution of some other form of words, deemed to be more stringent and binding on the consciences of candidates for degrees, for clerical orders, or for ecclesiastical honours and emoluments. They are to be compelled to declare that they believe the Articles in the exact sense in which they were first put forth, and receive them as a certain and indubitable token or indication of their own opinions—*Certum atque indubitatum opinionum—signum.*

We are tempted to ask, will this regulation, if adopted,* demonstrate the truth of the Articles, prove their conformity to the Scriptures, or furnish a single additional argument against the Roman Catholic religion? It may, on the first glance, appear adapted to keep out of the English Church a few men sincerely inclined to Romanism; but it seems to us more likely to act as a snare to the less scrupulous to trifle with their integrity; and will not, we are confident, in any measure forward the great cause of Religious Reformation.

The present state, then, of the Reformed Church of England, in the face of the speaker's eulogy on its Articles, with its professed homage to the Bible, very clearly evinces what feeble and ineffectual weapons those Articles are to sustain a protracted contest with the Church of Rome, whose doctrines must be disproved and refuted, if at all, by the careful, critical and impartial perusal of the sacred records, which alone are to the true Christian disciple the standard of faith, and the supreme and ultimate authority for the decision of theological controversies.

VI. The last of the diversities said to distinguish the two communions are those which relate to the liberty of the Church and State. Lutheranism, it is remarked, is essentially monarchical,—Reform, essentially democratic.

This diversity was occasioned by the different forms of government prevalent in the countries in which they arose. In both communions, however, the Church put itself in connexion with the civil power, and it was this connexion which enabled it to inflict civil penalties upon those persons who refused assent to the established creeds. But into the question here touched upon by the speaker, whether or not this alliance be necessary to the progress and efficiency of the Church, we will not enter.

So much importance having, as we have seen, been claimed by this popular evangelical writer, for what he is pleased to designate “the true spirit of the Reformed Church,” we have thought it right to devote some attention to the principles he recommends as the standard by which men ought to direct their proceedings in the pursuit and profession of Christian truth, and to express our opinion of their unsuitableness and inadequacy to effect, in an age of high intellectual cultivation, a real religious reformation. Luther did much, the Helvetic Reformers did more, to open the way to free inquiry; and their labours demand for them the respect and gratitude of after times. But new as they were to the work on which they entered, it ought not to be thought strange that they should, in many things, have failed to carry out to their legitimate consequences the great principles they at first advo-

* The proposed regulation was, as our readers know, abandoned. Ed.

cated. When they made the Bible the basis of their Reformation, if they had not been terrified by the ideal danger which haunted their imaginations, that the free and unrestricted perusal of it might lead many to embrace erroneous views of Christian doctrine,—forgetting that the evil, if such it were, bore with it its own best and surest remedy,—they would have advanced with greater rapidity and with a more steady and certain success in their honourable career. Now that experience has supplied us with indubitable proofs of the evil effects produced by the spiritual fetters with which they thought it necessary to confine the faith of the people to their Creeds and Confessions, we are in a condition more correctly to judge and more effectually to apply what is most needed for the full investigation of divine truth and the complete triumph of a Reformation, really Christian in its spirit and consequences,—which shall, in time, abolish all distinctions of Catholic and Protestant, Lutheran and Calvinist, Churchman and Dissenter, and unite all parties, without a compromise of principle, in one great brotherhood, as the offspring of the same Divine Parent, the disciples of the same revered and heaven-directed Saviour.

R. S.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND.

MY DEAR * * * *

Rome, Oct. 25, 1844.

You have doubtless received my last letter, in which I talk in strange confusion of bells and holy water, oil and tapers, and a variety of other things, with which you were probably previously well acquainted. Such idle discursiveness I trusted to your friendship to excuse for the sake of some few anecdotes personal to myself. Perhaps, however, you will perceive from the tenor of my present letter that it was necessary to enter so far into particulars in order to render clearer the comparison which, as usual, I am about to institute between Roman Pagan and Roman Christian rites. You will be puzzled to discover any trace of resemblance or imitation in the use of bells amongst the people of these widely distant periods; nor do I pretend to be able to discover it myself; but, as I told you, the bells were chiming for church, and are so continually chiming at all hours of the day or night, that I could not resist their appeal, though at the risk of finding myself in some difficulty when I attempted to trace the use of them to some Pagan custom. They are so natural and so pleasant a method of conveying intelligence, of marking events and times and seasons, that it is not difficult to conceive that they would have been used very generally for such purposes; yet we find that amongst the ancients bell-towers were not known, the people being assembled to religious functions by the herald, the trumpet, or the pope. The first belfry was not erected until about the end of the seventh century; for though Suetonius tells us that Augustus, in consequence of a dream, ordered bells to be hung in the Temple of Jupiter Tonans in the Capitol, this scarcely gives us the idea of a belfry. If not used thus publicly, however, bells were sometimes used in religious ceremonies, as in those of Cybele, unless I misunderstand Ovid:

Quæque sub Idæo tympana sub colle sonabant.

So also in the orgies of Bacchus, according to Valerius Flaccus :

— Quallem, ogygias cum tollit in arces
Bacchus et Aoniis illidit tympana tremens.

The most curious information on the use of metal by the ancients, and that the most suited to my purpose, I gather from Montfaucon, who says that the Greeks beat caldrons and vases of copper, when people were dying, to drive away evil spirits; and Tonston, de Fest. Græc., asserts in general terms, that bells were used by the Gentiles at the funerals of their friends to drive away demons. Here we have, as it appears to me, the idea of the modern "*passing bell*;" here, too, is contained the same idea which in Italy is developed under such a variety of forms,—in the wild chime which one hears swinging from mountain to mountain during an equinoctial storm; in the bell appended to the neck of a child or inclosed in its rattle; or, finally, suspended from the neck of an ass,—all which practices are considered most potent charms against diabolical influence. Pursuing the same order I observed in my former letter, I may now take you to the entrance of a Pagan temple, where, or underneath, was performed a rite similar to that now practised by the Roman Catholics. Previously to being used, the water underwent some ceremony similar to that which I have seen performed by a Cardinal in the Baptistry of Constantine—that is, an aspergile, perhaps of an olive-branch, was thrown into it. The Cardinal, however, extinguished a blessed candle in it. The difference is not essential, for in point of fact I doubt not but that either method was equally efficacious. Water, too, though not applied immediately to religious purposes, was held in such reverence at Rome, that in the month of October was observed a fête called Fontinalia, on which day garlands were thrown into the fountains and wells, and were afterwards used as crowns for children. The reason of the rite any one will perceive who has passed a summer in Italy, and who has witnessed the eager expectation with which one listens for the muttering of the distant thunder and the heavy rains which follow, producing within the space of a few days almost a new creation. To return, however, to the holy lustral fount. That the ancient Romans were much more liberal in the use of water than the modern Romans, is no argument against the resemblance of the ceremony as observed by these people, since the mere drop which is often passed from one finger to another, and is then "*crossed*" gently on the forehead and the bosom, is nothing more than a scanty relic of the custom as practised by the Pagan; for, if we go back to the sixth century, we shall find that baptisteries were then separate buildings, used not merely for performing the rite of baptism, but for washing the hands and the face previous to entering the church.

Tertullian and Chrysostom both enjoin the practice, and the former has written on the "*washing of hands*." Little doubt, then, can there be that, however simple and innocent and natural may be the act of lustration by water, it is an imitation of a custom practised by the Gentiles, in the midst of whom Christianity was reared, and that from one system it has been grafted on another. This custom of the ancients is so well known, that it may appear to you almost unnecessary to insist upon it; still, let us consider the various occasions on which holy water was used, and, with a slight change of terms, we might almost

fancy that we were describing the rites of the Catholic Church. In the first place, no priest or laic (as in the Catholic Church) could *rite* assist at a sacrifice without performing his ablutions. Thus Plautus, in his *Aulularia*, makes Euclid say,

Nunc lavabo ut rem divinam faciam ;

and Megadorus,

Ego nisi quid me vis, eo lavatum ut sacrificem.

Virgil, lib. viii. 68, says of *Æneas*,

Surgit et ætherei spectans orientia solis
Lumina, rite cavis undam de flumine palmis.

That the idea of purification, too, was attached to the use of water by the Pagan as well as by the Christian Romans, is evident from many passages. Sufficient, however, will be one from *Æneid*, ii. 718 :

Me bello e tanto digressum et cæde recenti
Attrectare nefas : donec me flumine vivo
Abluero.

Passing, however, to those which may be regarded rather as the accidental services of religion, water was used on many similar occasions to those on which it is used by the Roman Christian,—as, first, in the case of funerals or death. Thus Dido orders, *Æneid*, iv. 634,

Annam, chara, mihi, nutrix, huc siste sororem :
Dic corpus properet fluviali spargere lymphæ ;

sprinkling being considered sufficient for the infernal gods. The funeral, too, of an Italian Catholic is in many respects an exact counterpart of one that might have been witnessed in Rome eighteen centuries since. The priest walks around the body, which is exposed, several times, sprinkling holy water upon it, which ceremony he repeats also upon those who stand around. The friends, too, if any are present, in like manner perform the same ceremony over the deceased. Now the resemblance between this custom and that described at the funeral of Misenus, *Æneid*, vi. 229, is too striking to be accidental ; and you will agree with me that, here at least, there is some trace not merely of resemblance, but imitation :

Idem ter socios pura circumtulit unda
Spargens rore levi et ramo felicis olivæ
Lustravitque viros, dixitque novissima verba.

I now pass to another custom of the Catholic Church, that of blessing every dwelling with holy water on Holy Saturday. For several successive years, a priest, with his acolythe bearing holy water, has entered my chamber or chambers, as the case might be, and, muttering a service equally intelligible and edifying, has sprinkled both me and my apartment. Why should I have evaded the service ? A good man's benediction could do no harm, and by refusing it I should undoubtedly have shocked the feelings of the pious multitude who took advantage of the occasion to enter the rooms of the "eretico" and "forestière." So I hoped all things of the benediction, presented a cup of "caffè nevo," as is the usual "complimento" of the country, and parted with my priest the best friends in the world. On one occasion, however, I was not quite so well pleased, my landlady, in my absence, having taken a Spanish dollar from my table, and in the fervour of her devo-

tion presented it to his reverence. Now I do not find amongst the Pagan Romans a custom in all respects similar to this, but one certainly in many respects, and that is the "Ambarvalia," when on a certain season of the year the land was blessed and sacrifices offered. Thus, Tibullus, lib. ii. El. 1,

Quisquis adest favent; fruges lustramus et agros
Ritas ut a prisco traditus extat avo
Bacche veni dulcisque tuis e cornibus uva
Pendest et spicis tempora cinge Ceres.

A similar ceremony, called the Amburbia, was performed around the city, to which Lucan alludes:

Mox jubet et totam pavidis a civibus Urbem
Amburi et festo purgantes moenia lustro
Longa per extremas pomeria cingere fines
Pontifices sacri quibus est permessa potestas.

Whether "lustrare" is in these passages to be understood in its primary sense of "circumire," I will not undertake to determine. For the convenience of my comparison, I have certainly taken it in its secondary sense of lustrating by water. Should this, however, be a forced meaning, I shall at all events have shewn the existence of a similar rite amongst the Pagan and Christian Romans, though my comparison as far as regards the use of water may have failed. Thus common, you see, was and is the use of holy water in all the religious ceremonies of ancient and modern Italy. I do not find, however, amongst the Pagans, traces of a superstition or a faith which exists amongst the Romans of the present day—that salt and water are of avail against evil spirits. In a service at the end of the "Missale Romanum" for the benediction of holy water, the priest exorcises "te creatura salis" previously to mixing it with the water, "by the Living God, the True God, the Holy God," and then proceeds to pray that "effugiat atque discedat a loco in quo aspersum fueris, omnis phantasia et nequitia vel versuta diabolice fraudis, omnisque spiritus immundus adjuratus per eum qui venturus est judicare vivos et mortuos." On blessing the water, the priest prays that "ut creatura tua mysteriis tuis serviens ad abigendos daemones morbosque pellendos divinæ gratiæ sumat effectum;" and on mixing it with the water he prays, "ut ubicumque fuerit aspersa per invocationem sancti nominis tui omnis infestatio immundi spiritus abigatur; terrorque venenosi serpentis procul pellatur." I do not find, indeed, any superstition similar to this amongst the Pagan Romans, though I am far from believing them to have been incapable of such credulity. But, unless you are a very devoted follower of Father Mathew, you will have had quite enough of water; so, by way of change, I will pass to its antagonist, fire. The "Missal" ordains that on Holy Saturday, the candles being extinguished, fire shall be struck from a stone without the church, and "carbone" lighted with it—that the new fire shall there receive the benediction and be applied to re-lighting the candles, which light is preserved continually burning until another year. Not very dissimilar was the benediction bestowed on the vestal fire. Once a year—that is, in the kalends of March—it was rekindled:

Adde quod arcana fieri novus ignis in æde
Dicitur et vires flamma relecta capit (Ovid, lib. iii. Fast.);

and if by any chance it was extinguished, it was re-lighted from the

rays of the sun, and the attendant through whose neglect it happened was beaten with stripes by order of the Pontifex Maximus. The correspondence of the season of the benediction, as well as of the benediction itself, is at least remarkable, and perhaps the "æternos ignes" of Vesta may have suggested the "æternos ignes" of the Catholic Church. That torches or candles used in sacred rites were lighted from sacred fire, as is the custom of modern Rome, I am not prepared to say; but that they were abundantly used in Pagan as in Christian temples is undoubtedly true, more especially in the ceremonies of Ceres, Proserpine and Vesta.

Tuque Actæa Ceres, cursu cui semper anhele
Votivum taciti quassamus lampada mystæ,

says Statius; from which passage we may learn that torches were then, as now, used as votive offerings. In the occasional services, too, of religion they were deemed necessary in Pagan as in Christian Rome. Thus what nuptial ceremony ever took place which was not thus cheered?

Una de multis face nuptiali
Digna,

says Horace, lib. iii. ode 11. So also funerals more abundantly demanded their light:

Viximus insignes inter utramque facem.

(Propertius, lib. iv. last Elegy.)

With respect, however, to funerals, the resemblance between those of ancient and of modern Rome is so striking, that you must pardon me if I dwell a little more at length upon them. Nothing is more dolorous nor striking than an Italian funeral when it takes place about "venti quattro," or one hour of night. The body borne on a bier on men's shoulders, with the face exposed—a host of hooded "some-things," whose humanity it would be impossible to detect through the small eyelet-holes, chanting the ufficio in a low, melancholy tone, and each bearing a gleaming torch,—form a coup d'œil which strikes the foreigner most impressively and any thing but agreeably. Now the very counterpart of this might have been witnessed in Rome two thousand years ago,—so tenacious of existence, even amidst the wreck of empires, are the common and every-day occurrences of life! It is not my object at present to found a lengthened comparison of these ceremonies, or it might be readily shewn how the body was carried on an open bier as at present—how it was carried out in the evening, as the terms "funus" and "vespilioes" perhaps imply. I am concerned at present only with the use of torches, and I can fancy myself almost at a modern Italian funeral when reading such passages as that from *Æneid*, xi. 142:

—— et de more vetusto:
Funereas rapuere facces: lucet via longo
Ordine flammæ et late discriminat agros.

And more striking will the resemblance appear if, in the various confraternities bearing each a torch and chanting the Catholic service, we fancy, with a very little aid of the imagination, that we see and hear the "siticines" and the "tibicines" bearing their torches and chanting their laments:

Exoritur clamorque virum, clangorque tubarum. (*Æneid*, ii. 313.)

The "taba," indeed, I have never heard but on one occasion, and that was at a funeral at the Madeleine in Paris, when the tone of the whole service was preserved by a trumpet, and a most melancholy effect it produced; but often and often at Rome have I been startled in the dusk of a winter's eve from some reverie, as I hung over my scanty charcoal fire, by the melancholy chant of the modern "siticines," and, running to my window, have seen the "lucet via longo ordine flammaram." Nor was the body permitted to be without light when it was consigned to the melancholy mansions of the tomb. In every "columbarium" that I have visited, I have discovered, by the side of every urn, not merely the lachrymatory, but the little graceful earthen or bronze lamp which bore the emblem of immortality, thus bearing, as it were, its feeble testimony to that glorious truth, which an Augustus in all the plenitude of his power knew not, but which gave, perhaps, to some of the most abject of his slaves that spiritual liberty and consciousness of mental dignity which the whole Roman empire could not have conferred. It is unnecessary to tell you that the Catholic surrounds the body of his friend till the last moment with light; and, though it has ceased to be the custom at present, lamps were in the early ages of Christianity deposited in Christian tombs, and have often been discovered in the catacombs of St. Sebastian at Rome. One other remark, and I have done. I have often described the lamp or candle which now-a-days is suspended in most houses before the modern penates—that is, the Madonna or some Patron Saint: in like manner might have been found fire in the vestibule of the ancient Roman, it being regarded (Vesta) as one of the penates:

Vestaque mater
Quæ Tuscum Tiberim et Romana Palatia servas.

You will allow, then, that there are at least some extraordinary resemblances in the use of fire and light by the ancient and modern Romans. That the latter deliberately sate down and fashioned their ceremonies after the model of those of their ancestors, no one of course can believe; but that they should retain and adapt many of the ceremonies consecrated by time and association is perfectly natural, and conformable to the usual operations of the human mind. Before touching on the holy sacrifice of the Pagan mass, I must advert briefly to the use of incense amongst the ancients,—a custom so well known as scarcely to demand attention. In old bas-reliefs, descriptive of religious ceremonies, we may commonly discover the priest, attended by his acolythe, holding a censer-box in his hand; and the Roman classics abound with allusions to the use of incense:

Te Janus primum pia thura rogent te voce salutent.

Martial, lib. viii. Ep. 8.

Borghi, in his "Storie Italiane," (a work which for originality of thought and lucidness of style I strongly recommend to your or E——'s attention,) describes Augustus as obliging the senators to purify themselves with libations and incense before opening the assembly. On solemn occasions, the standards and eagles were incensed; the images, too, of the gods were exposed to the adoration of the multitude, and conducted through Rome in the midst of flowers and incense. How often have I witnessed scenes similar to these in a Roman church or a Roman via,—the priest attended by his acolythe bearing the cen-

ser—the incensing of the modern Roman senate and Roman court—the incensing, too, of things lifeless and material, as the drapery, the candelabra, the cup, and all the other ornaments of a Catholic altar—the incensing, again, of the images of the Saints, who were worshiped by the surrounding multitude with as profound devotion as ever Pagan felt for the images of his gods, and, I may add, with profounder devotion than some Pagans—for instance, Lucretius, one of the most audacious schismatics or heretics that ever stung the bosom of his mother church! Whether he was ever called before the college of augurs, I know not; but he certainly would be called before the “*Sant’ Ufficio*,” were he in the present day to utter such sentiments as the following:

Nec pietas ulla est, velatum sæpe videri
Vertit ad lapidem atque omnes accedere ad aras
Nec procumbere humi prostratum. (Lib. v. de rer. nat.)

Even as I write, I fancy that I hear the indignant fluttering of a thousand holy wardrobes, and almost expect to see a whole regiment of stone or wooden Saints descend from their hallowed niches, with the celebrated image of Saint Peter and that of the Christ of the Minerva in the van.* From the preceding remarks, then, you will perceive, perhaps, that in some of the circumstances of religion, such as the use of water, fire and incense, there is no inconsiderable difference in the uses made of them in the time of Augustus and of Gregory XVI.

I now pass to the last point with which I shall trouble you—whether there was any thing in the Gentile temple service analogous to that of the sacrifice of the mass. In the first place, both systems are based on the assumption that the Deity (whether a three-fold or a thousand-fold power, is perfectly immaterial, inasmuch as, when the strict unity of the natural and moral perfections of God is once undermined, the difference between the Pagan and the Christian ceases to be one of principle and becomes merely one of degree)—I repeat, both systems are based on the assumption that the Deity is formed of passions like as we are; that if he abounds with love, so also he is moved by anger which may be placated: hence both offered sacrifices with this view—the Pagan, an animal or the fruits of the earth—the Catholic, a composition which appears to the senses but flour and water, but which, as he asserts, is the very body of the Lord Jesus Christ. The terms, too, descriptive of this rite are the same amongst both: the Pagan brought his “hostia” and offered it to Jove, and the Catholic consecrates his “hostia” and elevates it to Jehovah. Other circumstances, too, of the sacrifice are not dissimilar. The lustration with water and with incense, and even “*cum farre et vino Vestam Janumque rogabat*,” may remind us of some of the ingredients used at a Catholic sacrifice. If, however, the resemblances are great, strong, it must be confessed, are also the diversities; for whereas the Pagan slew and ate his sacrifice as something perishable and material, the Catholic supposes his sacrifice to be slain and yet immortal—adores and yet devours it—and, with a faith that

* The images of St. Peter, made of bronze, in the great Church of St. Peter’s at Rome, and that of Christ, made of marble, by Michael Angelo, in the Church of the Minerva, are so bekissed, that Peter has lost three toe-nails and some of the surface of the foot, which Christ has been saved by having a brass sandal placed over his marble foot! On his fête-day, St. Peter is crowned, robed and covered to his fingers with the most costly jewels.



might indeed remove mountains, beholds in it at once the victim and the God, and that God offered to himself! Cicero, who, it must be owned, was not a very orthodox Pagan, has a passage in his *De Natura* so remarkable and so illustrative of the diversities of opinion of which I am speaking, that I cannot forbear from quoting it: "*Sed ecquem tam amentem esse,*" says he, "*putas, qui illud quo vescatur, Deum credat esse?*" A few centuries later, and instead of dictating in the calm retreats of Tusculum the philosophic essay whence this passage is taken, Cicero might have stood by a Zwingli and combated the Divine presence in the Eucharist; and then history might have had to record that instead of the orator being decapitated by an Antony, the philosopher had been burnt by a Clement. As it is, however, the passage I have cited can only be regarded as the incidental declaration of a strong and philosophic mind, applicable to a doctrine which supposes a miracle and a contradiction.

To these remarks on the resemblances and diversities between the Pagan and the Christian Mass, I have nothing more to add than that, whereas the one dismissed the audience with the formula, "*Ilicet,*" the other dismisses them with an "*Ite, missa est:*" nor will you regret it if I pronounce the same formula and close my letter. I have given you a number of quotations, perhaps ad nauseam; but I considered them necessary to the illustration of my subject, and if you deem them apt, I shall not repent the labour I have had in hunting for them. I have also wearied you with a number of resemblances, some of which, perhaps, you may consider faint or visionary: if so, I must beg you to excuse the dreams of one who is much under the influence of the *genius loci*, and who, thus enthralled, may sometimes "dream dreams and see visions" which to you, who are surrounded by all the sober realities of modern art and science, may appear absurd enough. My next letter, which I cannot promise you shall be exempt from the same faults, will enumerate some of the *outlying* ceremonies and customs, to which I have not as yet alluded. Till then, "*Iddio ti conserva,*" or, as the Roman would say, "*La Madonna vi accompagna.*" Choose your protector. For me, I have no difficulty.

THE MARIES AT THE CROSS.*

Of the many circumstances, which, at once, so sadden and so sweeten the shame and pain of the Cross, none has more won the hearts of the faithful in every age, than the Mother watching the Son; than the presence of Christ's nearest, than the knowledge that his nearest, in the flesh, were, in every sense, his nearest in this awful hour.

As to the number, however, of these standers-by, most readers, I am inclined to believe, entertain a wrong idea; making them more than they were: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Every one whose reading I have listened to, has read the verse so as to let his hearers understand that *Christ's mother's sister* and *Mary the wife of Cleophas* were different persons. To this they have been led by

* John xix. 25.

the pointing not only of our version, but likewise of the original in many, if not in most editions. The Greek, I think, positively forbids such a punctuation, and makes the aunt of Jesus and the wife of Cleophas one and the same person: the *καὶ* which precedes *ἡ ἀδελφὴ* and *Μαρία ἡ Μαγδαληνὴ* does not introduce *Μαρία ἡ τοῦ Κλεοπά*, which therefore seems in apposition to *ἡ ἀδελφὴ*. This view of the verse is taken by Doddridge,* Benson,† Macknight,‡ Campbell§ and Beausobre and L'Enfant.|| The Greek itself I hold to be almost decisive of the matter.

But do the Gospels say any thing to settle the point any where else? Does the general narrative gainsay or confirm the testimony of the Greek here? An examination of the Scripture, to ascertain its testimony as to this point, will bring us in contact with a discrepancy not generally known. Matthew [xxvii. 56], Mark [xv. 40¶], and Luke [xxiv. 10], say nothing of the aunt of Christ or a wife of Cleophas, but mention Mary the mother of James, as one of the witnesses of the Cross: Matthew [xxvii. 61, xxviii. 1] calls her "the other Mary;"—Paul [Gal. i. 19] speaks of *James as the Lord's brother*. Now, if, according to Oriental usage, and the general opinion of Commentators, *brother* is often synonymous with *cousin*, the identity of Mary the mother of James with "the other Mary," with our Lord's aunt, may be established. But the four catalogues of the Apostles** make Alphæus the father of James; so that Mary the mother of James and Mary the wife of Cleophas must pass for different persons, unless we venture (which we are scarcely warranted in doing) to assert that *Cleophas* is only another form of *Alphæus*. These two names, neither greatly alike nor widely dissimilar, will hardly allow us thus to get rid of this manifest discrepancy.—The matter, briefly, stands thus: the Greek of John xix. 25, identifies the aunt of Christ with the wife of Cleophas: the general narrative makes the mother of James to be the aunt of Christ mentioned by John. But the Scriptural History will not permit us to draw the logically necessary conclusion that the mother of James is no other than the wife of Cleophas. We have the two premises of a Syllogism:

1st. The Aunt of Jesus [John xix. 25] and the Wife of Cleophas are one and the same.

2nd. The Mother of James is proved by the Scripture narrative to be the Aunt of Jesus.

But we cannot complete the Syllogism, and say,

Therefore the Mother of James is the same with Cleophas's Consort.

I envy not that student of the Scriptures who goes through them as a hunter after discrepancies, a snatcher at contradictions. It was not in search of discrepancies that I fell in with this: I stumbled on it in the gentler and more graceful quest of exactness in a thing, upon which, as a point of Scripture-history, too great care and exactness cannot be spent, and which, as a matter personally relating to our Lord, must have a preciousness in the eyes of all his faithful and loving people. Genealogists have patiently set themselves to gather up every scattered grain of information about the nearest kinsman of a king or great man. Chroniclers have exhibited a painful accuracy in enume-

* Expos., &c., in loc.

† Harmony, &c., p. 195.

‡ Fr. Vers., &c.

** Matt. x. 2—5; Mark iii. 16—20; Luke vi. 13—17; Acts i. 13.

† Life of Christ, p. 515.

§ Transl. of Gospels, &c.

¶ Also, xvi. 1.

rating the attendants and assistants at a coronation,—the witnesses of any great public spectacle,—the place that each occupied, the part that each bore. The Christian then may surely be forgiven for spending some pains upon the kindred of the Prince of Life—for striving to rehearse with all possible exactness the names of the loyal ones who stood around the sad glory of that Throne of Thrones—THE CROSS!

T. H. G.

VERSES

WRITTEN ON THE DEATH OF A FRIEND AFTER A LONG AND PAINFUL ILLNESS.

DEAR Friend! farewell—thy trial's o'er,
The struggle and the pain,
And, though we meet on earth no more,
We shall in heav'n again.

There, 'mid the band of angels bright
Around the Immortal's throne,
Thy soul shall shine enrob'd with light,
Where darkness there is none.

Our eyes are wet with dimming tears
Which o'er thy relics flow,
But thine are now the eternal years
Unstain'd by mortal woe.

We weep—but thro' grief's darkening show'rs
Faith sheds her sunny ray,
And o'er thy grave Hope scatters flow'rs
Whose bloom shall ne'er decay.

The Day-spring from on high is there,
Beaming on lifeless dust,
To drive away the fiend Despair,
And strengthen holy trust.

The Saviour, from the rocky tomb,
Rose radiant to the skies,
To prove the soul's immortal doom—
The spirit never dies!

There is a brighter world than this
Above our clouded sphere—
Oh! may we in that world of bliss
Meet all the lost and dear!

Father of all! direct our way,
Whilst thro' earth's shades we roam,
To mansions of eternal day—
Thy children's final home!

Rotherham, Sept. 10, 1844.

J. B.

CRITICAL NOTICES.

Übersetzung und Auslegung der Psalmen Von A. Tholuck.—Translation and Exposition of the Psalms, by A. Tholuck. Halle. 1842.

AMID the wonderful activity of mind, and no less wonderfully abundant productiveness of German theologians, the Psalter, no less recently than aforetime, has given occasion to works of various but great merit. Were we to go back a few years, it would be a long list of publications that we should have to enumerate. We limit ourselves to the mention, for the guidance of the biblical student, of two or three of the most recent. In 1835 (Heidelberg), Hitzig published his *Die Psalmen*, accompanied by a translation and critical commentary. In 1836, a theologian whose name is probably somewhat better known to our readers, De Wette, put forth in the best edition, *Commentar über die Psalmen* (Heidelberg). A distinguished Hebraist, Ewald (Göttingen, 1840), has handled the same subject under the title *Die Psalmen erklärt*, a work which forms the second part of his valuable translation and commentary of all the poetical books of the Old Testament (*Die Poetischen Bücher des Alten Bundes*). These three writers belong to the rationalistic school. The two we are about to name entertain orthodox opinions:—E. W. Hengstenberg, *Commentar über die Psalmen*, Berlin, 1842-4; Tholuck, see above. Of this last work we proceed to give a brief account, merely premising that, for the critical study of the book of Psalms, Ewald's labours afford the best assistance. If, however, the reader desires to possess a work which may aid him generally to an intelligent understanding of the Psalms, and specifically to a practical and religious improvement of their varied and invaluable contents, then let him give himself to the study of Tholuck.

We have placed Tholuck and Hengstenberg in the same class, but they are, if the same, yet with a difference. For Tholuck, both in his tone of thought and manner of exposition, partakes more than Hengstenberg of the general spirit of German theology, and uses with less suspicion and qualification the learned fruits which it has produced. When, therefore, we find Tholuck in his Preface intimating that had he, when he began his Commentary, known of Hengstenberg's intention to publish on the Psalms, he should have turned his labours in another direction, we cannot help remarking that his is by no means an unnecessary work; for doubtless many, like the writer, appreciate highly the sound and varied learning, the mild temper, the moderate tone, and the evangelical spirit, which are manifest in Tholuck's writings. The author has not attempted a new translation, but revised that of Luther. If, in consequence, criticism has lost any thing, taste and religious feeling are the gainers. In comparing his version with that of Ewald, we chiefly miss that more exact representation of the original found in the latter, which by preserving the inversions and imitating the flow of the Hebrew, is, when the lines also and the stanzas are properly arranged, able to exhibit even in a modern dress, and in the form of what is termed prose, much of the poetic spirit and beauty which are fully known and appreciated only by the scholar.

Having in his quality as a theological teacher been for more than twenty years in the habit of expounding the Psalms, Tholuck has brought to the task of which we here see the accomplishment, an intimate and exact acquaintance with his subject. He aims, however, not so much to pour forth the stores of his learning as to edify his readers on a sound and solid basis. Hence the book is designed for the general reader as well as for the theological student; and hence, while a sufficiency of critical matter is given for all needful purposes, the expository and practical observations form, with the exception of the Psalms themselves, the largest, many will think the best, part of the volume. Four preliminary dissertations treat in a very instructive and edifying manner—1, of the Psalter in the Christian Church; 2, of the Psalter in

the period of the Old Testament; 3, the authors of the Psalms; 4, the doctrines of the Psalms. We translate a short passage from the commencement of the last essay:

"There is, says Herder, no attribute, no perfection of God which does not find its most simple and most energetic expression in the Psalms and the Prophets. In fact, we scarcely form to ourselves a clear idea how much the faith of a Christian in God would lose in energy and freshness were the church to part with those high and ever-during utterances which we find in the Psalms touching the nature and attributes of God. How many of these impressive passages, placed in our minds from our tenderest childhood, have sunk into our thoughts and feelings, and have, we scarcely know how, produced those representations of God which we are inclined to regard as the natural expression of every human heart! In these sublime compositions God is praised as the Being who, before the hills were, created the heavens and the earth, is from everlasting to everlasting, surrounding and inspecting his entire creation; from whom no one can flee, either in the heaven above or in the depths below; from whom darkness cannot hide; who from the beginning goes forth in heaven clad in omnipotence and thunders in his power; who numbers the stars and calls them all by name; who, nevertheless, is good to all and his tender mercy over all his works; who feeds the young ravens when they cry, and has not pleasure either in the strength of the horse or the legs of a man, but in those that fear him and hope in his mercy; who, like as a father pitieth his children, pities those who fear him, for he does not deal with us after our sins, nor reward us according to our iniquities. Whatever that is true and great may be said of God, of his eternity and omnipotence, of his wisdom, holiness and mercy, that is found expressed in such Psalms as xc., xci., xcvii., xxxiii., ciii., civ., cxxxix. Here is a piety which, while on the one side it makes the law of God the subject of its praise, as in Psalm cxix., so on the other side has a clear and open eye for the majesty of God in nature,—a piety before whose sight the teachings of the law and the lessons of nature flow together in one channel, as in Psalm xix. Here is a never-ceasing song of praise to God, no less in trouble than in joy, alike for earthly and for spiritual good, in soft and loud, in high and humble tones. The last Psalms, cxlvii., cxlviii., cl., as well as the many-toned echo of the whole book, appears like the conclusion of a great chorus, whose burden is, 'Praise ye Jehovah!' Israel and all mankind, the heights and depths and the heavenly host, are called on to offer to God the oblation of their praise."

Quellensammlung zur Geschichte des Neutestamentlichen Canons, &c. — A Collection of the original Passages which bear on the History of the Canon of the New Testament, brought down to the Time of Jerome. By Johannes Kirchhofer. Zürich. 1 vol. 8vo. 1842-4.

THOSE who, like the writer, have, in the study of the external evidences for the authenticity of the New-Testament writings, had their doubts rather augmented than removed by some, not to say prevalent, methods of treating the subject, and earnestly but, for want of books, in vain desired to consult the testimonies of the ancient Fathers in their original text and unvarnished condition, will welcome the present work as a very valuable contribution to systematic theology. The writer, who is Theological Professor in the College of St. John at Schaffhausen, has here given another proof that in these days all that is original of special value in biblical studies finds its origin in the German mind and its utterance in (mainly) the German language, while the greatest exertion and the highest wisdom of which Englishmen seem capable is to profit by the results of others' labours, which, however, the bulk of our divines do either not at all or sparingly and with fear.

The book before us is a collection, in the original languages, (the Greek, accompanied by a Latin translation,) of all the passages which are found in ecclesiastical writers down to the time of Jerome (born A. D. 330), which bear on the question of the historical worth of the books of the New Testament; together with the testimonies of the profane writers and heretics, as well as

those which regard the most important apocryphal Gospels. In making the compilation, the author has not satisfied himself with such aid as Lardner ("Credibility of the Gospel History") and Orelli (*Selecta Patrum*) afforded, but has carefully read through the individual works of the Christian Fathers, and, with few exceptions, transcribed his authorities from the originals themselves. Notes are added of a critical and explanatory nature, specially fitted to afford aid to the young theological student. There are also short biographical notices of the several witnesses adduced in the work, which add to the completeness of the volume, and will save time and trouble in its use. The author has also striven to give his originals in as correct a text as circumstances allowed, and has confined himself to those ecclesiastical works whose authenticity may be substantiated.

The volume, so far as it may be studied in this country, will aid in the removal of the gross error that German theology is all but exclusively negative and destructive in its essence and tendencies. It may also serve to correct misjudgments and false impressions if we add, that the general tendency of the work, embracing as it does results of German theological inquiry, is in favour of the historical value of the books of the New Testament. The general conclusion may thus be expressed in the words of the author:

"The four evangelists, the Acts of the Apostles, thirteen letters of Paul, the first Epistle of John, and the first Epistle of Peter, have witnesses to their genuineness not only out of the age of Eusebius and Origen, but through tradition out of earlier ages; the heretics ventured not from the first to dispute their authenticity, and even non-Christian writers add their testimony to augment the cloud of witnesses. The historical grounds for the other books have their weight, which conspire in their favour with considerations drawn from their contents."

Soliloquies on the Christian Religion; its Errors and its Everlasting Truth.

By Dr. David Friedrich Strauss. Translated from the German. London—John Chapman.

THE publisher of this work seems disposed to earn the distinction of introducing to the British public a peculiar class of foreign productions. This is, in a measure, an innocent taste, so long as the books are merely either too high, too deep or too nebulous, for the apprehensions of ordinary readers. If there is amusement in playing at bowls with shadows of thought, in the name of charity let the admirers of Strauss, Hardenberg (Novalis) and Emerson, be fully indulged in their favourite but (we should think) somewhat costly game. We cannot, however, be so yielding and tolerant when a publication is put forth which, without ceasing to be misty, is positively deceptive. Such is the case with the "*Soliloquies*," the writer of which believes not in "the Christian religion," and as little does he hold any thing to be "everlasting" but man and man's ideas. Then why this attempt to mislead English readers? We say "English readers," for the counters which Strauss is wont to employ are estimated in his own country at their true value. When the late low-minded Richard Carlile went, a few years since, through England, aiming to spread infidel doctrines under the cloak of "preaching the Gospel," the better part even of his own followers deserted him. He had his reward—nothing more. Similar deserts will ever meet with a similar recompence in God's own world, where truth, openness and honesty—being what you seem and appearing what you are—have on their side powers far more mighty than their opposites can boast. "*The Christian Religion*" of Dr. Strauss is much the same with "*the Gospel*" of Richard Carlile, both being, so far as they consist not in positive negations, a series of vapoury travesties of solemn truths. The mask which in Germany is known as soon as seen, can hardly fail to give a false impression here, where the shapes, colours and jargon of "Young Hegelianism" are almost utterly unknown, the only effort to put them forth in their proper light being, as far as we know, Dr. Beard's "*Voices of the Church*." This

attempt, therefore, to pass as current coin of the realm, a "Christian religion" which is no Christian religion, and an "everlasting truth," which is a pure fiction of a modern philosophic school, is either a blunder of ignorance or, to say the least, a gross impropriety. We give the alternative of ignorance, because it is possible that those who conspired to bring out this unworthy pamphlet knew not the real meaning which the Hegelian phraseology bears. However, there is enough in the essay itself to deter any one who had a real value for the "everlasting truth" of "the Christian religion."

It is not our intention to waste our own or the reader's time with a set review of these "Soliloquies:" one or two citations will shew that we have not spoken inconsiderately.

"We are no longer able, at so great a distance of time, to acquire a true notion of the resurrection of Christ and of the circumstances connected with it."—P. 14.

"The resurrection of Jesus can no longer be of any particular value to a mind that looks beyond the surface of things."—P. 18.

"As for the turning of water into wine—how frequently does it happen, in the most natural way, that wine is poured out of a vessel which had only a short time before contained water; and concerning the feeding of the multitude—may not he who distributes more than he received from one person, have added to it what he received from others?"—Pp. 27, 28.

And now for a specimen of the "everlasting truth" of "the Christian religion:"

"The only worship, whether it be to be pitied or to be praised—but there is certainly no denying it—the only worship left to the better-educated of our age from the religious ruin of the latter, is *the worship of genius*."—P. 41. (The italics are not ours.)

And trash like this is offered to the public in lists and advertisements of works by Unitarian writers! What must be the conclusion of those who watch the signs of the times?

Sylvanus, or the Primitive Christian: a Tale of the First Century of the Christian Æra. London—Longman. Pp. 260.

THIS interesting little work is designed by its author to depict, by means of a fictitious narrative, the primitive state, in its pervading spiritual influence, of the Christian cause. The hero of the tale is a youthful and enthusiastic convert to the religion of Jesus. Sylvanus is attended by an aged friend, by name Justus, who shares his hopes. The time at which the story opens and closes is shortly before the predicted destruction of Jerusalem. Sylvanus and his friend are introduced to us at the opening of the story, approaching the lake of Galilee; they embark in a boat on its passage between Tiberias and Capernaum. The boat was filled with passengers, whose faith in their native ritual religion had not yielded to the new doctrine, which had so wonderfully spread, not only through Judea, but the world. The conversation which ensues between the two Christians and their Jewish fellow-countrymen enables the author briefly and strongly to sketch the leading evidences of the reality of Christ's mission and the truth of his doctrine. Landed at Capernaum, the travellers proceed to the mansion of a wealthy brother of Justus, by name Amri, of amiable dispositions, but in faith a Sadducee. The family of Amri are well sketched. Naomi, his wife, and Sarah, a daughter, are decidedly but secretly Christians. Jehoida, the son, is an officer in the royal army, and possessed with supreme contempt for the Nazarenes. Amri first learns from his brother, and with dismay, his conversion to Christianity, and next is influenced by fraternal affection and persuasions to proceed to Jerusalem to plead in the Sanhedrim in behalf of a tolerant course to the followers of Jesus. In the Sanhedrim, he and Gamaliel (the Gamaliel of the Acts of the Apostles) go hand in hand. An intimacy arises between them. Gamaliel describes the approaching miseries of their nation, and informs Amri of the steps he had

taken to protect his family and property from danger and destruction. He invites the family of the Sadducee to accompany his own family in a voyage to Italy. Amri consents. The remainder of the volume is occupied with a two-fold history: first, the adventures of the ship, twice pursued and once taken by pirates, then as suddenly rescued by the bravery of the crew of a ship crossing their path in its voyage to Argos. In this vessel were embarked Justus and Sylvanus, who of course have a large share in the rescue of the two families from the hands of the pirates. The subsequent travels of Sylvanus and his friend, who visit Athens, Corinth, and the cities in Asia Minor, in which Christian churches had been planted, enable the author to give a series of very lively sketches of Jews, Heathens and Christians, in those deeply interesting times. Much valuable information is communicated respecting both Jewish and Christian antiquities. Unlike some Christian philosophers, the author evidently attaches great importance to historical Christianity; and some, especially those who confine miracles to the ministry of Jesus, and think even his miracles rather unnecessary, will resent his introducing into his story a miracle or two. Two of the apostles are brought before us by our author, Thomas at Jerusalem, and Paul, the venerable prisoner at Rome. In the latter city we are permitted to attend a levee of the Emperor Nero.

"In a spacious anti-room, richly carved and gilded, where was assembled a motley group of players, masters of gladiators, authors, senators and officers, in one recess were seated five or six Jews. Their demure countenances, and their unsocial position, was the subject of mirth and derision to the loiterers in this mixed assembly. In the adjoining apartment, a noisy company was collected, whose employments might be conjectured from the shouting, singing, clapping of hands, and other indications of riotous revelry. Suddenly all this ceased, the doors were thrown open, an attendant advanced and inquired if Zimri and his companions were present. When this was answered in the affirmative—'Let them come forward,' said the messenger; and they entered the room.

"At the upper end of this most splendid apartment reclined a man rather above the middle size, corpulent, of prepossessing appearance, dressed in a purple robe, with a fantastic display of finery about his person, but assuming no airs of grandeur, and apparently upon familiar terms with all his attendants. He looked at the Jews, and laughed; in which unseemly action most of the company joined. 'Did you ever hear me sing, Zimri?' asked the emperor. 'No, Sire,' was the reply. 'Well, then, you shall have that treat for once. Torquatus, give me that lyre.' And he commenced, in a voice that was not strong nor clear and rather discordant, but evidently trained with all the advantages of the art, to sing a lengthy feeble composition about Venus and Adonis. During this act, he cast his eyes around, examining the effect upon all the assembly, which kept looking at him fixedly with feigned admiration; but the Jews, to his evident annoyance, cast their eyes upon the ground, whilst their countenances were not altogether free from the expression of contempt. The emperor persevered, however, most assiduously exerting himself and displaying his skill, to the close of his subject, as if he were engaged in the most becoming and important employment. He then said to Zimri—'There! What do you think of my singing?' 'It is, Sire!' replied the Jew calmly, 'like your noble self.' Bursts of obstreperous applause followed this ambiguous compliment. 'These Jews,' said Nero, 'would have good taste if they mixed with the world, as other people do.'—Pp. 210, 211.

From an earlier part of the volume, we take a passage of a different kind, descriptive of an idolatrous sacrifice at Tyre:

"While the procession was entering the temple, with the crowds of worshippers assembled on the occasion, an united song of richest melody poured out with animating fervour at once ravished the senses and filled the imagination of all who heard it. Then a stillness as solemn as the grave pervaded the whole assembly. All eyes were bent upon the scene, and not the slightest movement—scarcely a breath—disturbed the fixed and painful attention of each devotee. The priest took the lovely infant in his arms, kissed it, and then laid it upon the

altar; and as the unconscious one beheld the scene before it, so gay and various, it smiled. At that moment the priest with averted countenance, and evidently under the influence of the most bitter struggle between the tenderness of his nature and the dictates of his creed, struck his knife into the lovely victim. Instantly, before its cry could be heard, the trumpets, cornets, sackbuts and other instruments, struck up a loud martial air. The youths shouted, and every thing conspired to drown the short cries of the little sufferer. But when the blood spouted from its wound, and the other priests applied their knives to its tender body, a shriek was uttered from the crowd of females, which all the music and the shouts of the assembled multitude could not drown. The priest looked aghast. The omen was unpropitious. The maternal feeling had revolted at the willing offering which superstition had made. The temple, which had been brilliantly illuminated, was by a contrivance which enabled the attendants to accomplish this purpose, suddenly darkened; and as the people rushed out and sought their homes in dismay, their terror was greatly increased by what was very unusual in that clime, a dark cloud completely obscuring the reflected rays of the moon. The body was to have been consumed by fire; but this ill-omened sound which nature extorted from the bereaved parent had polluted the sacrifice, and the people were aware that another victim must soon be offered to appease the angered Deity whose rites had been so profanely and inauspiciously disturbed."—Pp. 79, 80.

The author has not proclaimed in any part of the work his distinctive Christian faith: if he be orthodox, he has had no opportunity of introducing his orthodoxy, any more than Mr. Milman had in the first volume of his *History of Christianity*. If, on the other hand, he be an Unitarian, he has succeeded in writing a book which may be read with profit and pleasure by all parties.

The artistical defect of the tale is the want of sufficient *orientalism*. You constantly feel that you are under the influence of an intelligent and agreeable *Englishman* who is writing about oriental character and manners. The oriental costume does not sit with a native grace about the work, as in "Anastatius" or the more recent "Eothen." Our fair friends would scarcely forgive us were we to omit the mention of a love-plot, and the marriage between the hero of the story and the Christian daughter of Amri, who renounces his Sadducee notions and becomes a believer in the risen Jesus.

PERIODICALS.

The British Quarterly Review, No. I.—The first No. of this Review has in many respects very agreeably disappointed us. The singularly ill-written and presumptuous Prospectus, by which its character and pretensions were (or rather should have been) made known to the public, affords one amongst other proofs that it is not easy for a man to speak naturally and definitely and gracefully of his own intended performances, and that even a clever man in attempting it may woefully offend in both style and spirit. But the performance is better than the promise. There are several essays that will do great credit to the "higher literature of English Nonconformity." The *British Quarterly* contains eight essays, occupying upwards of 300 pages of clear type, pleasant to the eye, on history, biography, science, politics and religion. Of pure literature there is no specimen given. In future numbers this department must be attended to. The articles on "the Life and Discoveries of Dalton," and on "the Factory System," appear to us to exhibit the greatest mental power and skill in the use of the pen. The few incidents in Dalton's peaceful and virtuous life are well told, and the scientific discoveries made by his penetrative genius clearly detailed. It will ever be remembered with satisfaction by those interested in English Presbyterian institutions, that the New College was the means of drawing Dalton to Manchester, a town which he enriched by his chemical knowledge and skill,—the inhabitants of which regard it as their proudest distinction that for upwards of fifty years the author of the "Atomic Theory" resided amongst them, and uninterruptedly pursued those

discoveries on which modern chemistry is based. The engagement which Dalton was led to form with the College was in fact the turning-point in his history. He was hesitating whether to devote himself to medicine or to *law*, when "his views were changed in consequence of the receipt of a letter, by his friend Mr. Gough, from Dr. Barnes, making inquiry for a gentleman to fill the situation of Professor of Mathematics and Natural Philosophy in the New College, Mosley Street, Manchester. Dalton's offer to undertake the duties was accepted, and he removed in 1793 to Manchester, where he spent the remainder of his days." How much might not the world have lost, had not John Dalton's attention been at that critical period diverted from the law as a profession! The King's Attorney-general of the year 1793, had risen from a station in a neighbouring northern county, almost as humble as Dalton's. The example of his brilliant success possibly served to direct Dalton's thoughts to the law. John Scott, aided only by his industry and talent, rose to the highest honours of his profession, gained a peerage, accumulated a splendid fortune, and was the confidential friend of George III. John Dalton had not the qualities to achieve success of this kind; but who will venture to say that, had he devoted his genius to contingent remainders and the subtle metaphysics of certain branches of the law, he might not have become fascinated with the study, and taken his place with Glanville, Bracton, Littleton and Coke, instead of with Newton, Priestley, Woollaston and Davy?

The British reviewer has made one omission in his sketch, which it is perhaps easier to account for than to justify. He has dwelt on the honourable funeral which the people of Manchester gave to the remains of the departed philosopher. He has spoken of the "intelligent thousands, attired in the weeds of woe, doing honour to the illustrious dead." He goes into particulars of the lying in state in the Town-hall, and of the funeral procession to the cemetery at Ardwick Green. He ought not to have suppressed the fact, that the only persons who as a class abstained from joining in this well-deserved tribute to departed genius and virtue were the clergy of Manchester; and further, that the wish of the people of Manchester that the body of their distinguished townsman should be deposited within the walls of the most venerable of their ecclesiastical buildings, where afterwards an appropriate monument might be placed, was defeated by the miserable bigotry of that rubrical superstition which has grown of late years to such a height in the Church of England. While the laity of Manchester, of all sects and parties, were preparing to follow the remains of Dalton to their last resting-place, the Church offered the insult to the "unbaptized" philosopher of denying him its funeral rites, and so practically classing this faithful servant of God with the "excommunicate" and such as "have laid violent hands upon themselves." We cordially join in the hope expressed by the reviewer, that the monument designed to perpetuate the veneration for Dalton will take the shape, not of statue or column, but of a chair of Chemistry, "especially for the exposition of chemical atomics."

"Dalton will never be forgotten. He is the second Newton of English physics, and will go down to posterity along with the first. Men will think of them together, and compare them to the double stars which a later astronomy has unfolded to our view—each a sun, shedding light on the other; both stars of the first magnitude, revolving round and pointing towards a great centre, which they equally make manifest and obey; even Him who is the first and the last, the Alpha and the Omega, the beginning and the end of all things."

In the article on "the Factory System and Factory Legislation," we think we recognize the practised pen and judicious mind of the able Editor of the Leeds Mercury. The views advocated may by some be regarded as one-sided, but it would be hard to shew that truth—aye, and humanity too—are not on the reviewer's side. Not having the fear of Mr. Dickens before his eyes, he has brought forward a closely-connected chain of "facts and figures," in order to expose the sickly, if not factious, philanthropy of the cry raised by Lord

Ashley and his followers for a ten-hours' bill. He has clearly proved that the real and permanent sufferers from such a measure would be the operatives. He earnestly protests against Parliament usurping a control over the industry of the country. "It is wrong in principle, and involves an endless train of practical mischief." He agrees with Sir Robert Peel in the statement that the arguments used by some of the Parliamentary supporters of the ten-hours' bill would "perfectly justify a compulsory attendance at church." It is perhaps to be regretted that the writer of this paper has introduced into his argument the statistics on the subject of education in the manufacturing districts collected by Mr. Baines during the national struggle against Sir James Graham's Education Bill. We rejoice with Mr. Baines in the successful issue of that struggle, but we place no value on statistics got up for a special purpose, and by means of volunteer agents, however honest, heated almost to fever by a politico-religious agitation.—The first article in the No. is under the title of "the Pilgrim Fathers," a sketch of the martyrs and fathers of Independency. It contains many beautiful pictorial passages, but the style of the connecting matter is diffuse and verbose. In spirit it is admirable. It claims the good Robinson, of Leyden, as in fact "the Father of the English Independents." We shall be rejoiced to see his descendants hereafter more imbued with the spirit of those memorable words, uttered by the afflicted Pastor on the shore of Leyden when the ship *Speedwell* was in sight, ready to carry a portion of his flock to a settlement in America :

"I charge you, before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation," &c.

We would have welcomed the essay on the Pilgrim Fathers, even had it contained nothing else good, for its extract and commendation of this noble passage.—The writer on Mr. Ward's "Ideal," in the second article, vainly hopes to suppress "Tractarian" by Calvinistic "Theology;" and offers his dogma of "justification by faith" as a counterpoise to the clerical dogma of apostolical succession and the spiritual prerogatives of the Church. In separating "sanctification" from "justification," the reviewer appears to us as technical and unscriptural as Mr. Ward does to him in the meaning he affixes to "sainthood," "sanctity," &c.—We welcome a better subject and a better writer in the third article, on "the Morality of Party." In what spirit he has undertaken his not easy task of separating the good from the evil of Party, let the following passage near the close of his essay shew :

"Ancient bigotry has lost its racks and stakes, and its dungeons are somewhat out of favour in this country; but the spirit is the same. If you cannot burn a man, calumniate him; if you cannot safely attack his private character, whisper insinuations, hint motives, hold him up to suspicion in quarters where your influence will work against him; make him feel, if not after the manner of the old times, yet as much as possible after the manner of your own time, that he had better not differ from you, or that, if he does, it may be prudent for him to keep unpalatable notions to himself. In the name of candour, we ask, is not this the tendency of excessive party-spirit? And in the name of common sense, we ask, what is this, if it be not persecution? There is the slime of the serpent, the crawl, the hiss, and all—that remains of—the sting."—P. 116.

The sixth article, on "Lord John Russell," contains more about the political relations of Dissent than about his Lordship. It vindicates Methodism from his censures, and characterizes his opinions on this subject as "opposed to the distinctive truths of evangelical religion." For our own part, we agree with this writer in seeing "a preponderance of good" in Methodism, as exemplified

in the labours of Wesley himself. Our great objection to Methodism is, that it is a stupendous and despotic system, which, to be an instrument of good, requires a head as pure, zealous and self-denying as its founder. When wielded by small, crafty, but ambitious men, it becomes a great evil. The reviewer, without committing himself or the Review, hurls a few missiles, which will no doubt be repaid with interest, at the bolder spirits amongst the Dissenters, who are leagued together to sever the Church from the State, and to introduce universal suffrage. This is managed by a supposititious address put into the mouth of Lord John, and addressed to a zealous Nonconformist, "chagrined" at "the hesitating, vacillating and timid policy of the late Whig Governments." The Editors of the Eclectic and Nonconformist will doubtless see more of the British reviewer than of Lord John Russell in the following smart rebuke of themselves and followers:

"Hostile associations, inflammatory publications and still more inflammatory speeches, have contributed to give an aspect to nonconformity of late years which is new in its history. Every sort of handle has been supplied by this means to its enemies, and to the enemies of liberal opinions generally, and the natural consequences have followed. Among Dissenters themselves, if reports speak truly, the effect of this course has been to produce dissatisfaction, division and weakness. The more educated and influential classes of society still within the limits of nonconformity, are, it is said, dropping away from it more and more every day; while the great majority of those classes, always found beyond its pale, are now barricaded against it by a strength of prejudice which it seems utterly vain, at least for the present, to attempt to remove. You are not yourselves what you were, and you never had so little prospect of repairing your losses from general society. The progress made among you by the severe labour of your more prudent men, seems to be more than counterbalanced by the drawbacks which have resulted from the conduct of the imprudent. Suppose this course of things to continue during the space of another generation, and what, on probable calculation, will then be the condition of Protestant Dissent in England?"—Pp. 212, 213.

We cordially assent to the practical wisdom expressed in the following passage respecting the political course which Dissenters should take:

"We do not mean to separate ourselves from the best coadjutors we can obtain, because they do not happen to rise fully to our standard. We remember to have heard the late Lord Holland express himself, some seven years since, concerning the irritable feeling which was then beginning to shew itself between the Melbourne Ministry and the Dissenters, in the following terms: 'It is certain,' said his Lordship, speaking to a Nonconformist, 'that we can do nothing without you, and it is no less certain that you can do nothing without us; and if we have not good sense and good feeling enough to avoid quarrelling, the enemy will profit by our disagreements, and we shall both go to the wall.' Need we say that this witness was true?"—P. 230.

Although this notice has already exceeded its proper limits, we cannot forbear producing one other passage from this article, which we have read with unmingled satisfaction, because we think we trace in it an indirect admission that the opposition offered by the Independents to the Dissenters' Chapels Bill was impolitic and wrong; and we indulge the charitable belief, that had that matter to be acted over again, Dr. Vaughan and the Manchester Nonconformists whom he influences would shew a more consistent regard to religious liberty and a larger measure of the Christian spirit:

"With regard to our own circumstances, as Protestant Nonconformists, much as we may regret some things existing among us, we see in our prospects, on the whole, much more to awaken hope than to warrant despondency. Sir James Graham's Education Bill has shewn that, feeble as we may be in our aggressive movements, when our liberties are assailed we possess a power against which even the strongest government will not be likely to commit itself. Nor can any man have given attention to the speeches delivered in the last session of Parliament, in connexion with the rescinding of those obsolete statutes which imposed



so many penalties on Catholic recusants, or to the principles avowed in connexion with the passing of the Dissenters' Chapels Bill, without perceiving that maxims of fairness, as regards the manner in which religious parties should be dealt with by governments, are obtaining recognition in high places, in a degree unknown in our history since the times of the Reformation."—P. 230.

We observe with satisfaction a brief review of Dr. Beard's "Voices of the Church," in which the learning, sound argument and Christian spirit of that interesting series of publications receive deserved commendation.

So long as the British Quarterly Review shall continue to justify the expectations of good sense and a Catholic spirit which its first No. creates, it will have our hearty good-will. We especially wish it a wide circulation amongst the orthodox Dissenters of England, whom it cannot but instruct and improve.

The Eclectic Review, New Series, No. II., February, 1845.—The active rivalry in the periodical literature of the Congregationalists would seem not to have injured, but on the contrary to have aided, this well-established Review. Of the January No., a second edition was called for. The No. before us is varied in its topics and vigorous in thought and style. The review of Dr. Halley's Congregational lecture on the Sacraments presents us with a sensible and well-digested view of the subject. The sixth article is a review of Mr. Madge's Lectures on Puseyism. These admirable Lectures are also reviewed most favourably in the current No. of the *Christian Examiner*. It was natural for the American reviewer to look with interest and to speak with admiration of the writings of a brother in the faith. It is as gratifying as it is new for an Unitarian writer to receive frank and hearty praise from an Eclectic reviewer. Our readers will be pleased with the following extract:

"While Mr. Madge has taken occasion to commend his own belief, he has written in a temper which must be commended by all. Indeed, his soberness on many subjects has been quite refreshing to us, after the wild and mystic sentiments, going to the very denial of all truth, that have of late proceeded from some of his school. To hear a Unitarian speak as if all opinions were not exactly alike, refer with respect to Scripture, as possessing some authority, and as boldly enforce the duty of thinking wisely as maintain the right of thinking independently, is no small treat after that to which we have been used as the teaching of not a few of his most gifted brethren. Mr. Madge, however, is not ashamed of these old-fashioned ideas, and he clothes them in language clear, correct, elegant, and well adapted both to express and to commend them."

We will not stop to conjecture who are "the most gifted" Unitarian ministers whom the reviewer censures, but a very intimate acquaintance with the ministers of our denomination enables us to say confidently, that there are few, very few, Unitarian pulpits in which the Scriptures are not reverently appealed to, and that most of our ministers exhibit in their public addresses sufficient acquaintance with, and candid respect for, the opinions of other Christians. They may not possess his powers of thought and style, but in candour and respect for Scripture they are not as a body exceeded by Mr. Madge. What our opinions are, and how we defend them, unfortunately our orthodox brethren do not often care to learn from ourselves.

Tait's Edinburgh Magazine.—From this able, honest and, we are glad to say, popular journal, we could quote many things deserving of our readers' attention; but our limited space prevents our doing more than take one passage relating to the "Debates on the Dissenters' Chapels Bill."—"This is a debate that will be often referred to in succeeding times, and one which ought to form a study to young legislators, and, indeed, to every man of liberal knowledge and opinions."

INTELLIGENCE

DOMESTIC.

Memorial respecting the Services to the English Presbyterians of the late G. W. Wood, Esq., M.P.

When the anxious labours of the Lancashire and Cheshire Presbyterian Association were brought to a close by the Dissenters' Chapels Bill receiving the Royal Assent, the Committee felt it to be their duty to express their gratitude for the various services rendered by different individuals in the prosecution of the important struggle, at last crowned by a splendid victory. This was a debt due not only to those who helped to fight the battle during the last session of Parliament, but to others, such as the Rev. Joseph Hunter, who years ago, and before the English Presbyterians were generally acquainted with the merits of the case and the importance of the struggle then commenced, cheerfully devoted their knowledge, time and influence to the elucidation and protection of English Presbyterian principles and rights. In the prosecution of their closing duty, the Committee were oppressed by the painful recollection that one eminent benefactor—to whom above all they would have rejoiced, had it pleased God to spare his life, to tender the expression of their heartfelt gratitude for his early, long-continued and peculiarly important services—had been taken from them before the fruit of his labours was matured, and was now insensible to every expression of feeling from those whom he had benefited. They felt, under these circumstances, that it was a duty to tender to the Widow of their departed friend an expression of sympathy with her sorrows, and of grateful reverence for the memory of him that was gone. On consulting some of their friends in the two counties, they found a general wish was entertained to join in giving utterance to the common feeling. The following Memorial to Mrs. Wood was therefore prepared and circulated through every Presbyterian and Unitarian congregation in Lancashire and Cheshire:

"We whose names are subscribed, being Ministers and Members of English Presbyterian and Unitarian Congregations, in the Counties of Lancaster and Chester, beg leave, on the occasion of the passing of the Dissenters' Cha-

pels Bill into a Law, to express the sense we entertain of the services of your late Husband, George William Wood, Esq., M.P., in originating and laying the foundations for this important measure of legislative relief and protection.

"Attached as Mr. Wood was, no less by conviction than hereditary descent, to the principles which distinguish us as a religious body, and intimately acquainted with the past history and actual condition of our churches, it was natural that when placed in peril of losing our Chapels, Burial-grounds and Endowments, by the decision of the highest court of judicature in the Hewley-Charities case, we should look to him for guidance and help. He immediately directed the energies of his clear and powerful mind to the consideration of the best means of protecting our religious property from legal rapine. Possessing as he did the full confidence of the English Presbyterians, and regarded as one of their leaders, he was enabled at once in this emergency to associate with himself those, whose station, influence and talents, best enabled them to promote the end he had in view. His own position as an independent Member of Parliament, and the respect entertained by men of all parties for his talents and character, enabled him to secure the attention, and ultimately to gain the good-will and co-operation, of the first Minister of the Crown, and most of the leading statesmen of the day. With admirable prudence, and with untiring perseverance, notwithstanding many difficulties and some disappointments, he effectually prepared the way for future success, which it was not the will of Providence that he should live to see.

"Knowing, as we now do with sorrow, that his laborious and anxious exertions on our behalf during the session of Parliament of 1843, were made at a time when he knew that his health was giving way, and that they were cheerfully and energetically continued even after he had been warned that repose was essential for the recovery of his health, our joy in the completion of that important measure, which he designed and commenced, is mingled with a painful feeling that it has probably tended to shorten an invaluable life.

"When we call to recollection the

extraordinary agitation of the public mind, occasioned by the introduction into Parliament of the Dissenters' Chapels Bill, and the bitter opposition with which it was assailed,—an opposition which, but for the union in its support of the chief parties in the state, must have been fatal to the Bill,—we cannot but feel deep gratitude, not unmixed with wonder, at its success; and we are, more than ever, deeply impressed with a sense of Mr. Wood's wise forethought, and of the great caution and skill that marked every preliminary step taken by him, or by others at his suggestion.

"We desire, with feelings of respect and sympathy, to place in your hands this imperfect memorial of Mr. Wood's services to the English Presbyterian and Unitarian public, assured that the remembrance of those services will ever prove to you and your son a source of unfailing consolation, and that every relative and descendant of Mr. Wood will look with honourable pride on his intimate connexion with an Act of the Legislature, the most important in its effects on the rights of private judgment and on the interests of liberal theology, that the present age has witnessed."

The Memorial was adopted at the following places, and received the number of signatures affixed:

Ainsworth—Rev. Jas. Whitehead	106
Altringham & Hale—Rev. Chas. Wallace	40
Bottom—Rev. F. Baker	220
Blackley—Rev. W. Harrison	40
Bury—Rev. F. Howorth	160
Chester—Rev. M. Maurice	82
Charley—Rev. H. Clarke	26
Chowbent—Rev. Dr. Harrison	80
Congleton—Rev. W. Fillingham	40
Cross-street—Rev. Wm. Johns	11
Dob-lane—Rev. J. Taylor	42
Dukinfield—Rev. R. B. Aspland	195
Gorton—Rev. G. H. Wells	40
Hindley—Rev. J. Ragland	34
Hyde—Rev. J. Brooks	80
Knutsford—Rev. H. Green	64
Lancaster—Rev. R. Shaen	46
Liverpool, Paradise-street—Rev. J. Martineau	90
Toxteth-park—Rev. J. Robberds	52
Renshaw-street—Rev. J. H. Thom	40
Gateacre, near—Rev. Dr. Shepherd	20
Macclesfield—Rev. G. V. Smith	76
Monton—Rev. Robert Smethurst	40

Manchester, Cross-st.—Revds. J. G. Robberds & W. Gaskell	159
Brook-st.—Rev. J. J. Tayler	158
Strangeways—Rev. Dr. Beard	161
New College	16
Nantwich—Rev. James Hawkes	22
Newchurch—Rev. John Ashworth	80
Ormskirk—Rev. H. Fogg	24
Padiham—Revds. J. Robinson and J. Pollard	120
Park-lane—Rev. F. Knowles	40
Pendlebury—Rev. R. T. Minias	40
Platt—Rev. William Whitelegge	38
Prescott—Rev. G. W. Elliott	31
Preston—Rev. Joseph Ashton	40
Rawtenstall	68
Rivington—Rev. C. B. Hubbard	40
Rochdale—Rev. W. Smith	82
Southport—Rev. H. Fogg	7
Stand—Rev. P. P. Carpenter	40
Stockport—Rev. W. Smith	40
Styal & Dean-row—Rev. J. Colston	64
Walmesley—Rev. W. Probert	210
Warrington—Rev. T. Hincks	82

The Memorial thus received in all the signatures of 3176 persons. The signatures of the several congregations were on separate sheets of vellum in small folio. The Memorial was elegantly engrossed, also on vellum. The whole, when bound in purple morocco, protected with silver clasps and corners, and ornamented with a silver shield, on which the title was briefly engraved, and placed in a purple morocco case, presented the appearance not merely of exquisite beauty, but of strength that may defy the defacing power of centuries to come.

This interesting and unique volume was transmitted to Mrs. Wood on the 14th of February, and we doubt not will be cherished as an heirloom by the descendants of him whose worth it commemorates.

We are permitted to add the letter of the clerical Secretary of the Lancashire and Cheshire Presbyterian Association to Mrs. Wood on forwarding the Memorial, and that Lady's interesting reply.

Dukinfield, Feb. 12, 1845.

Dear Mrs. Wood,—I am authorized by the Committee of the Lancashire and Cheshire Presbyterian Association to forward to you, for your acceptance, the accompanying volume, which contains a Memorial of the services to our religious body of your late deeply-lamented Husband.

This document has received the sig-



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natures of upwards of three thousand of the English Presbyterians and Unitarians of Lancashire and Cheshire. The delay in the presentation of this token of respect and sympathy has been occasioned by the desire of the Committee to make this document as complete as possible.

The mode of presentation now adopted has been selected as that which, in the judgment of the Committee, will prove least trying to your feelings and to those of Mr. W. R. Wood.

Permit me to add in conclusion, that individually I feel that I am greatly honoured by the commission entrusted to me by the Committee, and that I am, with the deepest feelings of respect and regard for yourself and your Son,

Dear Mrs. Wood,

Faithfully and obediently yours,

R. BROOK ASPLAND.

Mrs. G. W. Wood, Singleton Lodge.

Singleton Lodge, Feb. 20, 1845.

My dear Sir,—It is my desire to offer to the Ministers and Members of the Presbyterian and Unitarian Congregations of Lancashire and Cheshire my best thanks for making me the recipient of the Memorial you have transmitted to me. I cannot adequately express my acknowledgments for being permitted to hold so valuable a treasure till it shall pass to other hands, not, I trust, valuing it less than I do.

I can imagine no Testimonial so interesting and gratifying to the survivors, as evincing remembrance and regard for the departed, whose "guidance and help" it may, I hope, be not unbecoming in me to say, were always at the service of the cause he had so much at heart, from the commencement to the close of his active, laborious life.

I must beg you, dear Sir, to accept my thanks for the kind note with which you accompanied the volume; and I shall be still further indebted to you to make known these my acknowledgments in any way you may consider best, if you deem them proper to be so used; if not, you will kindly inform me—for it can be only from want of knowledge, and not of feeling, that I can have failed;—for be assured no words of mine can convey to you my sense of the respect and regard manifested to the memory of my Husband by this beautiful Tribute.

I am, my dear Sir,

Respectfully and sincerely yours,

SARAH WOOD.

The Rev. R. Brook Aspland.

William Rayner Wood, Esq.—It will gratify many of our readers to learn that the Government has, through Lord Granville Somerset, Chancellor of the Duchy, placed Mr. Wood's name on the Commission of the Peace for the county of Lancaster. This appointment of an able and public-spirited man is of itself right and commendable; but to many of Mr. Wood's friends, and we doubt not to himself, it is peculiarly acceptable, as a delicate and graceful mark of respect, from political opponents, to the memory of his Father.

Recent Ministerial Changes—Mr. Gladstone.

In May 1834, now more than ten years ago, Lord Stanley, Sir James Graham, the Duke of Richmond and Lord Ripon, retired from the Cabinet of Lord Grey, upon the avowed ground of a difference of opinion regarding the Protestant Church Establishment in Ireland. From the Cabinet of which three of these four gentlemen are members, Mr. Gladstone has now seceded, upon the ground of a difference of opinion upon some points connected with the Established Church.

Mr. Gladstone's retirement is avowedly founded, not upon any intended measure of the Government bearing directly upon the Established Church of England or of Ireland, but upon the announced intention of the Government to take measures for the extension of academical education in Ireland, and specifically to give an increased amount of national support to the Catholic College at Maynooth. This was the avowed ground of resignation, and we do not in the least doubt that, both for Mr. Gladstone and for the public, it was the most specific and easily defined point of difference. But we think it probable that, as frequently happens in such cases, though it might be the best defined, it was far from being the only ground of difference. We are inclined to think that between Mr. Gladstone and his colleagues, a general difference of views existed on points connected with the Established Church, or, to use Mr. Gladstone's own form of expression, "on the subject of the relation of a Christian State in its alliance with a Christian Church." Our idea that there existed a disposition to difference, not only of opinion, but of action, on Church matters, beyond the special point on which the resignation was founded, has received some con-



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firmation from the fact of Mr. Gladstone's having certainly gone down to Oxford to record his vote, and, if report may be credited, having done much more than this, in opposition to the proceedings of the Protestant Church party in the University in reference to Mr. Ward.

We think the general feeling in reference to Mr. Gladstone's resignation is rather one of regret that the Ministry should have lost the services of so efficient and able an advocate of their advancing measures for the removal of commercial restrictions. We shall proceed to state the view which we ourselves incline to take in reference to Mr. Gladstone's resignation, believing that the connexion which we think it has with the great question of religious liberty will be a sufficient ground for bringing it before our readers.

Ever since we saw the decided part taken by Mr. Gladstone, as the most able and efficient supporter of Sir Robert Peel, in those measures of gradual Commercial Reform which would seem to be one of the leading features of the policy of the present Administration, we have thought with interest of his future career, as being destined, perhaps, to have an important influence upon the welfare of his country. Conversant beyond any other member of the Administration with those commercial interests which no future Government in this country can venture seriously to mismanage or to neglect, an admirable man of business, of character the most respectable, distinguished for his attainments, nearly connected with the great middle class from which he has sprung, yet possessed of wealth to place him beyond all suspicion of being a political adventurer, and having had the good fortune to obtain an early introduction into Parliament, Mr. Gladstone seemed to be surrounded by precisely all those circumstances which have raised Sir Robert Peel to his present position as First Minister of the English people, and to be destined, probably, or at least more probably than any other man who can now be named, to be hereafter Sir Robert Peel's successor as leader of the great Conservative party, and the director of the influence which, whether in or out of office, we deem that that party will long continue to exercise.

Looking, therefore, upon Mr. Gladstone, for these reasons, (although fully alive to the many chances by which such a result might be affected,) as a kind

of heir-presumptive to the office either of Prime Minister, or of chief of a powerful and influential opposition, we have deeply regretted that, whilst possessed of many high qualifications for such a position, he should hold opinions upon questions connected with the Church which we regard as highly objectionable, and in reference to which we deem Mr. Gladstone as a statesman far behind the present distinguished head of the Tory party. These opinions, it is true, have not been put prominently forward since Mr. Gladstone accepted office. Indeed, had we judged of Mr. Gladstone as a Minister simply from his acts as a Minister, we should not merely have deemed him unobjectionable in reference to religious questions, but should have seen reason for a favourable judgment, as far as there existed materials for judging at all. Mr. Gladstone's opinions on religious questions must not, however, be judged of merely from his acts as a Minister of the Crown. They have been put forth, as he has himself stated, "whether wisely or unwisely, in a form the most detailed and deliberate," in his celebrated book on the State in its Relations with the Church. There is nothing in Mr. Gladstone's recent explanation to imply that he has receded from the doctrines there put forth. If he does not explicitly avow his entire adherence to them, his words at least warrant the construction that substantially his opinions are still the same. The doctrines contained in Mr. Gladstone's book we held, at the time that it appeared, to be at once extraordinary and dangerous,—dangerous at least, supposing the existence of a power to carry them into practical operation; and though we have since witnessed things even more extraordinary in religious matters, the aspect which the Established Church very recently exhibited has not tended to increase our wish to see those who hold such views invested with power to attempt to carry them into effect.

Under these circumstances, therefore, we rejoice at Mr. Gladstone's having ceased to hold office, because we think that that increasing influence which a long tenure of office has the tendency to give, especially when joined with great and acknowledged merits on many points, might in the end have brought danger, more or less, to principles which are dear to us, and, we believe, valuable to the country. We have never liked to see the author of "The State in its Relations with the Church," holding

office as a Minister of the Crown, even though discharging the duties of his own department with distinguished ability. And we especially rejoice that Sir Robert Peel and the Cabinet over which he presides, have chosen rather to incur the inconvenience of Mr. Gladstone's resignation than to recede from their own views of liberal policy in religious affairs. It must not be forgotten that Sir Robert Peel, Tory though he be, and the head of the great Church and Tory party, *was* the Minister who carried through the House of Commons, not in his heart we believe unwillingly, the repeal of the Test and Corporation Acts, and the repeal of the Catholic disabilities; and, without adverting to minor instances, we believe him to be not merely committed as a public man, by the acts we have named, to the principle of Religious Toleration, but to be in his heart a sincere friend to the absence of distinctions between Englishman and Englishman on the ground of religious faith.* This we believe Mr. Gladstone *not* to be, notwithstanding much which might make us wish to regard him as such, and therefore we rejoice that he is no longer a Minister of the Crown.

We cannot say this, however, without adverting to that deep debt of gratitude in reference to the Dissenters' Chapels Bill which almost makes us doubt whether we ought to express concerning him those opinions which his own deliberate written declarations compel us to entertain. But assuredly to Mr. Gladstone we neither are nor ever can be ungrateful; and had it been permitted to us to judge of him merely by his conduct to ourselves, there are few indeed amongst the statesmen of the day to whom we should accord a higher place.

There is yet another merit which we can gladly acknowledge in Mr. Gladstone, one of far higher character and more general value than that of having assisted to render an act of justice to a humble body of Dissenters—we mean the merit of sincerity. Mr. Gladstone might have taken a course which we fear has been taken in too many in-

stances by members of the Oxford school; he might have "bided his time," retaining office, and the influence of office, without seeking for the time being to act upon his opinions in reference to the Church, whilst silently, steadily, and secretly, watching every opportunity of forwarding their progress. This Mr. Gladstone has *not* done. That he might have done so, and that many persons in his situation would have done so, there can be no doubt. But his course has been straightforward and sincere—no small praise this to a statesman; and though we may rejoice in Mr. Gladstone's retirement because we believe his principles to be dangerous, our feelings are rather those of increased respect, because we have seen increased reason for believing him to be politically honest.

We have left ourselves little space to speculate upon the probable effects of Mr. Gladstone's retirement upon the position of the Ministry. It is not as an able Minister for commercial affairs that we think his absence will be most felt. In this respect we believe that his loss may be supplied. It is in the *diminished confidence of the Church party* that we believe the Ministry will most feel the retirement of Mr. Gladstone. Hitherto, the Tory party in Parliament has acted substantially as one body in supporting the Ministry, although composed of two great divisions,—the liberal reforming Tories, whose opinions the Government very much represents, and the High-Church party (with whom are allied not a few of the landlords), under the lead of Sir Robert Inglis. The retirement of Mr. Gladstone will obviously tend to strengthen the latter in reference to the former of these parties. Sir Robert Peel has already irretrievably lost the confidence of the agricultural interest; the separation of Mr. Gladstone from the Government will seriously diminish the amount of confidence placed in him by the Church. And as far as appearances can be trusted, it seems not unlikely that the Government of Sir Robert Peel may henceforth be much less strong, at least as far as Parliament is concerned, than heretofore. Should Mr. Gladstone's secession betoken, as we think it does, an increased amount of *separation* between the High-Church party and the Government, we may look to see something like a *justo-milieu* Administration, holding with its supporters a middle position between the High-Church and Agricultural-protection party on

* It is scarcely necessary to say that we do not here mean to imply the slightest doubt as to Sir R. Peel's complete attachment, upon principle, to the maintenance of the Established Church. But in this he differs not from the Whigs, or from many eminent Nonconformists of past or present times.

the one hand, and the great Liberal opposition on the other. This, at least, we think is the tendency, or one of the tendencies, of the change which has taken place.

Our opinion, therefore, of what Mr. Gladstone was likely in the end to be as a Minister, and our anticipations of the position which the Ministry without him are likely more or less to assume, alike lead us to feel satisfaction in his retirement, not forgetting, as we have already stated, that it is the retirement of one to whom, whilst in power, we were ourselves under high obligations. Whenever Mr. Gladstone resumes office—after his recent resignation and his recent explanation of its cause—it must be with a full understanding on the part of the nation of his adherence to or withdrawal from the principles contained in his book. These principles cannot henceforth, by his means at least, find admission unobserved into the councils of the nation.

Easter and the Ecclesiastical Calendar.

Before another No. of the *Christian Reformer* is in the hands of our readers, the Christian world will have completed its observance of Easter. The present, therefore, seems a fit occasion for noticing a difficulty respecting the proper time of Easter-day, occasioned by the wording in the Book of Common Prayer of the Rule for finding when the Movable Feasts and Holy Days begin. The subject was brought before the public by Mr. De Morgan, of the University College, London, in the recently-published Companion to the Almanac. "The year 1845," he remarks, "is (like 1818) one of those remarkable years in which to all appearance the Calendar is wrong, and in which the British version of it certainly contradicts itself. If, say the instructions given in the Prayer-Books to find Easter, the full moon that comes next after the 21st of March fall upon a Sunday, Easter Sunday shall not be that Sunday, but the one after it. Now, in 1845, the full moon that comes next after the 21st of March is on Sunday the 23rd, at some minutes past eight in the evening; and yet that same Sunday, the 23rd, is Easter Sunday, though, according to the rules laid down, it should be Sunday the 30th."

The Calendar rests on an Act of Parliament, 24 Geo. II. cap. 23; but, continues Mr. De Morgan, "the Parliament either forgot or did not know that the bright, round, or horned body which

shines in the heavens, which people call the moon, and which certainly is the moon, neither is, nor ever was, nor (since 1582) was intended to be, nor was asserted to be, the moon of the Calendar. On the contrary, all reasonable trouble was taken to make it clear that the 'moon of the Gregorian Calendar' was a creation of the Church, which, though allowed to maintain certain relations with the moon of the heavens, was in every particular contrived to suit the convenience of those who invented it." We are indebted to the Professor of Mathematics in University College, London, for thus making it known to the world that there are other mysteries and contradictions in the Book of Common Prayer besides those contained in the Creed of St. Athanasius. What will our young clergy, who may have gained at Cambridge accurate knowledge in mathematics and astronomy, however small their portion of theological lore, think of this matter when called upon, as they are by Act of Parliament, to declare their "unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, the Book of Common Prayer," &c. &c. Theological consciences, a melancholy experience has shewn, have wonderful powers of tension and contraction. But mathematical consciences are somewhat obstinate, and would laugh to scorn any attempt to steer a safe via media between a known mathematical truth and that "which is impossible." But in this question of Easter, the laity also of the Church of England have some little interest. Since the days of good Bishop Porteus, who, in 1776, published his "Earnest Exhortation to the Religious Observance of Good Friday," the religious observance of not merely Good Friday, but of the entire Passion week, has been growing progressively strict, and during the last ten years, under the potent influences of the Oxford school of divinity, has been painfully and superstitiously rigorous. Not only are church prayers and lectures daily attended, but all the ordinary amusements and social intercourses of society are suspended. Some of the devotees of the Oxford school have laboured to extend this discipline through the whole forty days of Lent. Now if the Church have erred in its appointment of Easter, all the lenten abstinence and fasting of the previous week will have been in vain,—and, more than this, the High-Church dame



who resented the invitation to dine at the house of a Dissenting neighbour on a day in Passion week, may in fact commit herself the sin she censures in the Nonconformist, and keep carnival when her soul ought to be in sackcloth and ashes. To very fastidious Church consciences, Mr. De Morgan does not in some of his remarks offer much assurance or consolation. The feast of Easter is in truth so thoroughly *moveable*, that he declares "it might happen that those on one side of the meridian of London should have to keep Easter a Sunday after those on the other side; nay, astronomical tables are exact enough to make it possible that a true astronomical Easter according to a definition drawn from the real moon, should be observed on one Sunday in St. Paul's, and on another in Westminster Abbey." The laity, perhaps, will not allow this matter greatly to trouble them; but what distress may it not occasion, perhaps already has occasioned, to the delicate consciences and susceptible feelings of Bishops, Archdeacons, Priests and Deacons! Well do we remember the time when Bishop Blomfield first put on the sleeves of lawn. He was at the time Rector of Bishopsgate, and resided at Devonshire House, in that parish of the city. The duty of reading prayers in the Lords, which devolves on the last created Bishop, daily carried him to Westminster. Suppose during that period some cunning astronomer, like Mr. De Morgan, had discovered that the ecclesiastical Easter fell on one day, and the astronomical Easter seven days after; would the rubrical soul of the then Bishop of Chester have felt no anxiety? At Devonshire House, he might see on his episcopal table the luxuries of a carnival week; at Westminster, his sacred functions would remind him he was keeping the most solemn fast of his Church. No one will charge the worthy Bishop with falling into the Pharisaic sin of *appearing unto men to fast*. But had this Successor of the Apostles been gifted with less command over his countenance, it must during one half of his westward walk have expressed the penitential sorrow which becometh a season of ecclesiastical fasting, and in the other moiety have been clad with that decent joy which, when it lights up episcopal features, proclaims a feast-day in the Church; and if in this same walk the Bishop had somewhere about Temple Bar looked not "towards the West" (which in his

memorable Charge of 1842 he enjoins on the clergy "when reading the Lessons"), but "towards the South" (which he recommends "when reading the Prayers"), then both joy and sorrow would have struggled for possession of his ample features, and a bystander might have seen him,

— as 'twere with a defeated joy,

With one auspicious and one dropping eye!"—

a sort of clerical Garrick (not that the Bishop ever *plays* a part) between tragedy and comedy.

But Mr. De Morgan has on the whole reassured the hearts of strict Churchmen, so far as 1845 is concerned. In the resumé of his elaborate and interesting remarks (to which we refer readers desirous of exact information on the subject) he states, "It is incorrect to say that Easter is made to fall *wrongly* in 1845; it falls where the legislators, who correctly copied the rule of the Romish Church, *intended* it should fall; though they did not correctly give the explanation of the rule they intended to use." And hence the controversy that has arisen.

The consideration of what Messrs. Stowell, M'Ghee, and the other *Protestant* agitators who figure at Exeter Hall, will say, when they learn (they have much to learn!) that the Calendar of their Church rests not upon the moon, but upon *Papal* authority, we will defer to the Greek kalends.

Mr. Ward and the University of Oxford.

It is only right that the University of Oxford, which has uniformly abetted the intolerance of the highest Church party, and in whose bosom has been fostered that active and mischievous sect, the *Tractarians*, should itself be troubled by agitation and dissensions springing out of the malignant *genies loci*. In the course of last year, the Rev. W. G. Ward, Fellow of Balliol College, published his "Ideal of a Christian Church." Mr. Ward was previously well known as an energetic defender of those practices and opinions, lately noticeable in some of the English clergy, which approach nearly to the doctrine and discipline of the Church of Rome. He was, if not the Editor of the *British Critic*, yet the author of the most objectionable articles in that periodical, which, previous to its decease at the end of 1843, had so thoroughly purged itself of every Protestant principle and sympathy, as to receive open

and liberal praise from the *Dublin Review*. Those who expected to find in Mr. Ward's "Ideal" a free expression of anti-Protestant feeling, were not disappointed. Its plain-speaking gratified the opponents as much as it embarrassed the friends of the Romish movement in the Church of England. At the risk of rehearsing passages familiar to the eye of some of our readers, we think it expedient to record in our pages some of the opinions and expressions of Mr. Ward, as the most thorough exposition of the principles natural to Oxford, carried out to their proper conclusions. Let our readers refer to the 19th Article, which says, "The Church of Rome hath erred not only in their living and manner of ceremonies, but also in matters of faith;" also to the 22nd Article, which says, "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" and bearing these Articles in mind, let them learn from the passages we proceed to extract from Mr. Ward's book, how vain a thing are Articles to preserve uniformity of faith in a Church, or to bind the consciences of them that subscribe them!

"I know no single movement in the Church, except Arianism in the fourth century, which seems to me so wholly destitute of all claims on our sympathy and regard as the English Reformation." P. 45, note.

"For my own part, I think it would not be right to conceal, indeed I am anxious openly to express, my own most firm and undoubting conviction, that were we as a Church to pursue such a line of conduct as has been here sketched, in proportion as we did so we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in the Roman Church, to repent in sorrow and bitterness our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration." P. 473.

"We find, oh most joyful, most wonderful, most unexpected sight! we find the whole cycle of Roman doctrine gradually possessing numbers of English Churchmen."—P. 566.

These are the opinions of a man who continues to enjoy not only a living in the Church of England, but a fellow-

ship of Baliol College, and who had more than once solemnly acknowledged the whole Thirty-nine Articles "to be agreeable to the Word of God"! Mr. Ward, however, shall himself explain and defend the morality of his subscription. Whatever feelings of shame and indignation the explanation may rouse in our readers' minds, let them remember that sophistry of the same kind, though differently applied, is generally prevalent in the two Universities, and that, in explaining and justifying subscription to the Articles, scrupulous honesty is set aside by men of all parties in the Church. It is not five years since a Bishop declared in his place in Parliament, "I never yet met with one single clergyman (and I have spoken with almost numberless individuals on the subject) who ever allowed that he agreed in every point, in every iota, to the subscription which he took at ordination."

Mr. Ward writes, "Three years have passed since I said plainly, that in subscribing the Articles I renounce no one Roman doctrine." Mr. Ward's defence is, that the Articles subscribed by him and other clergymen are *self-contradictory*, and that in signing he only recognizes those Articles which accord with his own belief. This is clearly no defence, but an inculcation of all, whatever be their opinions, who subscribe. As an *argumentum ad hominem*, it may do very well addressed to the members of Convocation at Oxford, but in itself the defence is a confession of guilt.

"That the phrase 'teaching of the Prayer-Book' conveys a definite and important meaning, I do not deny: considering that it is mainly a selection from the Breviary, it is not surprising that the Prayer-Book should, on the whole, breathe an uniform, most edifying, deeply orthodox spirit; a spirit which corresponds to one particular body of doctrine, and not to its contradictory. Again, that the phrase 'teaching of the Articles' conveys a definite meaning, I cannot deny; for (excepting the five first, which belong to the old theology) they also breathe an uniform, intelligible spirit. But then these respective spirits are not different merely, but absolutely contradictory; as well could a student in the heathen schools have imbibed at once the Stoic and the Epicurean philosophies, as could a humble member of our Church at the present time learn his creed both from Prayer-Book and Articles."—P. 68.

"In my pamphlet, three years since, I distinctly charged the Reformers with fully tolerating the absence from the Articles of any *real* anti-Roman determination, so only they were allowed to preserve an *apparent* one: a charge which I here beg as distinctly to repeat."—"Our twelfth Article is as plain as words can express it, on the 'evangelical' side (observe in particular the word 'necessarily'): of course I think its natural meaning may be explained away, for I subscribe it myself in a non-natural sense."—P. 100.

"It has been considered by some that subscription to our 19th Article requires the formation and expression of an opinion that the formal doctrine of the Roman Church is erroneous in some particulars, but a very little consideration will shew that no one is at all committed by this article to so *painfully presumptuous* a sentiment."—P. 100.

He then interprets the Article as declaring, not that the Roman Church has erred in matters of faith, but that some *individual* members of it have departed more or less from the faith. If this be the *non-natural* sense in which Mr. Ward subscribes the Article, every sane mind out of the two Universities will agree with a writer in the Edinburgh Review in censuring it as a *non-moral* sense.

The indignation expressed in various quarters at the doctrines and morals, as respects subscription, of Mr. Ward's "Ideal," roused the Hebdomadal Board, consisting of the heads of houses at Oxford, to initiate, on the 13th of December last, proceedings against him personally, and to take measures for making subscription to the Articles of the Church more stringent. The Convocation was summoned to meet on the 13th day of February, when, according to the first announcement made by the Hebdomadal Board, the following matters were to be submitted:—1st, a condemnation of the extracts given above of Mr. Ward's book, as involving bad faith on his part in signing the Articles; 2nd, a proposal for Mr. Ward's degradation, and for the cancelling of his degrees, as obtained from the University by fraud; and, 3rd, the imposition of a new Test, by which the Vice-Chancellor may be enabled to suppress heresies, which the present test and subscription have not succeeded in excluding from the University. At present, by the statutes the Vice-Chancellor is empowered to test the

opinions of every one in the University respecting the doctrine and discipline of the Anglican Church, by requiring subscription to the Articles. But inasmuch as those Articles in which unsound opinions, and "especially the errors of the Romanists, are condemned, have been by some persons unadvisedly interpreted as if they were either scarcely or not at all opposed to those errors," it was proposed that no one who should be hereafter required to satisfy the Vice-Chancellor of the soundness of his opinions, should be permitted to subscribe the Articles without first subscribing a new declaration, that he was about to subscribe the Articles "*in the sense in which he sincerely believed them to have been originally put forth (primitus editos), and in which he believed them to be then proposed to him by the University, as a certain and indubitable token or test (signum) of his opinions.*"

The proposed test excited, however, on all hands so much opposition, that, before the day of Convocation arrived, a formal announcement was made that it was abandoned. Dr. Pusey published a letter, in which he intimated his intention to refuse the new test, should it be agreed to by Convocation. In lieu of the proposed test, the Heads of Houses announced their purpose to offer to Convocation the following form of decree:

"Whereas it is the declared purpose of this University to maintain and inculcate the true faith of the gospel, and to this end it is enjoined in the statutes of the University, that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them on various occasions; and whereas in the 90th number of the Tracts for the Times, entitled 'Remarks on certain Passages in the Thirty-nine Articles,' modes of interpretation were suggested, and have since been advocated in other publications purporting to be written by members of the University, by which subscriptions to the said Articles might be reconciled with the adoption of Roman Catholic errors;

"It is hereby declared and decreed—That modes of interpretation such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object and are inconsistent with the due observance of the above-mentioned statutes."

On the 13th of February, the Convocation met; not less than 1200 members of the University were present. Mr. Ward was permitted the privilege of defending himself in an English address. His bearing was manly and fearless. He rested his defence chiefly on the impossibility of all the Articles being signed by any one, whatever his opinions, in a natural sense. He asserted that "there was no single party in the Church who did not do greater violence to one or other part of its formularies than he did to that comparatively small portion of its formularies which appear to condemn Roman doctrine." Further on he said, "*For a long time past, the two main divisions of the Church have been railing at each other for dishonest subscription*, each side wondering how members of the other can reconcile it to their conscience to remain ministers of the English Church. I believe myself one side has about as much difficulty as the other." Mr. Ward concluded his address by a solemn warning that the course on which the University had entered would have far-reaching consequences, and might end in the premature dissolution of the present fabric of the English Church. "Nothing, indeed, is more probable than that the fabric of the English Church may fall to pieces if you begin taking out only a single stone; but a fabric, large in extent, and yet homogeneous in its composition, it will not be one, or any thing in the least like it, merely because you succeed in dislodging one among its innumerable discordant materials; and I do implore you then to consider well what you do when you take this first step, which may lead to so disastrous an issue." He then handed in a Protest against the proceedings of the Convocation. Several attempts were made, but ineffectually, by members of the University to put aside the approaching vote. The numbers were, for the condemnation of the passages, 777—against, 386.

The second proposition, for the degradation of Mr. Ward, was carried by a smaller majority, the numbers being—for, 569—against, 511. When the third proposition, for the condemnation of Tract No. 90, was put, it was vetoed by the Proctors. The University is now distracted by an internal war respecting this act of the Proctors: one address, commending them, is receiving signatures; another, condemning them, is also circulated.

The proceedings of this Convocation

are humiliating in the extreme, both to the University and the Church of England. In estimating Mr. Ward's conduct, let us remember that there are in the University and in the Church men, of high standing too, who plead for considerable liberty of interpretation to the subscribers of the Articles of the Church. They practically assert, with the present Bishop of Norwich, that the Church of England is "founded on liberty of conscience,"*—a proposition which was instantly contradicted by Bishop Blomfield, who further declared the sentiment to be "little less than a libel on the Church." The Church claims to be the authorized interpreter of the words of truth, and in the Articles she gives her interpretation. Let those who think her interpretation right, sign the Articles. In our view, no others *honestly* can. Let private interpretations of the Articles be admitted—for instance, those of Dr. Tait and Dr. Moberly, who have taken part in this controversy about Mr. Ward—where is the limit of private interpretation to be fixed? May it not with equal right be claimed by an Antinomian, like the late Dr. Hawker, of Plymouth, or an Anglo-Catholic, like Mr. Ward, of Balliol College? Dr. Tait appears in his pamphlet to feel the difficulty, and asserts, in vindication of a moderate liberty, that Mr. Ward has used not "liberty, but license, and has raised the standard of rebellion against the Church whose minister he is." But Churchmen of the same iron mould as the Metropolitan Bishop are ready to pass a similar judgment on Bishop Stanley, Dr. Tait and others, whom they, in the enjoyment of an exact and *unscrupulous* faith, regard as latitudinarian divines.

What a satisfactory testimony do these miserable proceedings bear to the soundness of our English Presbyterian principle of Non-subscription to Articles of Faith! The restless struggles of those who have girded themselves with fetters teach us the value of our Christian liberty. *Therein we do rejoice, yea and will rejoice.*

We cannot close this article without alluding to the *Quarterly Review*, which, in reference to Mr. Ward, while it exposed his errors, amusingly enough pleaded for "a liberal and indulgent policy" towards him. The nation, it

* In the debate in the House of Lords on the Articles of the Church and the Liturgy, May 26, 1840.

said, "combines an unbounded freedom of private opinion," &c. This is very true, but singularly odd in the pages of the Quarterly Review, which would laugh to scorn a plea founded on this fact for "a liberal and indulgent policy" towards Dissenters, especially in the matter of their admission to the Universities.

New Catholic Emancipation Act and Charitable Bequests' Act.

We have much pleasure in calling our readers' attention to two Statutes of the last session, each of which extends the acknowledged rights of religious liberty, though, under the influence of party-spirit, a good deal of clamour has lately been raised against one of them. We are indebted for the following statement to a legal friend in whose accuracy we have confidence.

The Act of Parliament to which we would first call attention purports to be, An Act to repeal certain Penal Enactments made against Her Majesty's Roman Catholic Subjects. It recites that Roman Catholics were by previous statutes rendered liable to penalties and disabilities on account of their religious belief or profession, to which none other of Her Majesty's subjects were liable, and then proceeds to repeal, in whole or in part, more than twenty of the persecuting laws which, from the reign of Queen Elizabeth to that of William and Mary, had fettered the consciences of our Catholic fellow-countrymen. The debate previous to the passing of this Act of Parliament, and the bigotry which it called forth from the Bishop of London, will not be forgotten.*

The other Statute is intended to provide for the more effectual application of Charitable Donations and Bequests in Ireland. Its provisions include Protestants (whether of the Church of En-

gland and Ireland or Dissenters) and Catholics. It recites that it is expedient that the pious intentions of charitable persons should not be defeated by the concealment and misapplication of their donations and bequests to public and private charities in Ireland, and that the provisions of former statutes had been found insufficient, and proceeds to constitute a board of Commissioners, consisting of three high judicial officers of Ireland, with ten others to be from time to time appointed by the Queen, of whom five are to be Roman Catholics. These Commissioners may, with the assent of the Irish Attorney or Solicitor General, sue for the recovery of property left for charitable purposes, but withheld or misapplied. If any question arises as to the usages or discipline of the Church of England and Ireland, or of any body of Protestant Nonconformists, it is to be referred to a Committee consisting of those Commissioners who are Protestants; in like manner, questions concerning the usages or discipline of the Church of Rome are to be referred to a Committee of Catholic Commissioners. The Act then declares that any one may by deed or will give land or goods to the Commissioners in trust for building, enlarging, upholding, or furnishing, any Catholic chapel or place of worship, or in trust for any archbishop or bishop, or other person in holy orders of the Church of Rome, officiating in any district, or having personal superintendence of any Catholic congregation, and his successors. It provides, however, that the previous enactment shall not render lawful any gift or bequest in favour of any religious order of the Church of Rome bound by monastic or religious vows prohibited by the Catholic Emancipation Act. It then provides for the management of the property by the Board of Commissioners, with the consent of the *Archbishop, Bishop,** or other person in holy orders of the Church of Rome, who is interested in the property.

* We trust the precedent of this Act of Parliament will, at some convenient but early opportunity, be followed by a total repeal of all existing laws against Protestant Dissenters. It is true that these laws are practically asleep, but the Dissenter has the right to require that they should be expunged from our Statute-book. If any more complete registration of our chapels is thought necessary than is obtained under the requirements of the recent Marriage Act, it would be cheerfully submitted to, and should be sought for in some other way than by the continuance of these obnoxious laws.

* In this Act, the titles of members of the Catholic hierarchy, as Bishops or Archbishops, are for the first time distinctly recognized. We love not a hierarchy; but while the titles of Protestant dignitaries are recognized, it is a mean insult, as well as an act of injustice, to refuse titles of honour to dignitaries who, in the practice of the Church of England, are recognized as possessing the power of conferring holy orders.



Whether the machinery of the Act may not be improved, is a question on which opinions will vary; but we think that there can be no question that the general provisions of the Statute were well meant, and ought to be accepted as a boon by the Irish Catholic.

Tribute of Respect to Rev. William Glendy.—The "Bible Christian" of February states, that on January 1st, the parishioners of Rev. W. Glendy, of Ballycarry, together with friends in Larne, Carrickfergus, &c., including members of different religious communions, presented him with a valuable horse and gig and a purse of gold, accompanied by an address, in which most honourable mention was made of the Rev. gentleman's services to his own congregation and to the religious body with which he is connected, and special reference was made to his exertions in organizing the Remonstrant congregations of Carrickfergus and Raloo, and to his assiduous labours in promoting the Dissenters' Chapels Bill. Mr. Glendy acknowledged the gift in a speech breathing the warm and catholic spirit of the religion of Jesus.—Mr. Glendy was a zealous and indefatigable member of the Presbyterian Union Committee that sat in London during the last session of Parliament. The memorable speech of Sir Robert Peel on the second reading of the Dissenters' Chapels Bill made known how deep was the impression on his mind produced by the statements of Dr. Montgomery and the Irish deputies. Mr. Glendy was, in 1844, associated with Dr. Montgomery in his anxious and important labours, and when, to the great concern of the friends of religious liberty, that gentleman was com-

pelled by painful illness to leave the scene of action, Mr. Glendy remained in town, and was the depository of the Doctor's views and wishes. All his English friends who had the pleasure of acting with Mr. Glendy during this memorable struggle, will bear testimony to the value of his services, and will rejoice to know that they are fully appreciated by his congregation, his brethren in the ministry and his neighbours.

Cemeteries and the Clergy.—The West of London Cemetery Company has given notice of its intention to apply to Parliament in the present session for power to reduce the amount of fees now payable by the Company to the incumbents of certain parishes on the interment of their parishioners in the consecrated portion of its ground. Its present fees, viz., ten shillings to the clergyman and one shilling to the clerk, on every corpse brought from a parish within ten miles of the Cemetery, are more exorbitant than those paid by any other Company. In the curious discussion which may be expected on this question, it is to be hoped the clergy will be required to produce a good legal title for any fee at all in such cases.

The half-yearly meeting of the *Cheshire Presbyterian Association* will be held on Good Friday, March 21, in the ancient Presbyterian chapel in the city of Chester. Divine service will begin at 12 o'clock, and will be conducted by Rev. G. V. Smith, of Macclesfield, and Rev. Charles Wallace, of Altringham. There will be a public tea-party in the afternoon in the new school-room connected with the chapel.

MARRIAGES.

1845. Jan. 12, at the Unitarian chapel, Shrewsbury, by the Rev. Richard Astley, Mr. BENJAMIN GOUGH MORRIS, of the above place, to Miss E., youngest daughter of Mr. E. GOODWIN, of Brockton, Salop.

Jan. 18, at the new Unitarian church, Cheltenham, by the Rev. L. Lewis, Mr. CHARLES HOBBS to Miss ELIZABETH BRYON.

Jan. 26, at the Old chapel, St. Nicholas Street, Ipswich, by the Rev. T. F. Thomas, Mr. JOSEPH BARTON to Miss SUSANNAH CROSS.

Feb. 9, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. JOHN GIBSON, of the 6th Enniskillen Dragoon Guards, to Miss SARAH RIMER, of Trowbridge.

Feb. 12, at the Presbyterian chapel, Bury, by the Rev. Franklin Howorth, JAMES WILD, of Prettywood, to MARY, eldest daughter of Charles HOLT, Little Bridge.

Feb. 16, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. BENJAMIN ROSE to Miss SARAH NORRIS, both of Trowbridge.



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OBITUARY

1844. Dec. 22, at his house, Wroxall, Warwickshire, Mr. JOHN JACKSON, aged 80.

There are few men who have discharged the duties of the several relations which they have been called upon to sustain, with a more unbending integrity, or a stricter sense of what was right and honourable, than the individual whose death is here recorded. Nature had endowed him with talents of a high order. A friend, who knew him well, said of him that, if he had been sent to Cambridge, he would have been Senior Wrangler. But why should we regret that he was not? In the station of life in which his lot was cast, occupying an extensive farm, no one was more looked up to and consulted, and no one diffused around him a greater portion of enjoyment. His house was the resort of a large circle of friends, who always met with the most hospitable reception, and to whom his shrewd sense, his pointed wit, his cheerful temper and extensive information, offered abundant attractions. No one ever entered more thoroughly than he did into the innocent pleasures of those about him, and none ever made a more generous use of the means with which Providence had blessed him. Many of the poor in his neighbourhood, and others who had lived with him as servants, have much cause to acknowledge his considerate bounty; and the family of a beloved sister, which he had adopted as his own, he treated with all the kindness of a parent. He took great delight in the innocence and guilelessness of children, to whom he was the pleasantest of companions. In his last illness, a little girl, the daughter of one of his nieces, perceiving how ill he was, refrained from running into his room as she had been wont to do;

he inquired the reason, and, on being told that it was from fear of disturbing him, he replied, "Oh! let her come in; that child's voice is to me the most delightful of music."

But all that has yet been said of him would leave the portrait incomplete, were we not to add, that he was a man of very clear and decided views in religion, and, what is more, of deep and rational piety. Though he lived at the distance of five miles, yet so long as he was in health, he attended very regularly at the Unitarian chapel at Kenilworth, of which he was a trustee; and the writer of this notice has often felt that his ministry was honoured, when he saw this venerable man, with his tall and manly form, his silvery locks, and his sensible and cheerful countenance, come in and take his seat along with his fellow-worshippers in the house of God. He had very right views respecting the comparative importance of the several parts of the service, and of the manner in which the prayers ought to be conducted; and he has been heard to say, "I care much less what a man says in the sermon, when he is addressing his fellow-beings; but when he addresses his Maker, all must be well-considered."

During the last years of his life, his health was much broken, and for two or three months before he died he was confined to his bed. His sufferings were at times severe; but he bore them with exemplary patience and resignation. His death has left a void, which it will be very difficult to fill. He was a noble specimen of the English yeoman, as well as of the sincere and consistent Christian, and the prayer of all who knew him must be that he may not be the last of his kind.

S. W.

NOTICES TO CORRESPONDENTS.

Communications have been received from Rev. John Cropper; Rev. T. Gilbert; Rev. C. W. Robberds; Capt. Gifford; C. (who will oblige by communicating his address); M—m; R. H.; J. C. Y.; K.; W. T.; E. T. T.; and An Operative.

Several articles are again unavoidably postponed.

Our next No. will contain a very valuable Essay on the Narratives of the Crucifixion.

Various publications have been received for review.

Two articles on Joseph Barker in our next; but the subject must then drop.

THE
CHRISTIAN REFORMER.

No. IV.]

APRIL, 1845.

[Vol. I.

ON THE NARRATIVES OF THE CRUCIFIXION.

THE period of the Christian year through which we have just passed has brought before our minds the evangelical histories of the Passion of our Saviour, and its triumphant sequel in his resurrection. While we read them to excite our sympathy and admiration, and confirm our hope, it would be unseasonable to distract our thoughts by questions of historical or verbal criticism. Such a time feeling and faith may justly claim as exclusively their own. Yet, if religious feeling is to be any thing different from the emotions excited by a pathetic tale of fiction, and faith to have a permanent foundation in the understanding, there is also a time when these narratives must be read in a more critical spirit, their internal evidences of truth brought into view by the application of the established principles of historical credibility, their discrepancies harmonized or shewn not to be inconsistent with the substantial truth of all that is important to our belief and love. It is for this reason that the present time has been chosen for laying before the readers of the Christian Reformer some thoughts on that part of the history of our Saviour's last sufferings which passed on the hill of Calvary. The results which are to be stated, with their reasons, were arrived at many years ago, when this part of the Gospel was made the subject of special inquiry. They have been put into their present form, in consequence of the perusal of an article in Mr. Kentish's valuable Notes and Comments lately published. My early friend and first theological teacher will not, I am sure, regard them with less interest, because they do not entirely accord with his own. The weight of authority, I must confess, is entirely against me, since the interpretation which I have ventured to call in question is supported by Wetstein, Macknight, Pearce, Rosenmüller, Schleusner, Winer; indeed, by all the critics and lexicographers whom I have consulted.

On the arrival of the procession at the place of execution, the first thing which took place was, according to the Gospel of Mark, that a potion of wine, mingled with myrrh, was *offered** to our Saviour to drink, and refused by him. Ch. xv. 23, Ἐδίδουν αὐτῷ πικρὸν ἐσμυρισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε. The custom of presenting such a mixture to those who had been condemned to execution was peculiar to the Jews, as appears both from the language of their own writers, and the absence of any trace of it among the Romans. "Si quis reus erat lapidationis, attulerunt ei *vinum bonum et generosum* et bibendum dederunt, ne

* So the word should have been rendered. This peculiar sense belongs to the present and imperfect of δίδωμι. Comp. Herod. i. 45, ii. 151. Hence λέγειν τὸ δίδωμεν, "take what is offered," not δίδωμεν or δοθέν. Plat. Gorg., 499 c.; Alcib. ii. 142 c.

affligeretur lapidatione—ita faciunt omnibus, qui per Synedrium ad mortem damnantur.” (Tanchuma, p. 126, quoted by Wetstein ad loc.) “Iis qui sententia iudicum occiduntur, dant bibendum *vinum et tus* ne affligantur.” (Masscheth Semachoth, *ibid.*) The women of Jerusalem, we are told, shewed their humanity by preparing such a potion and offering to those who were being led to execution.* The difference, that *myrrh* is mentioned in Mark, and frankincense in the extracts from the Jewish writers, is more apparent than real. They both belong to the same class of substances, resins, and the effect of both would be the same—to increase that of the wine. They are stimulant and tonic,† and Theophrastus, speaking of them, says, τῶν οἴνων τισὶ τὰ τοιαῦτα μυγύντες ὁσπερ κέντρον ἐμπροσθεύουσιν. (See Wetstein, u. s.) The object of administering such a mixture to a criminal who was about to undergo a violent death evidently was, to produce an artificial exhilaration of the spirits, which should prevent him from sinking under the suffering which awaited him. Such relentings of humanity, secretly protesting against the cruelty of a penal code, are not without example in other countries. I might quote a well-known ballad of Swift, as a proof that in his time the use of intoxicating liquors was allowed in England to a criminal on his way to execution. It is not wonderful that our Lord should have refused it. He had come deliberately, with resolved will and pious resignation, to that hour; he knew the bitterness of the cup which the Father had given him to drink, yet without his Father's permission he sought not that it should pass from him. It was necessary that his mind should be unclouded through the whole progress of his crucifixion, which was to be at once a testimony and an example. There were words of Scripture to be fulfilled by his own conscious and voluntary acts; his mother had not yet been commended to the care of the disciple whom he loved; his penitent and believing fellow-sufferer had not received the promise of peace. Humane as was the motive with which the draught was offered, to have received it would have been a weakness inconsistent with his character and destructive of the object of his crucifixion.

Many of the commentators speak of the mixture presented to our Lord, as a *stupefying* draught. But there is no narcotic quality in myrrh, or frankincense, or any of the kindred resins; this belongs to an entirely different class of substances, to *nux vomica*, opium, belladonna and others.‡ We learn from the 3rd Book of the Maccabees, v. 2, (sufficient evidence in a case like this,) that a mixture of wine and frankincense was given to elephants before a battle, in order to raise their fury to the highest pitch. Its effect, therefore, could not be to stupefy. This opinion has arisen probably from one of the passages quoted by Wetstein from the Rabbinical writers, in which it is said, “Exeunti ut capite plectatur dant bibendum granum turis in poculo vini, ut alienetur mens ejus.” But the kind of alienation of mind here meant is sufficiently explained by what follows—“sicut dicitur, Prov.

* See Calmet's Dict., art. *Wine*.

† Pereira *Materia Medica and Therapeutics*, I. p. 182. Myrrh is an ingredient in a well-known medicine of a stimulant and tonic quality, commonly called steel mixture. *Ib.*, p. 862.

‡ Pereira, p. 172.

xxxi. 6, *Date siceram* (strong wine) *pereunti et vinum amarum animi*," the result of which was, "that he should forget his poverty and remember his misery no more." Comp. Prov. xxiii. 35.

According to the Gospel of Matthew (xxvii. 34), the mixture offered to our Lord was "vinegar mingled with gall." Ἐδωκαν αὐτῷ πικρὴν ὄξος μετὰ χολῆς μεμιγμένην καὶ γυνσάμωκος, οὐκ ᾔδειλε πικρὴν. This variance has given birth to a variety of expedients for its partial or entire removal. The earliest of these has left its traces in the reading *ὄβου*, which is found in the Vatican and Cambridge MSS. and several others of reputation, and in some Versions, though not in the Syriac. Lachmann has taken it into the text, and Griesbach, though he marks it as of inferior authority, thinks there is nothing in the internal evidence to decide one way or the other. Mill and Bengel, on the contrary, think it was introduced from a desire to remove the seeming discrepancy between Mark and Matthew. We know that this desire has corrupted numerous passages of the text of the Gospels. To go no further than the 35th verse of this chapter of Matthew, many copies read, "in order that it might be fulfilled which was spoken by the prophet," &c., introduced from the Gospel of John, xix. 25. But the internal evidence is also in favour of the reading ὄξος in Matthew. Wine mingled with myrrh was a cordial, offered with a humane intention; vinegar mingled with gall, a most nauseous compound, which could only be presented in cruel mockery. Each is appropriate to a different view, but if we introduce *ὄβου* into the text of Matthew, we have a reading appropriate to neither. If the purpose were humane, why mix gall; or if cruel, wine?

Another mode of getting rid of the difficulty has been to suppose that the two evangelists speak of two different transactions; Mark, of the offering of wine and myrrh, as usual before crucifixion; Matthew, of an insult devised by the soldiers or the Jewish enemies of Jesus. But each introduces his account at precisely the same point of the narrative, immediately after the arrival at Golgotha, and before the crucifixion and division of the garments. I cannot but think, therefore, that they meant the same transaction, though they differ in the description of the mixture which was offered.

Most critics and commentators, however, explain the words ὄξος μετὰ χολῆς μεμιγμένην as really meaning the same thing with *οἶνον ἐσμυρνισμένον*. They suppose the vinegar here spoken of, to be the *posca* which was the ordinary drink of the Roman soldiers. Thus Wetstein, in his note on Mark xv. 23, says, "At hic non mulieres ex sensu misericordiæ vinum aromaticum generosum et pretiosum; sed milites per ludibrium porrigunt poscam acescentem et amaram." *Posca*, however, was a mixture of water and vinegar,* and always spoken of in contrast with wine. "Post sudorem quoque si æstus sit posca os ablui convenit—Vinum quoque et oleum faucibus infundi oportebit." (Vegetius de Mulomed., II. 28.) Unless some evidence can be produced that ὄξος and *ὄβος*, *vinum* and *acetum*, are interchangeable terms, the supposition that what was offered to our Lord was the military beverage *posca*, does not at all assist us in reconciling the evangelists. Schleusner, s. v. ὄξος, says, "Jam quia acetum nihil est, nisi vinum acidum, factum

* Lipsius de Milit. Rom., Lib. v. Dial. 16.

est ut ὄξος quoque diceretur vinum vilius et herbis amaris conditum, quo fere milites Romani in castris uti solebant et quod vulgo posca dicebatur." But he offers no proof, either that posca was a cheap wine, or that ὄξος is used for wine, except the two passages in Matthew and Mark which cause the difficulty. And when he goes on to describe the Vulgate and Ethiopic as rendering ὄξος by wine, he seems to have forgotten that οἶνος is the reading of many MSS., which no doubt these translators followed. The other part of his statement, that the Roman soldiers used to flavour wine so sour that it might be called vinegar, with bitter herbs, as it is supported by no authority, I am inclined to call in question, though it is difficult to account for military tastes. *Posca*, indeed, was often mixed with herbs and drugs, as we learn from many passages in Pliny,* but it was for medical and surgical purposes.

What has given an appearance of plausibility to the opinion that the common drink of the Roman soldiery was at once the wine of Mark and the vinegar of Matthew, the use of *acetum* for a thin and tart wine, in a sarcastic sense. Thus the Emperor Tiberius is said to have called the wines of Sorrento *generosum acetum*,† and similar passages might be produced from other Latin authors. But instead of proving that the words are synonymous, they prove the reverse. The whole point of such jests lies in the *misapplication* of *acetum*. A petulant wit, dissatisfied with the quality of his host's champagne, is said to have requested another glass of cider; the best possible proof that no man, seriously meaning the one, would ever have named the other.‡ It was the less likely that wine and vinegar should be confounded, in reference to the drink of the Roman soldiery, as they are so emphatically distinguished from each other, where their habits are spoken of. "Jussit vinum in expeditione neminem bibere sed aceto universos esse contentos," says Spartian of Pescennius Niger, c. x. Constantine fixed their allowance to be of wine and vinegar on alternate days, and there was no want of words in Greek, any more than in Latin, by which they might be discriminated. "Τὸν δὲ ἔπινεν ἐπὶ τῇ στρατείᾳ, πλὴν εἴποτε διψήσας περιφλεγῶς ὄξος ἤτησεν, ἢ ἰσχύος ἐνδιδοῦσης ἐπιλαῖβοι μικρὸν οἶνον."§ The Roman lawyers, indeed, held that if Caius bequeathed his wine to Titius, his vinegar would pass by the words of the will, because vinegar is of the same nature as wine;|| but common speech is not founded on such ingenious subtilties, and regards wine and vinegar as no less distinct than milk and cheese. Besides, we have seen that the administration of the mixture of wine and myrrh was exclusively a Jewish custom;

* N. H. xix. 29, 1; xxii. 58, Jocineris doloribus cum posca concoqui opus est aut cum vino. xxviii. 12.

† Plin. N. H., xiv. 8, 3.

‡ Rosenmüller, Scholia in N. T., Matt. xxvii. 34, says, "Ὅξος Græci vocant vinum factitii saporis, quale ὄξος ἐψητὸν ex palmulis, Xenophonti atque aliis memoratum." Who the others may be, I do not know; but he must have quoted Xenophon from loose recollection, since he says, Exped. Cyr., ii. 3, 14, that the Greeks found in some villages through which they passed, "wine made from dates in abundance, and vinegar made from the same by boiling;" proving just the opposite of Rosenmüller's assertion.

§ Plut. Cat. Maj. c. i.

|| See the passage from Ulpian quoted by Wetstein on Matt. xxvii. 34.

that it was given under the authority of the Sanhedrim, or, if they had not provided it, of benevolent individuals. What had the Roman soldiers then to do with it, or why should they give a portion of their allowance to furnish it? The wine, as appears both from the Jewish writers and from the object for which it was given, was a strong wine; how then could one and the same liquor, under the name of *οἶνος*, be sufficiently vinous to be the basis of an intoxicating draught, and sufficiently acetous to be used for quenching the burning thirst of crucifixion?

The opinion that *χολή*, in St. Matthew's account, may mean any kind of bitter substance, even myrrh, does not appear to be better established than that which has just been examined. Schleusner, in his *Lexicon s. v.*, having mentioned its usual sense, proceeds—"2) per metonymiam vel synecdochen *quemvis amarorem* notat, sive *fellis*, sive *absinthii*, sive *myrrhæ*, speciatim vero in N. T. *myrrhæ amaritudinem, rem amaram*, Matt. xxvii. 34, Mark xv. 23." An experienced reader will always be especially on his guard, when a critic begins to talk of *metonymy* and *synecdoche*, by the aid of which many strange feats in philology have been performed. It requires, indeed, strong faith in their efficacy to believe that by means of them the word which properly describes a nauseous animal fluid, should come to signify a flavour so exquisite, that the choicest wines were perfumed with it. No single passage has been produced in which *χολή* in Greek, or *fel* in Latin,* when used in a literal sense, (and no other is admissible here,) means any thing else than what we understand by gall. The only apparent ground for supposing that it means any bitter drug or bitter herb is, that in some passages of the Septuagint it is used as the equivalent of the Hebrew *מָר*, a bitter plant, which Gesenius says cannot be accurately ascertained, but which some render hemlock, others colocynth, others *Lolium temulentum*; and *מָרְיָה*, generally understood to be wormwood. This leaves us still a long way from *myrrh*. But the truth is, that in all these passages, Deut. xxix. 18, xxxii. 32, Jerem. viii., 14, ix. 15, Lam. iii. 19, the word is used metaphorically† for intense bitterness, which *χολή* expressed in Greek more forcibly than any literal translation. The same word *מָר*, which the Septuagint render, Deut. xxxii. 32, by *χολή*, in Hos. x. 4, they render by *ἀγρωστis* (*ἀνατελεῖ ὡς ἀγρωστis, κρίμα ἐπὶ χέρσων ἀγρου*), not that it really means *couch-grass*, but because all that was necessary to the prophet's metaphor was a weed instead of a useful product. In the only two passages in which it is used by the Greek translators in the literal sense, Job xvi. 13, xx. 14, it means gall,‡ and I apprehend it can mean nothing else in the narrative of Matthew, nor would ever have been understood in any other sense, but for the supposed necessity of conciliating the two evangelists.

Before we leave this part of the narrative, we may notice, that Mark

* Winer (*Real-Biblisches Wörterbuch*, art. *Essig*) quotes Plin. xxv. 31, who says that the Romans called the lesser centaury *fel terre* on account of its excessive bitterness. The addition of *terre* shews that *fel* alone could not be so used, as in English no one would write *marrow*, meaning the plant called vegetable marrow.

† Ps. lxi. 21, may seem doubtful. I believe that it was meant metaphorically by the Psalmist, but understood literally by the disciples of our Lord.

‡ The ancients supposed that the poison of serpents was bile. Plin. N. H., xi. 75.

represents our Lord as at once rejecting the potion offered him,—Matthew, after having tasted it. I have no hesitation in preferring the account of Mark. We have seen that it was a part of the regular course, in executing one condemned by the Sanhedrim (and Pilate only gave his warrant to their sentence, John xviii. 31), to present to him a cup of wine mingled with myrrh. Our Lord, who had signified beforehand by what death he should die, could be no stranger to the custom, and knowing what was offered to him, rejected it at once. But according to the account in Matthew, he did not decline it till he had ascertained by tasting that it was bitter and nauseous; whence we are led to suppose that he would not have refused it if he had found it more palatable.

In relating the events which happened after our Saviour was fixed to the cross, the most remarkable discrepancy is between the account of Luke, xxiii. 36, and those of Mark, xv. 29—32, and Matthew, xxvii. 39—44. The two latter describe him as exposed to the railleries and taunts of the chief priests and scribes and also of the passers-by. This last circumstance corresponds very well with the practice in regard to executions, which took place near a high road. “*Quoties noxios crucifigimus celeberrimæ eliguntur viæ, ubi plurimi intueri, plurimi commoveri hoc metu possint.*” (Quinct. Declam., 264, p. 531, ed. Burm.) But Luke represents the soldiers as taking an active part in the mockery, approaching and bringing him vinegar, and saying, “If thou art the King of the Jews, save thyself.” I cannot but suspect that the acts and words of others have by this evangelist been attributed to the soldiers. That the passers-by, the populace of Jerusalem and the neighbourhood, or the chief priests, should say, in taunting allusion to our Lord’s miracles, “Save thyself and come down from the cross,” was quite natural: but to the Roman soldiers, the title King of the Jews would suggest no idea of a claim to miraculous power, but merely of a treasonable usurpation of the rights of Cæsar; and the bringing of the vinegar, as we shall see hereafter, was an act of humanity, not of mockery, and is here out of its proper place in the series of events. He had been treated by them with insult before he was led out to Calvary, probably under the sanction of Pilate, as the whole band was mustered for the purpose. But the centurion and four soldiers who watched the cross were on duty,* and therefore bound to more strict and orderly behaviour. The division of the garments was nothing more than claiming an established perquisite, for they were always stripped off previous to crucifixion, and belonged to the *speculatores*, soldiers whose special duty it was to execute sentence of death or superintend its execution.†

I pass over the intervening history, in which there is no discrepancy between the evangelists, (for it is hardly to be considered as such that Matthew and Mark say generally that those who were crucified with Jesus reviled him, while Luke discriminates between them,) to come to the closing scenes of the Crucifixion. About the ninth hour, according to Matthew and Mark, our Lord having cried with a loud voice, Eloi, Eloi, lama sabachthani? some of the by-standers said, “He calleth for

* Καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ, Matt. xxvii. 36. This seems to have been their sole duty, to watch that no attempt was made to rescue the sufferer.

† Wetstein, Matt. xxvii. 35.

Elias," while another, running and taking a sponge, filled it with vinegar, and, putting it upon a reed, gave it him to drink. Had we only their narrative, we should be at a loss to explain why our Lord's exclamation should have led the by-standers to offer him vinegar, since there was nothing in his words which could be mistaken for such a request. But in the Gospel of John we find, that Jesus "knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst;" and that it was upon hearing this that one of the by-standers filled a sponge with vinegar and offered it to him. The description of the manner in which he performed this act of humanity, in Matthew and Mark, is very graphic; *περιθάλει καλάμην*. The *calamus* here spoken of was no doubt one of those tall reed-canes which grow abundantly in southern countries, and are used by the inhabitants for raising small objects to a height beyond the reach of the arm. The masquer parading the Corso at Rome during the Carnival, raises his nose-gay to the ladies sitting in the balcony of the first floor, *περιθάλει καλάμην*, and by the same means the sacristan lights the tapers arranged above the high altar. Dr. Campbell's homely version, "putting it upon a stick," expresses the sense much better than the *reed* of our Bibles; for it was the "arundo longa" (Hor., Sat. 2, 3, 248) on which the Roman children delighted to ride. The use of the vinegar, as gratefully cooling, to allay the feverish heat produced by crucifixion, needs no explanation; but it may be observed, that if it retained any quality of wine,—that is, if it had not parted entirely with its alcohol,—it would be unfitted for its use, as a refrigerant. It cannot, therefore, have been the wine of the Roman soldiers. Indeed, it seems to be quite irreconcilable with the strictness of Roman discipline that they should carry a vessel full of wine to the ground with them, to be drunk during the time of duty. Nor do I see any proof that the vinegar was theirs, or that it was offered by them, though there would be less difficulty in supposing that they were allowed to refresh themselves with it while watching the execution. The cane and the sponge are no part of a drinking apparatus, nor likely to have been at hand if they had not been specially provided for the purpose for which they were used. I conclude, therefore, that they had been brought along with the vessel, with the same humane design with which the potion of wine and myrrh was administered,—the alleviation of suffering.

Instead of *καλάμην*, the Gospel of John (xix. 29) has *περιθέντες ὑσσώπον*, and the commentators appear generally to have supposed that a stem of the hyssop was substituted for the cane, as the means of bringing the sponge to the lips of our Lord. But it seems very ill adapted for this purpose, which demands something at once firm and long. The stem of the hyssop is neither.* It is a lowly-growing herb, spreading hori-

* "Hyssopi rami non solum exiles describuntur, sed et humi jacentes, ne quisquam sibi fingat illos esse firmos et rigidos, ita ut calamorum vicem præstare possint." (Boch. Op. i. 592.) "Ut vocetur calamus herbæ caulis in qua nihil est *δρακῦδος*; res est sine exemplo." (Ib. 591.) Yet Rosenmüller says, (Matt. xxviii. 48,) "apparet *καλάμην* idem fuisse quod *ὑσσώπον*, i. e. bacillum ex hyssopo quæ in aliquam magnitudinem arbori convenientem excrescit in Judæa;" turning into a positive assertion the conjecture of Calmet, that the hyssop must grow into a tree, because the evangelist describes it as being used for a stick to raise a sponge upon.

sontally and not shooting upwards, and from its growth used as the contrast to the cedar (1 Kings iv. 33), to denote one of the humblest of the vegetable tribe. But if the hyssop was ill suited to raise a sponge to the height of the cross, which though not so great perhaps as painters represent it, must have been several feet above the head of an ordinary-sized man, nothing could be better adapted for the purpose of sprinkling. Its numerous, small, villous leaves,* when dipped into a fluid, took up a large quantity and gave it out again upon a slight agitation. This use is repeatedly mentioned in the Law, Exod. xii. 22, Lev. xiv. 6, Numb. xix. 18. Is it not, then, a probable conjecture, that the sponge was placed in the centre of a bunch of hyssop, and both dipped in vinegar,—the parched mouth being moistened with the sponge, while the burning face and brow were sprinkled with the hyssop? Its use, so analogous to Jewish practices, would confirm the opinion that the Roman soldiers had no share in the transaction, but that the whole was done, as the preparations had been made, by humane by-standers of the Jewish nation. That St. John alone mentions the hyssop is remarkable; and it is not impossible that it was impressed on his mind by its connection with the institution of the Passover, Exod. xii. 22, as we see how much he dwelt on the analogy between his Master and the Paschal Lamb, xix. 36.

The remark of the same evangelist, that our Lord said, "I thirst, in order that the Scripture might be fulfilled," serves to explain the misapprehension respecting the offering of the vinegar. No other passage of Scripture can be meant than Ps. lxix. 21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Now the Psalmist here is evidently describing an unfriendly act; "he looked for some to take pity, but there was none; and for comforters, but he found none;" he had reproach instead of consolation, and his disappointment was as bitter as that of a man who looks for food and receives gall, for a pleasant draught and receives vinegar, which, though refreshing in a fever or in hot weather, is in itself harsh and grating, Prov. x. 26. Hence it was natural to conclude, that the offering of the vinegar to our Lord was an unfriendly act, and accordingly Luke, not an eye-witness, nor at this time probably among his followers, represents it as done in mockery by the soldiers. But the correspondence of the sufferings of Jesus with those of the Psalmist would seem imperfect, if vinegar only was offered, and hence the inference, that the bitter ingredient in the mixture which our Lord refused was gall. There is no ground for imputing bad faith to the author of the narrative in Matthew, or a desire to force facts into an agreement with the prophecy, because the error is just of that kind into which a less accurately informed narrator might very easily fall.

In the manner of treating the discrepancies of the evangelists, a most important principle is involved. While the doctrine of the plenary inspiration of Scripture prevailed, critics were compelled to find the means of reconciling all differences among them; for how could writers supernaturally supplied with knowledge give inconsistent accounts of facts? It is not wonderful that those who abandoned the inspiration of the Gospel historians should still have clung to the notion

* Spencer de Legg. Hebr., p. 390.

of their infallibility, and been slow to admit, that knowledge attained by human means must partake of human liability to error. Yet we cannot rest here. The popular notion is consistent with itself; it assumes a miraculous cause for a miraculous effect, and we cannot have the effect if the cause is taken away. To maintain the credibility of the New Testament, and find a firm basis for faith in its narratives, after we have abandoned the doctrine of verbal inspiration, we must be prepared to shew that when treated according to the acknowledged rules of philology and historical criticism, they furnish a result of unquestionable truth. Nothing must be allowed to pass in the school of Theology, which would be rejected in the interpretation of other histories.

What means does the historical critic especially desire, in order to attain an ultimate result of truth? If he wishes to save himself trouble, he will rejoice in those periods of which only a single history remains, which he can implicitly follow, or more numerous testimonies, all agreeing in the same statement. But if he wishes to present the pure and well-sifted truth, he will welcome various and even contradictory authorities, not doubting that their comparison will furnish the means of ascertaining their relative values. Had only one Gospel come down to us, how imperfectly should we have understood the history of the Crucifixion, especially if it had been the Gospel of Luke, which, from the appearance of more literary finish and historical art, has been made the standard by which the credibility of the others must be tried. I may perhaps venture to appeal to the reader, whether this history has not been rendered more natural and credible, more accordant with other historical authority, and more honourable to our Saviour's character, by selecting from the various narratives that which has most internal probability and external evidence, than by combining all into one, by those violent methods which the harmonists* have employed. Nor is this a solitary instance. Some of the most embarrassing difficulties in the explanation of the New Testament arise entirely, from the attempt to bring independent writers into strict accordance with each other.

I will make only one other remark. It is to the Gospel of Mark that we are indebted for the correct account of the mixture offered to our Saviour, which is the clue to the subsequent history, and it is by combining his narrative with that of John that the whole series of events is exhibited in a clear and intelligible light. That the beloved disciple, who followed his Master to Calvary and received his last commands beside the cross, should know more accurately than the other evangelists what passed there, is nothing but what might reasonably have been expected; but that Mark, who was not an apostle, should relate more correctly than Matthew, who was, does not accord with the rank commonly assigned to them. I believe, however, that Mark has

* While the harmonists have endeavoured to make one consistent narrative out of the contradictory accounts of the evangelists, Strauss, with equal neglect of the principles of historical criticism, raises a suspicion from their discrepancy, that the whole has no foundation of fact, but is a mythic web, spun out of supposed prophecies of the Messiah. *Leben Jesu*, Sect. iii. Ch. iii. § 132, p. 576, ed. 4.

been unjustly depreciated, from the comparative brevity of his history, and from his being generally regarded as an epitomizer of Matthew,* and in regard to the scene of the crucifixion he may have enjoyed, next to John, the best means of information. If all the disciples forsook their Master and fled on his first apprehension, Peter so far recovered his courage that he followed him to the Hall of Judgment, and why not to Calvary? At all events, he was the intimate companion of John, during the interval between the crucifixion and the resurrection; for they came together to the sepulchre (John xx. 2, 3) on the first tidings that the stone had been rolled away. Now it is the strong tradition of the Church, that Mark the evangelist was the companion of Peter, and derived from him the materials of his Gospel. Whether from this cause or not, it appears to me that it is of the highest value, as representing what was "most surely believed" in the Christian community, respecting the life and preaching of their Master, in the earliest period of the Church; less full, certainly, than those of Matthew and Luke, but also free from some accretions which a narrative inevitably acquires in the course of oral transmission. K.

CHURCH MIRACLES.

TOWARDS the latter end of the fourth century lived a notable Saint, named Martin, monk and bishop of Tours, whom the Catholic Church has honoured with a public service or mass. This Saint was a wonderful worker of miracles, the relation of which is found in a Life of him, written by a respectable ancient writer, Sulpitius Severus, who lived in the fifth century.—Now, without farther preface, for the miracles:

"Saint Martin, having suffered grievous persecution from the impious Arians, retired to the small island Gallinaria. Here he was reduced to the necessity of subsisting upon the roots of herbs; and, among other things, he at one time fed on the poisoned grass called hellebore. And when he perceived himself to be near death, he got rid of the imminent danger by prayer, and so was freed from all the peril." Quere: Could he not by a miracle, or other ways, have procured something fitter for food?

Our Saint had an effervescent zeal, and laboured much and often in the demolition of the heathen temples: for now the tables were turned, and the persecuted become persecutors; and that not only of pagans, but of heretics too. On one occasion, however, the pagan multitude opposed him, and, after roughly handling him, made him desist. Then he retired to a place not far off, and covering himself with sackcloth and ashes, and fasting and praying without ceasing, he besought the Lord, as the temple could not be destroyed by human hands, it should be overturned by supernatural might. When, lo! suddenly two angels appeared to him, armed with shield and spear like celestial armour,

* The history of the crucifixion alone would be sufficient to prove that Griesbach's thesis, "*Marci Evangelium totum e Matthæo et Luca decerptum esse,*" is much too absolutely laid down. Opusc. Acad., Vol. II. No. xxii.



and told him that they were sent by the Lord to put to flight the rustic rabble, and to be a safeguard to the Saint whilst engaged in destroying the temple. And when the multitude saw they could not prevent the utter demolition of the temple and the breaking in pieces of the idols, they were mightily terrified, and believed in the Lord Jesus.

About the same time, upon entering the dwelling of a certain house-keeper, our Saint stopped short at the threshold, exclaiming, I see a horrible demon in the hall! Then, when he had commanded him to depart, the demon seized on a certain member of the family, who happened to be in an inner part of the house, who immediately began savagely to bite and tear all who came near him. The whole house was now in commotion, and all betook themselves to a precipitate flight. Martin met him furiously raging, and commanded him to stand still. And as he was gnashing with his teeth, and, with throat wide open, threatening to bite, Martin thrust his fingers into his mouth, saying, If it be in thy power, bite them off. And then, as if he had received red-hot iron into his jaws, he drew himself back from the very touch of the Saint's fingers. And thus, when the demon was obliged by the most grievous sufferings and torments to depart from the body of the possessed, because it was impossible for him to speed his way through the mouth into which the Saint's fingers had been thrust, he must needs seek another exit.

This worker of lying wonders has a place in the Calendar of the Church of England, and (*proh pudor!*) advocates in some of its priests. The above is a fair specimen of his wonder-works; and if not edifying to any, except perchance the new Oxford school, yet perhaps not altogether uninstrusive to many others.

INCREDULUS ODI.

LINES.

THERE were two Sisters—twins almost they seemed,
So like was each to each, and both so fair;
And yet in one there was a saddened air,
As though of this world's sorrow she had dreamed;
And in her blue and gentle eyes there shone
A light that told, with pleasures past were blent
Full many a grief her chaste'n'd heart had known.
The other rather was a being sent
To gladden all she gazed upon—a birth
Of Heaven, telling but of joy and mirth,
And sparkling with a look so softly bright,
She borrow'd radiance from her own sweet light!
She was called Hope—the other, Memory.

THE WORKS OF THE REV. ORVILLE DEWEY, D.D.*

THE duty of a reviewer with regard to the collected works of an author, seems to be different from that which he has to perform in the case of a single publication. In the latter instance, the mode in which the particular subject of the publication is treated naturally presents the chief point of discussion; but in the former, the general characteristics of the author himself offer themselves more directly to notice. A number of productions like those which the volume before us contains, afford the means for a fair estimate of the writer's claims upon public attention; and the fact of his various literary efforts being thus gathered together, indicates a degree of reputation which challenges the formation of such an estimate.

Our readers need not be told that Dr. Dewey has deservedly gained the high position which he occupies among the preachers and theological writers of America. In addition to talent and cultivation of no common order, he possesses an extreme sensibility to every thing morally true, and beautiful, and good, which enables him, in a remarkable manner, to bring home his sentiments to the hearts of those whom he addresses. This seems to us to constitute the great charm of his works. They touch the right feeling on the subjects to which they relate. Their eloquence is not inspired by originality or depth of thought: but it often becomes singularly impressive by reason of the powerful emotions which an acute moral sense never fails to supply to their author on every appropriate occasion.

The writer of this paper numbers among the most pleasing of his recollections his first acquaintance with Dr. Dewey's writings. During a season of sad bereavement, a friend put into his hand the tract entitled, "Erroneous Views of Death reproved." His theological sentiments were then different from what they now are; but his heart immediately yielded to the moral influence with which he was thus brought into contact. The effect produced upon his feelings by that tract was of the most salutary description. It is with an emotion of gratitude that he quotes the following passage:

"When our Saviour says, 'He that liveth and believeth in me, shall never die,' he adds, 'Believest thou this?' The question might still be put to multitudes even in a Christian land, and, we doubt not, with the strongest implication of their unbelief. They do not believe it. Death is regarded as the extinction, rather than as the continuance of being. Whatever the words of our theology may say, the real impression upon most minds is, that death sunders almost all the ties that united us to our former existence; that it changes not only our state, but our nature; that the soul, as it travels to the 'undiscovered country,' is passing beyond the borders of all it has known, and sought, and valued. We are apt to feel as if, on the passage from life, we parted with all that our thoughts had familiarized, and our affections cherished. But is not this an error? We take with us, so to speak, our thinking and conscious selves; and it is no vanity, but a simple truth, to say, in a very important sense, that ourself is our all; for it embraces all our mental acquisitions and attachments, our joys and hopes, our attainments of piety, our treasures of

* The Works of the Rev. Orville Dewey, D.D., Pastor of the Church of the Messiah, New York. Complete in One Volume. Pp. 887. London and Belfast—Simms and M'Intyre.

knowledge, all elevated and holy contemplations that we may have indulged in, all our habits of thought and feeling that are estimable and pure, all that is precious in happiness, all that is sacred in memory; and the record of all this death will not erase, but will only impress upon it the seal of perpetuity."

We are inclined to think that, however valuable the writings of Dr. Dewey may be, on account of the moral sensibility which we are disposed to regard as their most remarkable characteristic, he is likely to obtain much more distinction as a preacher than as a writer. There is a want of grasp of mind and concentration of thought perceivable in his compositions when they are examined as literary efforts, which would not be observed in them when delivered from the pulpit. They would be felt so fully to accomplish their purpose in the latter capacity, that they might be regarded as almost perfect of their kind. They lose much of their effect when presented in a volume; and especially when, as in the instance before us, a number of volumes are collected into one. Force and comprehensiveness of intellect; the power of thoroughly investigating a subject; the consciousness of having its difficulties entirely under command; and the ability to regard its details in subserviency to certain great principles of judgment;—these are not the qualities of Dr. Dewey's mind; and it is therefore to be regretted that he should in no less than three of the volumes of Discourses which he has published, have attempted to construct a regular series of disquisitions upon a stated topic. We refer to his "Moral Views on Commerce, Society and Politics," his "Discourses on Human Life," and his "Discourses in defence of Unitarianism." However admirable many of the individual sermons which compose these volumes may be, neither series of them amounts to a discussion of the subject to which it is professedly devoted; and they are likely to be estimated below their true worth, by being judged according to the false standard which their author has himself set up for them. The "Discourses on Human Life," and those "in defence of Unitarianism," were evidently not originally intended to occupy their present position. They are occasional productions, which have been, somewhat unnaturally, forced into the connected form in which they now stand. The series "on Commerce, Society and Politics," is the only one of the three which seems to have been written in the method and with the purpose indicated by its title; and though parts of it are most admirable in their bearing upon the particular points they discuss, it is far from being satisfactory as a whole. There is an uncertainty in the manner in which the difficulties of the subject are approached, a partial treatment of those difficulties, and a want of general plan and decided object, which to a great degree deprive it of the philosophical character which it ought to possess. Dr. Dewey appears to us much better fitted for the production of miscellaneous sermons and essays, than for the more ambitious efforts which he has attempted in the works we have mentioned; and, for ourselves, we prefer the "Discourses on various Subjects," to any volume which he has since published. Among his publications not contained in the volumes to which we have referred, we particularly admire the "Two Discourses on the original Use of the Epistles."

The permanent value of Dr. Dewey's writings is somewhat injured by a tendency to what may be called sentimentality which they frequently develop. His feeling occasionally overcomes his taste and

judgment. His appeals to the heart sometimes want the strength which a more vigorous exercise of reason would give to them. His attempts to enlighten the understanding are not always proportioned to the means which he employs for touching the sensibilities. We are persuaded that this fault is intimately connected with the high moral qualities which we have already attributed to him; and we should not have referred to it, if in our opinion it only affected the style of his composition or the cast of his thought. It seems to us, however, to have extended its influence beyond these things, and to have led him to some erroneous conclusions. The favour he extends to parts of the Catholic system, which, though involving false doctrine, are capable of being represented in forms of poetical beauty—his advocacy of the introduction of paintings into Protestant places of worship—his approval of the celebration of saints' days, connected as it is with an evident leaning toward the invocation of saints,—these, and other things of the same kind which might be mentioned, indicate a disposition prepared, in some degree, to sacrifice the severity of truth to the pleasures of imagination. At least it appears to us that Dr. Dewey, when dwelling upon such matters, does not manifest a correct appreciation of the character of the superstitions from which they cannot, in practice, be separated. An illustration of the point we are now urging is afforded by a very recent circumstance. In the number of "The Christian Examiner" for January of this year, there is a paper by Dr. Dewey, in which he recommends the building of oratories in private houses, and the furnishing them with altars. The paper is on the subject of Prayer; and we think that its argument is wanting in point and force, from the circumstance of the author's insisting upon the class of ideas with which such a recommendation best harmonizes, rather than upon those considerations of duty which the question legitimately embraces.

We should be much grieved if the remarks we are making should be ascribed to any thing like a wish on our part to detract from Dr. Dewey's reputation. We entertain for him sincere and profound respect, and we regard his works as most important contributions to the cause of Christian truth and liberty. Their extensive spread cannot but be eminently beneficial, and we would do every thing in our power to promote their circulation. We moreover believe that a discriminating judgment of their excellence will tend more to their honour and utility than any unqualified praise would do.

The publication of this edition of Dr. Dewey's collected works, issued as it must have been on the faith of its obtaining a very large sale, naturally gives rise to some reflections on the relation which Unitarian literature sustains to the reading public. The success of the "People's Edition" of Dr. Channing's works was no doubt the cause of the present speculation. That success must have arisen from the admiration which Channing's writings have excited among numbers of persons who have no connection with Unitarianism. To the same cause must be owing the corresponding success of the edition of Channing's works which is now being issued by Mr. Barker. Dr. Dewey's works are expected to circulate among the same parties, and the expectation is, to a considerable extent, likely to be realized. The persons who make open profession of Unitarianism are too few to render such a publication as this safe, if dependence be placed upon them alone. There are

various other circumstances, besides those connected with this demand for Channing's and Dewey's works, which tend to prove that a large body of people who are not in any way united with Unitarian congregations, possess a strong sympathy with the views of religion by which those congregations are distinguished. Such, we are persuaded, is in fact the case; and though we may lament over the little progress which Unitarianism appears to make in its sectarian form, there are hopeful indications of the progress of its principles in other forms. It is a question of considerable importance how far the latter kind of progress includes the special work to which the advocates of Unitarianism in this country are called by Divine Providence. It would, indeed, be a source of great gratification to us if our places of worship were crowded with those who agree with us in sentiment; but the being deprived of that gratification should not lead us to close our eyes to the, perhaps, superior advantage we may be the means of effecting with regard to the other religious communities around us, and the general society amid which we are placed. There is, we believe, much which might be done, and ought to be done, to increase our own numbers; but we also believe that there is much more which may be done by us in leavening the public mind with the spirit of our faith. The very nature of Unitarianism appears to us to point out the latter, rather than the former, as the distinctive sphere of our operation; and the history of our opinions confirms the conclusion to which a consideration of their character would lead us. To discuss this matter fully, it would be necessary for us to examine the question of Sectarianism, both as it relates to Christianity and as it applies to the particular points of the Trinitarian controversy. This we cannot do at present; and we must therefore content ourselves with referring to the plain facts embraced by our actual position, as distinguished from the reasonings by which, we think, that position might be justified, in opposition to those who seem to wish for a more perfect organization than at present exists among our congregations. Whatever may be said as to the propriety of our striving to alter that position in any essential respect, as long as we are situated as we are, there is a peculiar responsibility devolving upon us as to those who are not within the pale of our religious communion, but whom we have nevertheless the power of influencing. We should endeavour to adapt our efforts to their particular wants. We may thus become the reformers of the religious world to an extent of which our sectarian popularity may afford but little indication. The work we in this way accomplish may turn out to be, in its results, the noblest work which could have been entrusted to us, though it may not enable us to make much show in the flesh; and if we faithfully discharge our duty with regard to it, the efforts we make—being free from all party limitations, and disinterested and universal in their purposes—will be as conducive to the elevation of our own character, as they will be beneficial to society.

Among the means of extensive influence which attach to Unitarian writings, we are disposed to give a very prominent place to the character of the morality which they embrace. It is not only true that morality itself sustains in them a much more important relation than it occupies in other Christian writings, but the views of morality on which they insist are much more accordant with the acknowledged

principles of human action. On both these accounts they are fitted to gain general sympathy. Orthodoxy, when consistently carried out, produces in various ways an opposition between religion and morality. Its doctrine of natural depravity shakes the very foundation of moral conduct. The principles embodied in its scheme of Divine satisfaction cannot be applied to the transactions of common life. Its substitution of an arbitrary change in man's spiritual condition, which is to produce moral obedience, in the place of the moral deliverance itself which arises from such obedience, is inconsistent with the supremacy justly belonging to morality. Such things as these bring it to pass, that instead of religion being employed to strengthen all that is morally true and good in human nature, it is regarded as occupying an entirely different department of feeling and conduct from that which nature presents. We have no doubt that many who have felt themselves confused and disgusted with such representations as those to which we have just referred, must experience an extraordinary sense of refreshment on being made acquainted with views of Christianity which present the teachings of the gospel in perfect harmony with whatever commends itself to the heart of man as right, or useful, or fair. A greater and more acceptable boon cannot be conferred upon conscientious men, than that of furnishing them with statements of religious doctrine which, while they fully accord with the conceptions of moral beauty and obligation which nature has already taught them to entertain, tend to elevate and extend the principles which they thus confirm. Dr. Dewey's writings appear to us to be admirably suited for this purpose; and in renewing our acquaintance with them, by means of the volume before us, we have been struck with nothing so much as their constant effort to render every question on which they touch, subservient to the interests of what may be called a pure natural morality.

Dr. Dewey has admirably stated the importance of those views of morality to which we have just referred, in a paper upon Dr. Wardlaw's "Christian Ethics," which appeared in Vol. XIX. of the *Christian Examiner*. We recommend the whole of the paper to the perusal of our readers. The following passage may strengthen some of the remarks we have made :

"Philanthropy, it is often and truly said, needs the aid of piety; but we believe that it is scarcely less important to be considered, that piety needs the aid of philanthropy. If piety would impart to the virtuous and kind affections a needful consistency and stability, the virtuous and kind affections are often needed to soften the severity and moroseness of an ascetic and superstitious piety. If it is monstrous to say that a man may be a very good man, and yet a very bad Christian; it is equally monstrous, and yet such things have been seen, that a man may pass for a very good Christian, who is nevertheless a very bad man. Much goodness of heart, and much neglect of prayer; much prayer with much bad passion,—these things, anomalous and dangerous as they alike are, would not have been so common in the world, if it had not been for the pernicious maxim, which holds that morality is one thing, and religion another and quite a different thing."

We had intended to notice certain influences of the peculiar institutions of America, which we think we can trace in Dr. Dewey's works. We must content ourselves, however, with the bare mention of one view of this point. It appears to us that there is, throughout his doctrinal discussions, much greater freedom from a controversial form of

statement, than attaches to similar discussions on the part of Unitarian ministers in this country. Where an English Unitarian would shape his argument with an evident reference to the hostile opinions around him, Dr. Dewey appears to have nothing in view but the establishment of his own conclusions in the matter. He gives a more positive character to the doctrines he delivers than the same doctrines ordinarily bear among us. This we consider to be a great advantage. It arises, we think, in some degree, from the position of perfect equality which the American government concedes to all the forms of religion existing in the United States. That equality is calculated to originate a feeling of greater independence among opposing religionists, than can be expected to prevail where one of the opposing parties is unjustly favoured by the state. It is somewhat singular, on the other hand, that when Dr. Dewey has to refer to the evils existing in American society, he does so in a tone of apology, and with a timidity of reproof, from which similar references on the part of ministers in this country are, generally speaking, free. Some of his statements of this kind might, indeed, be characterized by harsher language than we have just used. It would, to say the least of it, be with a much freer and bolder kind of reprobation than an English Dissenting minister would set forth the evils of the Corn-laws, than Dr. Dewey employs with regard either to Slavery or Repudiation. Now we are disposed to attribute this difference, as we have the former one, to the more democratic form of the American government. We are far from adducing it as an argument against that form of government; but we point it out as a perversion which should be resisted by those who are exposed to its influence. It seems to us that the more direct participation in the affairs of their government which belongs to the citizens of America, stands connected with a feeling of greater individual responsibility on their part, which leads them to regard the evils of their country in the same lenient spirit with which people in general regard their own personal faults.

The volume which has called forth these observations is an exceedingly cheap publication, and very well got up. In the latter respect, it is superior to the People's Edition of Dr. Channing's works which was issued by the same publishers. We think that, as to its contents, it might have been improved. It is not exactly what it professes to be,—a *complete* edition of Dr. Dewey's works. It does not, for instance, contain the papers which Dr. Dewey has, from time to time, contributed to "The Christian Examiner." Some of those papers we regard as the most valuable of his productions; and if they had been inserted, and "the Old World and the New" omitted, the result would have been a volume of more distinct character and greater interest. We gather from the silence of the publishers, that the present collection of his writings has been made without Dr. Dewey's concurrence; and if so, we should be inclined to dispute the fairness of the proceeding toward him. There are various ways in which his literary reputation may be compromised by such a publication.

Γ.

EFFECTS OF IMPOSING CONFESSIONS OF FAITH, CONTRASTED WITH THOSE OF LEAVING MEN FREE TO FORM THEIR OWN.*

A **CONFESSION** of faith which the pastors, deacons and elders, the communicants and members, are obliged to sign or swear to on receiving the ministry, the consistorial functions, or on becoming members in a church, is an instrument of discord.

A confession of faith freely adopted and adhered to without a renunciation of liberty, without an imprudent signature or a rash oath, is a means of peace.

An imposed confession of faith is a chain which must be broken with violence to escape from it. Its renunciation is attended with scandal.

A voluntary confession of faith is an alliance; it may be peaceably quitted when the conviction of its containing the truth ceases. It may be given up without any breach of charity.

An imposed confession is a declaration at the commencement of a religious life or of the sacred ministry, that we shall think in the same manner upon all the most important dogmas of the faith until the end of our lives. There is an abrogation of the future.

A voluntary confession is a declaration that we cannot foresee what light, what grace, what means of edification, and what effusions of the Holy Spirit, God may bestow upon us. There is a reservation of the future.

An imposed confession dispenses with study, and disencines to it more and more.

A voluntary confession compels to it, and unceasingly requires it.

An imposed confession cannot exist without domineering over the conscience.

A voluntary confession guarantees its independence.

An imposed confession seeks to maintain unity by excluding from the church and the priesthood whoever rejects a single one of its principles. It creates schism.

A voluntary confession maintains unity by excluding those only who exclude themselves. It serves as a ground of union.

An imposed confession introduces an apparent and external harmony, and a similarity of words, of liturgies and of formularies.

A voluntary confession founds a real and internal harmony, the concord of consciences, of minds and of hearts, the concord of prayers and of sacraments.

An imposed confession is an engagement made with man.

A voluntary one, an engagement made with God.

An imposed confession is an act of submission to the words of man; the believer is sent to *Moses, the prophets*, and an uninspired authority.

A voluntary confession is an act of submission to the word of God; the believer is referred, according to the parable of Lazarus, to *Moses and the prophets*, (Luke xvi. 29,) to inspired authority alone.

An imposed confession is an act at least half-political; it prostrates the church at the feet of the civil powers, beseeching them to tolerate and protect the faith.

* Translated from the French of M. Athanase Coquerel, one of the Pastors of the Reformed Church of Paris; it being the Appendix to his work entitled, "L'Orthodoxie Moderne." Paris, 1842.

A voluntary confession is an act purely religious, which leaves to the church of Christ, in presence of the civil power, its holy dignity.

An imposed confession may receive adhesions from motives of interest.

A voluntary one promotes disinterestedness.

An imposed confession may engender hypocrisy, and conceal mental reservations under the subscriptions to it.

A voluntary confession produces sincerity, and conceals nothing.

The apostolical church required neither oaths nor signatures from its pastors and its members. A system of obligatory confessions is nowhere to be found in it.

The apostolical church constantly demanded a full and open declaration of faith. A system of free confession prevails throughout.

An imposed confession is an affront to the word of God, as if it were not such, that a man *in the hope of saving others, by saving himself*, could undertake to preach it.

A voluntary confession is a homage to the faith, declaring its conviction that the word of God has sought to establish unity by the bond of charity, and not by an immovable and stagnant code of doctrines.

An imposed confession is a sure means of not receiving (contrary to the precept of St. Paul) *him that is weak in the faith*, and of having with him *doubtful disputations* (Romans xiv. 1).

A voluntary confession is a means of receiving him, and of avoiding sterile discussions.

An imposed confession is an abrogation of the precept of St. Paul, *Prove all things, hold fast that which is good* (1 Thess. v. 21). Every thing is examined once for all, and what is then supposed to be good retained.

A voluntary confession is the fulfilling of the command of St. Peter, *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear* (1 Pet. iii. 15).

An imposed confession compels to say,—*I am of Paul; and I, of Apollos; and I, of Cephas*; and in the last place, *I am of Christ* (1 Cor. i. 12).

A voluntary confession obliges in the first place to say,—*I am of Christ*.

An imposed confession does not allow every man to act *as he is fully persuaded in his own mind*, as St. Paul directs (Rom. xiv. 5).

A voluntary confession gives this sacred liberty, as well as all other privileges of Christianity.

An imposed confession, by the very fact of its being imposed, annuls the commandment of St. John, *Believe not every spirit, but try the spirits whether they are of God* (1 John iv. 1).

A voluntary confession maintains this trial of the spirits, as a right—nay, imposes it as a duty.

Lastly, an imposed confession puts, contrarily to St. Paul, faith above every thing.

A voluntary confession leaves it in its place, and acknowledges it to be less excellent than charity (1 Cor. xiii. 13).

EAST'S DISCOURSES ON THE DEITY OF THE SON OF GOD.*

WHAT could induce the Rev. author to publish this book, it would not be easy to conjecture. There has been no remarkable progress in biblical criticism in the learned and theological world since the late champions of Orthodoxy took the field. Andrew Fuller had exhausted the Pharisaic argument by proving most satisfactorily to his party, that Calvinists were in every respect much better men than Unitarians—more virtuous, more holy, more upright and sincere. Dr. Wardlaw had most ingeniously exhibited the usual array of passages, and criticism to defend and explain them, by which Orthodoxy has time out of mind been supported; and he had displayed an adroitness and a sarcastic wit which gave a triumphant air to his plausible sophisms; and the learned Dr. P. Smith had in three ponderous volumes, with no slight air of pedantry, elaborately collected from the Bible all that could be brought to bear upon the subject of the person and office of Jesus, giving to many passages all the force of which they were capable by re-translating them into bad English,—a jumble of unintelligible words. The candour of this work is very remarkable, for it frequently occurs, and in almost every instance it is made to precede some rather harsh and sweeping condemnation of his opponents or of their opinions. It has, however, become a standard work—regarded as satisfactory and complete by orthodox Churchmen as well as by Dissenters. The more concise and really liberal work of R. Robinson, of Cambridge, had ingeniously arrayed the scriptural evidence in favour of the Deity of Jesus; and the work of Abbadie on the same subject had carried to the utmost verge of decency, if not a little beyond—to the borders of blasphemy—the dangerous argument, that if Jesus did not mean to sanction, and the apostles to teach, the double nature of the Christ, they were very injudicious in the choice of their language, and shewed no proper zeal to preserve mankind from idolatry, and had less honesty and tact than all their orthodox followers of modern times.

All this having been done so effectually and so satisfactorily, it is difficult to say what inducement could move Mr. East to put forth a volume that may be regarded bulky, as controversy is carried on in this busy age. "He does not say that his work is *entirely original*;" and as this is the only concession he has made from the beginning to the end of his work, we give him full credit for making it, and can most honestly attest its truth. It might have been expressed more frankly, more unreservedly; for we have neither in argument, nor in array of passages or texts from the Bible, nor in elucidatory remarks, met with any thing original, save and except a considerable increase in the measure of abuse directed against the character and sentiments of Unitarians; and as he modestly "presumes that, to theological students especially, these Discourses will prove a valuable source of information," he most probably considers skill and recklessness in personal abuse and random invective the most popular method of serving the cause of truth and righteousness. In this particular he is not "*entirely original*," but he excels all his predecessors, who were no unskilful adepts in this mode

* A Series of Discourses on the Proper Deity of the Son of God and the Primary Design of his Mission. By the Rev. T. East, Birmingham.



of warfare. His arrows are indeed blunt, heavy and crooked, but they are dipped in the most deadly poison, and they are ready-made for the use of "theological students, his (Mr. East's) brethren in the ministry." He also hopes that "many of the youthful members of the old (Unitarian) families, who are giving proofs that a new spirit is rising up amongst them"—amongst whom "the *result of inquiry* has been the secession of many from the faith of their ancestors"—will find "these Discourses useful in some degree." But here we can assure him he is mistaken. Their secession has been made on other grounds, and whatever motives of policy or ambition may have prompted it, they have been too well instructed in the duties of man towards his fellow-man to be willing to imbibe the lessons of calumny and bigotry.

As those advocates of the proper Deity of Jesus Christ and of the primary design of his mission, whom Mr. East has strictly followed in what may be called, for the sake of distinction, the argumentative part of his work, have been encountered by men who believe that the simple humanity of Jesus, as respects his person, is the doctrine of the Bible, and as we do not presume that we can add any thing to the fair and convincing proof of the truth of their views of the meaning of the Scriptures, we shall not go over the same ground. In all that they have advanced on the score of biblical criticism, they have followed such guides as Valckenarius, Schleusner, Rosenmüller and Kuinoel, Porson, Whitby, Blayney, Taylor, Lardner, Newton, Locke, and others most profoundly skilled in sacred literature; and, what is a most singular phenomenon in this warfare, there is scarcely a passage used by the orthodox party which some one or other, decidedly of that party, has not candidly allowed was doubtful, indecisive, or no testimony at all to the faith it was brought forward by less scrupulous advocates to support. We acknowledge that in sacred criticism, in less important matters of fact, and in logical management of data (as the foundation of reasoning) which nothing but ignorance could dispute, the "*humanum est errare*" has, as might have been expected, been manifested occasionally by some of our most able and active champions; but, as a party, we feel proud that they are entitled to the high eulogy which Archbishop Tillotson pronounced upon them as controversial writers. "From the slight degree of intercourse which he (Mr. East) has had with some of the members of the Unitarian body, he is induced to believe that, with *rare exceptions*, they think themselves to be infallible." If so absurd a claim attaches to men who regard themselves as triumphant in the true interpretation of a few passages of Scripture which their opponents most grossly and pertinaciously misrepresent, the Unitarians must plead guilty to this soft impeachment. But that Trinitarianism and Calvinism are not the doctrines of the New Testament, may without arrogance be maintained confidently by men who have carefully and seriously studied that holy book, and are competent to examine and discover its sense. There are sciolists in every party, but we believe that there are few even of these amongst Unitarians who think they know every thing because they know that the orthodox use and interpretation of the Scriptures is indisputably or undoubtedly unsound.

The rules of criticism and interpretation are not arbitrary and fluctuating. They have been prescribed by able and profound thinkers

and teachers among the orthodox as well as heterodox. And it is by a strict regard to these laws that the truth can alone be ascertained. But Mr. East, who would fain be the Achilles of his party, "jura neget sine viâ," takes defiance to all laws, and refuses to acknowledge himself to be beaten or even hurt if he be killed outright. These are his sturdy virtues:

"It will be useless for him (i. e. any member of the Unitarian body who is disposed to reply to him) to bring forward a series of scriptural quotations to prove that Jesus Christ was a man, a teacher sent from God; that he was intrusted with a delegated authority and avowed it: that he acknowledged his inferiority to the Father: and that he uniformly endeavoured to honour and glorify him. All this is admitted."—"And it will be useless for him to attempt to prove that the passages which the author has quoted from the sacred records to prove the divinity of Jesus Christ are capable of receiving a different construction from that which he has given to them."—"And it will be equally useless for an opponent to select any one argument and endeavour to show that it does not possess a texture of sufficient strength to sustain the fact which it may be employed to establish."

He is thus armed from tip to toe, cap-à-pie; and though he is too modest to think himself infallible, he has rendered himself invulnerable even at the point of the beel, if his word could be his guard, and nobody could dispute its truth and justice.

We feel fully persuaded that if what he says "is all admitted," be proved from the Scriptures, it has fully defended the opinion of the advocate of the simple humanity of Jesus, and that whatever difficulty may attend the explanation of a few phrases or passages in the Scriptures, they cannot be intended to prove the direct contrary of all this mass of evidence respecting the nature of Jesus which Mr. East acknowledges "is all admitted." It is hazardous for man, whose knowledge is so imperfect and limited, to say what *is*, what *is not* impossible; but it is no presumption in any man of ordinary information and plain common sense to say what is evidently contradictory and incompatible. The combination of two different natures in the same person or being belongs entirely to the region of the fabulous. The laws of nature, which are the will of God, admit it not. Each species is essentially distinct in its organization. The profanity and absurdity—for we can use no softer words—of representing any being who is acknowledged to be truly a man, as also truly God, possessing a double nature, being at once both human and divine, belongs exclusively, we will not say to Christianity, but to the corruptions of Christianity, in which the wildest and most incongruous fables are taught as essential truths. The Divine nature is uncreated, infinite, spiritual, uncompounded, impassible. It can therefore by no possibility, by no power, be incorporated, be an integral part of a nature that is born in infancy, grows, suffers and dies. We are well aware that when such notions have been instilled into the mind in early life, have been bound up with all the early religious impressions, and have been interwoven with the most interesting associations and connections, a halo of pious and amiable affections, or a host of bitter and bigoted feelings, gathers round them. And though these latter feelings are their too common associates, from the corrupting influence of the world, from the vanity and other bad passions which are suffered to spring up, yet we have, in denouncing the opinions, every respect for the piety which modestly but humbly clings to

these false elements of religious faith. But no feelings can justify error, or render falsehood sacred. And surely in a faith which recognizes with unclouded vision ONE SUPREME over all, and hails his glorious representative on earth in the person of Jesus, and in his merciful and benevolent works, there is as large a scope for the exercise of all those devout emotions in which true Christian piety and worship consist, as in a faith which confounds the understanding, and, in spite of all its evasive pleas, does not admit the sole, unrivalled supremacy of the God and Father of all. Make the feelings and affections, however amiable, the defence of religious opinions, and there is no absurdity introduced into true religion or constituting false religions, which has not a valid title to respect. If Jesus be truly a man, it is so certain that he cannot be God, that the Unitarian has nothing to do in defending the Bible from the grave charge of teaching this doctrine of the double nature, but to shew that the passages used to prove it are capable of another sense, and that this sense is the sense which the writers intended to convey. Nor can the opponent of Mr. East confute his representation in any other way than by taking his arguments one by one, and shewing that "the texture," in which he trusts so confidently, is nothing more than flimsy cobweb, which a finger cannot touch without crushing its brittle threads.

With professed reverence for the plenary inspiration of the Scriptures, Mr. East treats these sacred writings with the greatest familiarity. His style of arguing is, that if they do not teach the opinions which he holds, they are expressed in a very loose, injudicious and dangerous manner. Even the character and conduct of Jesus are handled with the same irreverent freedom, and his addresses to the Jews and his behaviour in the court of justice are represented as justifiable only on the supposition that he intended to teach the divinity of his person; and it never seems to enter the mind of Mr. East, that if he maintained the divinity of his mission, unless the Jews were convinced that this claim was just, they would regard and punish him as a blasphemer. But our author does not confine these daring liberties to animadversion which shews that his confidence in his own opinion is greater than in the perfection of the Scripture authors, for he ventures to improve the text by expressing in his own words the sentiments which he thinks they intended to state. Quotations thus made, if quotations they can be called, have the merit of distinctly saying what Mr. East approves, with the demerit of being vastly like a wilful intention to deceive. We select the following samples: "And he answered them," (though Mr. East must know that he said no such thing,) "As my Father worketh on the Sabbath, without violating the sanctity of his own law, so I work; because whatever he does, I have an equal right and authority to do." (P. 175.) Again (p. 144), "He closes the discussion which had given such great offence with these remarkable words—'As you will not believe me, when I say that I came down from heaven; would you believe it, if you were to see me ascend up thither?'" (John vi. 62.) And in the note he speaks of these words as "this text." It is obvious to us that the words which Jesus did use, and which John records, mean, "What and if ye should see the Son of Man ascend again into the mountain—ye would flock to receive temporal advantages from him whose spiritual instructions

ye reject." But, at any rate, the remarkable words which Mr. East puts into the mouth of Jesus, are words which he did not utter. Nor is it likely that, when "going up to heaven" and "coming down from heaven" are Hebraisms for receiving a divine commission, Jesus would employ words so irrelevant to the occasion to the Jews. For the proof that he came down from heaven, he always refers to the doctrine he taught or to the works he did.

The writers of the New Testament have been wonderfully assisted by the orthodox divines of later days by the accumulation of testimonies to the person of Christ from the old covenant. The exclamation of Eve on the birth of Cain, "I have gotten a man from the Lord," is the grateful expression of a mother on the birth of her first child. Mr. East, after Dr. P. Smith and others, whom he terms "many of our most distinguished Hebrew scholars," inclines to adopt the reading, "I have gotten a man-Jehovah," mistaking Cain for the child of double-nature, but knowing that the Messiah was to be God-man. Isaiah's prophecy, which no writer of the New Testament quotes in its laudatory names, our author has no doubt, like his predecessors, of applying to Jesus, not deterred by the absurdity of calling the "eternal Son," the "everlasting Father," nor by the fact that the writers in the New Testament quote the Old from the Septuagint, and that the reading of the LXX. will not serve his purpose. The running titles on our Authorized Bibles would furnish far more quotations for orthodox purposes than the most daring have ventured to use. Unquestionably, the use that is made of the Old Testament to support a perverted interpretation of the contents of the New, is nothing more than an address to popular prejudices, too easily captivated with words and sounds, and utterly regardless of the sense.

If any language in the Scriptures appear to attribute something contradictory or supernatural to any individual, such as cannot in truth belong to such a being, it is but just respect to the writers to see if our ideas which we attach to the words are right, and to ascertain whether the same language is not used in a connection which limits the meaning to that which is perfectly intelligible and correct. But while this is making the Scriptures interpret themselves, and is the most safe defence against error, it is a plan utterly disregarded by such writers as Mr. East. He seems not to be aware that the term "the Son of God," is synonymous with the Christ or the Messiah; that the expression, "to forgive sins," means to heal diseases or bodily infirmities, and that even if to be taken in a moral sense, it is unreservedly imparted to the apostles, John xx. 23; that the expression, "thou knowest all things," is applicable not only to Jesus, but to any believer in Jesus, 1 John ii. 20; that the term translated *worship* to Jesus is ambiguous, and expresses at times civil homage; that terms do occur which intimate supreme worship due to God only, and that not one of these is ever used in reference to the homage paid to the Saviour. Of this remarkable and convincing fact he must be ignorant, or where is his honesty in concealing it, if he know it? In a controversy in which the pride of victory was sought, it would be unreasonable to expect the champion to furnish weapons to his opponent. But in a proposed *calm* inquiry after truth, such a decisive fact would be overlooked or *suppressed* by no ingenuous mind. We may add, that he puts forth the



expression, "calling upon the name of the Lord," as a proof of worship to Jesus, when the sense of the words is almost certainly, "*making a profession of faith in Jesus.*" He lays great stress upon the expression of Jesus, "I and my Father are one." But when commenting on his prayer, John xvii., he most carefully omits all notice of the verses in which Christ prays that his disciples, and all who believe in him, may be one with God and himself, *as* he and his Father are one. A more satisfactory comment on his own assertion Jesus could not have made. It shews the absurdity of regarding the oneness he asserted, as personal, and plainly teaches that it is communicable to all who follow him; and to omit all notice of this is, to say the least of it, disgracefully disingenuous. Titman, who is a strictly orthodox commentator, says of this passage, John x. 30, "I and my Father are one,"—"These words many expounders formerly explained, and now especially do explain, concerning an agreement of will and design, in this way: I and the Father mutually agree, we have one and the same desire, one and the same design. And truly the form of expression—*usus loquendi*—permits this interpretation, for the formula *ἐν ἑνί* commonly expresses the union of many individuals." He then assigns what appear to us very unsatisfactory reasons why a meaning totally foreign to the usual sense of the words should be adopted in this passage; and in commenting upon John xvii. 21, &c., he explains the "*as* we are one" to mean "in a different manner." "Sunt vero Pater et Filius unum, et in natura, ita in amando, volendo, operando." The insertion of "*in natura*" is in direct contradiction of the words of Jesus, "*as thou art in me, and I in thee.*" But, at any rate, here is a candid attempt to cope with the difficulty of the unnatural, diverse and orthodox interpretation of the same words. It was, however, politic in such advocates of Orthodoxy as Mr. E. to pass the passage by in silence. It then could awaken no doubts, and lead to no dangerous inquiry.

There is indeed an acknowledgment, at the close of this mass of inappropriate quotation and exposition, to this effect—"I am aware that our opponents give a different reading" (and, he might have added, a different meaning) "to some of these quotations; but—an overwhelming majority of the most learned and unbiassed scholars of the age have concurred in rejecting these readings," &c. When, however, we take into account the secular motives to an orthodox reading and interpretation, or the force of religious and early impressions to confirm an orthodox faith, we suspect Mr. East's expression "unbiassed" to be one of his random expressions which is used to *tell*, though he must be conscious that *he* cannot tell whether it is true or not. Poor human nature is so frail, that we must not seek too scrupulously for the rare phenomenon of an *unbiassed* mind amongst those who are revelling in the popularity and the temporal advantages of an orthodox profession.

Mr. East asserts that if "Jesus Christ or any of his witnesses had said plainly and distinctly that he was a *mere man, frail and peccable like unto other men*, the question of his divinity would never have been raised." The expression "a mere man" is, in every respect but as a controversial term, revolting to religious taste, having a resemblance to the term "an ordinary man," which no Unitarian Christian ever regarded Jesus to be. But the phrase *mere man*, really means, *truly a man, in reality a human being.* That Jesus is so, Peter testifies, and in

connexion with circumstances which make it a *plain* and *distinct* testimony to his exclusive humanity: "Jesus of Nazareth, a man approved of God amongst you by miracles—which God did by him—whom God hath raised up." (Acts ii. 22, 24.) Jesus himself says to the Jews, "When ye shall have lifted up the Son of Man, then shall ye know that I am he (the Christ), and that *I do nothing of myself; but as my Father hath taught me, I speak these things.*" (John viii. 28.) "If I honour myself, my honour is nothing; it is my Father that honoureth me." (Ver. 54.) And Paul, or the author of the Epistle to the Hebrews, iv. 15, says, "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in *all points tempted like as we are, yet without sin.*" Now *peccable* does not mean *sinful*, but *liable to sin*. No writer could state that Jesus was so more plainly than in the passage just quoted; and the temptation in the wilderness, unless it were no temptation, proves this, as does also the declaration of Jesus to his disciples, "Ye are they which have continued with me in my temptations." (Luke xxii. 28.) *Frail*, also, means liable to suffering, infirmity and death. Do not the tears, the grief, the troubled spirit, the insulting trial, the unjust condemnation, the crucifixion, death and burial of Jesus, *plainly* and affectingly proclaim that he was *frail*?

In the essential constitution of any living being there is no part of the compound which does not answer some important end, and act its own natural part. Thus the mind acts upon the body, and suffers the reaction of any affection of the corporeal frame. Were it possible that the divine nature could be united with the human, the *human* would render the *divine* liable to change, or the higher nature would effectually control and preserve the lower. It could neither be tempted, nor could it be frail. But a human being, a man not liable to suffering, temptation and death, is a contradiction, and the arguments which prove the folly of transubstantiation must be laid aside; for if used in the controversy of the double-nature, they would prove this doctrine as absurd as the Popish error.

It is to prejudice the minds of his readers against the Unitarians, that Mr. East describes them as representing Jesus as "a mere man, a frail and peccable man, and only a teacher." Scarcely is it possible that Mr. E. does not know that Unitarian Christians not only regard Jesus as a divinely-inspired teacher, but that they believe also in his divine mission; that they believe in his spiritual union and co-operation with the Father; that they believe in his destiny in the completion of his Messianic work to open a door of admission to the Gentile world to all the privileges and blessings of an enlightened and purely monotheistic system of faith and worship and spiritual life and hope; that they receive Jesus as the resurrection and the life; and believe that they are "*redeemed by his blood*" or death, and that they are "*saved by his life.*" But they would consider the *imputation* of his life no more absurd than the imputation of his sufferings and death; for there is nothing more incongruous in a vicarious resurrection than there is in vicarious sufferings and death. Now it was in the character of the Messiah that the highest superhuman glory attaches to Jesus; and it was for assuming that character, and attaching to it all the views and consequences which wounded the deep-rooted prejudices of his countrymen, that he

was regarded as uttering blasphemy, as making himself equal to God and as worthy of death. So far from maintaining, as Mr. East most unjustly charges him, silence on this subject, which was "the stone of stumbling and the rock of offence," he openly and calmly avows that for this cause he was born and brought into the world; and having made this avowal, his after silence was a dignified acquiescence to cruel slander and calumny which he knew he could not repress.

But the *animus* of the author of this book is best shewn in the manner in which he speaks of the character and conduct of Unitarians. We must decline the task which he says we must accomplish before we can confute him, i. e. to "shew that the religious character and habits of Unitarians are a fac-simile of the distinctive peculiarities of the primitive believers." From his own book—for we happen to have no other knowledge of the Rev. author than from his work—we should find it no difficult task to prove that he is, to use his own phrase, a perfect fac-simile of the Scribes and Pharisees in the time of our Lord. Our concern is not with men, but with their opinions. Mr. East has a different theory about truth, and our readers shall see how he carries it out.

He complains of "the apathetic indifference towards the blessed Jesus, so uniformly manifested by those who are believers in his mere humanity."—"Unitarianism evinces no very impassioned regard for any of the distinguished personages of the sacred Scriptures, but there is no one to whom they manifest such a systematic opposition as to the person of the Lord Jesus Christ. It is true, like one who accepted the bribe of treachery, they cry, 'Hail, Master!' but this is only to betray him." It is not likely that he is personally acquainted with Unitarian worship, because he says, "We should look on Unitarian ministers with feelings of the tenderest commiseration—regarding them as an unholy band—treasuring up to themselves wrath against the day of wrath—with whom we should hold no fraternal intercourse, and to *whose public instruction we should never give the sanction of our presence*;" but as he is drawing on the sources of a fertile imagination in this part of his work, he can accurately describe our worship: "What a different scene is presented on the sabbath to the ministering spirits of the celestial world" (can they have informed him?) "by a congregation of Unitarians and a congregation of devout believers! The one (i. e. the Unitarian) has its feelings of deep and impassioned interest excited in proportion to the happy hits and scornful speeches which the officiating minister may give and utter against the supreme dignity of the Lord's Anointed." His righteous indignation knows no bounds when contemplating their offences against high Heaven:—"Would they attempt to steal away authentic documents—and carp and quibble at the part of it on which they dare not lay their sacrilegious hands, if they were not morally conscious that the only chance they have of being able to disprove the fact of our Lord's divinity is by tampering with his witnesses?"—"On the supposition, which I cannot admit, unless I reject the entire theory of the Christian faith, of a Socinian entering the kingdom of heaven." How he could mention such an extravagant supposition, is the only thing that fills us with astonishment; for, see, "the author of evil cannot pursue a course more in opposition to the benevolence of the Divine procedure than the advocates of Unitarianism do."

—"Unitarianism gives an indirect encouragement to sin."—Unitarianism tells the chief of sinners, the children of rapine and murder, the very dregs and outcasts of the social world, who are on their way to the drop or a penal settlement, that the existence of the Devil is a fiction." Had they learnt this before, they might have had juster notions of responsibility, so as to prevent their falling into such melancholy degradation. But is there not, Mr. East, a little of the malice of the Devil in asserting that any such instruction would be imparted in such circumstances? No; there is no doubt of the truth of the representation of this Rev. divine, unless he is himself a false accuser of the brethren, for "Unitarianism, like Socialism, considers *all evil propensities* in men as being in every sense natural to them."

We should have thought all this as bad as bad could be; but this, alas! is the picture of the Eden and of the first parents of Unitarianism. These "*membra disjecta*," collected from the bodies of former controversial writings, have come to light, mixed up with the scum of Mr. East's caldron, in which they have been boiled in the shape of a goodly volume to relate the history of the FALL. For, first—

"The new generation of Unitarians have degenerated from that proud and lofty elevation of moral excellence which their forefathers maintained, and are become frail and peccable, like other men of fewer pretensions to honourable distinction. In the next place, they have been legally convicted, more than once, of having in their possession the property which belonged to other denominations, and have been compelled to relinquish it. In the third place, the equivocation of which they have been guilty in their statements and cross-examinations, have left an indelible impression—that *when their own interest is involved*, they can descend to the arts of suppression and concealment, which are no less an offence against the law of integrity, than an open and flat denial of the truth."

Can Mr. East be so ignorant as not to know that he is here alluding to the most unprincipled attempt of nominally orthodox Dissenters to revive obsolete laws, and on the strength of them to rob other Dissenters of property which always was morally, and now is legally, their own; and that the law which made it so was brought before the legislature by the very Lord Chancellor who felt obliged in his legal capacity to sanction an act of positive injustice? The property which has been taken away fraudulently from the Presbyterians, Independents, Scotch Seceders, et hoc genus omne, are still quarrelling and scrambling to seize. The rightful owner has been dispossessed, and no wonder that the plunderers quarrel about the division of the spoil.

Missionary zeal is another triumphant topic for Mr. East. How cold, in Unitarians—how hot, in those whose faith is right! The Unitarians Mr. East sarcastically reviles for collecting, in 365 days, £250 for spreading the gospel in foreign parts. The sum is indeed small, compared to the result of one day's religious dissipation in London in the month of May. But we recollect the day when not a penny was set apart for this purpose. What was Orthodoxy then? And we do not believe that the apostles and the band of the faithful, during the whole term of the mission of Jesus on earth, could have raised £250; yet this excites no question of the warmth of their zeal or of the soundness of their faith.

If those "*ministering spirits of the celestial world*," with whom Mr.



East professes to have some acquaintance, could hear him edifying an ignorant and bigoted people with such accounts of professing Christians who differ from him, and gratifying all their unholy prejudices by reviling his opponents, doubtless they would pity the people and frown upon the Rev. calumniator, who could hardly think he was doing God service in sowing discord amongst brethren. And of these ministering spirits of the celestial world, ONE seems to us, though we are Unitarians, to speak of comfort and peace. He tells us, "If they have called the master of the house Beelzebub, much more will they call them of his household"—just what Mr. East has done. He tells us, "Blessed are ye when men shall revile you, and persecute you, and *say all manner of evil against you falsely* for my sake." Again, just what Mr. East has done. This heavenly spirit tells us that, when on earth, *He* was abused and condemned as a sabbath-breaker, as a friend of publicans and sinners, as a blasphemer, as seditious, and as an enemy to the laws of his country and its God; and that all this was done by the priests—the Rev. Timothy Easts of that day, and the scribes and lawyers and Pharisees. And we think, but we will not be so sure of this, that he has whispered to us that Mr. East has not discerned the spirits, and that he has been led in the composition of his book by a spirit of a very different complexion, of whom we read, 1 Kings xxii. 21, 22: "And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in his mouth. And he said, Thou shalt persuade him, and prevail also."

TO M. L. G——.

THE rose hath come again with fragrance sweet,
And thoughts of loveliness our path to greet;
Bright thoughts for Summer's happy season meet;
But where art *thou*, my Flow'r?

The birds are singing in the groves their strain
Of gentle love, while, never heard in vain,
Their young ones echo gladness back again;
But where art *thou*, my Bird?

Loosed is the silver chord that bound thee here
With such a fragile tie—though frail, so dear;
The sunshine of thy presence bade no fear
That clouds would gather round.

But the night came, and hushed that murm'ring voice
Which oft had made thy Mother's heart rejoice,
And was far dearer in her raptur'd choice
Than aught on earth beside!

Yet, no!—*not* dearer than the gentle smile
That could my breast of ev'ry care beguile,
And chase away all thought of ill, the while
I loved its purity!

Not dearer than the look of love that beamed
 From those blue eyes, so thoughtful, that they seemed
 As if thine heart of holier things had dreamed
 Than are to childhood giv'n !

And oh ! my Babe, wert thou not fair to see,
 When, cradled to the gentlest lullaby,
 The Angels kept their night-watch over thee,
 And blest thy slumber sweet !

And *still* they watch around thy path, my Child !
 Still does that Love, which at thy being smiled,
 On thy freed spirit, pure and undefiled,
 Its holy incense pour !

And though thou now art mingled with the dead,
 Thy Mother's pray'rs, thy Mother's blessings, shed
 In such fond rapture on thy beauteous head—
 These *yet* are thine !

HAPPINESS.

AN essence only, yet a whole ;
 Devoid of body, born of soul ;
 Having no life, yet giving life ;
 With being, strength and virtue rife !
 None know me truly, yet on all
Some breathings of my spirit fall,
 That they may learn how bright will be
 My dwelling in Eternity !

THE FAITHFUL PREACHER.

No man who deserves the name of a faithful minister preaches novelties. The object of preaching is to remind mankind of what mankind are constantly forgetting ; not to supply the defects of human intelligence, but to fortify the feebleness of human resolution ; to recal mankind from the by-paths, where they turn, into that broad path of salvation, which all know, but few tread. These plain lessons the humblest ministers of the gospel may teach, if they are honest ; and the most powerful Christians will ponder, if they are wise. No man, whether he bear the sword of the law, or whether he bear that sceptre which the sword of the law cannot reach, can answer for his own heart to-morrow, or can say to the teachers even of the plainest truths, "Thou teachest me in vain."—REV. SYDNEY SMITH.

CORRESPONDENCE.

JOSEPH BARKER.

JOSEPH BARKER is a man of power; for it is no ordinary man that can in the present age make thousands of Unitarians, or at all events Anti-trinitarians, and at the same time render more firm and life-influencing their belief in Jesus as the sent of God. Though this "Evangelical Reformer" does not identify himself with the Unitarians, it is not from any dread of their heresy; no one can hear him speak in public without being convinced that he has done much, and will do more, to teach men from the Scriptures, that there is but one God, the Father, and that Jesus is the proclaimer of his unpurchased love. He refuses to be called an Unitarian, because he considers that name only indicates what he has given up, and not those more important views which he retains, alleging that Deists and Mahommedans might be termed Unitarians, but that he is a Christian; that he was a Methodist and Christian; that he has given up his Methodism, and now remains only a Christian; that he takes this title, not to express that he and those who think with him are Christians above all others, but to get rid of the dividing influence of names. All, he maintains, who believe that Jesus is the Christ, whether Unitarian or Trinitarian, whether satisfactionists or believers in the free mercy of God, may meet together for the purposes of Christian edification. But as mutual instruction and discussion, and not social prayer and public worship, are the objects for which the "Christians" meet, this aggregation of men of different sentiments becomes more practicable than where the main object for which men assemble is to offer up prayer and praise to God. Some of those who joined their meetings, left them on account of the heresy which he preached; the greater part remained to become Anti-trinitarian. In the churches founded by Mr. Barker, the sole bond of union is the confession that "Jesus is the Christ." This admitted, all other questions are open questions. One great object aimed at in these churches is to commit no man to any sentiment or mode of worship, or to any method of carrying out benevolent objects, to which he cannot give full and hearty assent. Hence as churches they do nothing to which they cannot unanimously agree. But, still, useful plans do not fall to the ground. If the church be not unanimous, those who think any object desirable seek to accomplish it as individuals. Thus they act according to their own consciences, without committing others. If the question were, "Shall the Sunday scholars be taught writing on the Sunday?" the matter would be discussed. If the decision were not unanimous, such as deemed it desirable to teach the children to write on the Sunday would do so, and the room in which the church met would be granted for the purpose. At their meetings they have no moderator or president. Such is an outline of the constitution of the "Christian churches" in the neighbourhood of Newcastle-upon-Tyne. There are upwards of two hundred societies constituted on this principle, some consisting of only a few individuals, others of three hundred or more.

It is open to remark, that such a system may work well under the guidance of a man of a powerful mind and benevolent heart. In this system, intended and designed to maintain the independence of each individual mind, there is danger of the suppression of truth for the sake of seeming unanimity. Extremes meet, and have we not here an instance of it? Union is desirable. There is seeming union in the Roman Catholic Church, and in an unanimous vote of an assembly of the "Christians." But, in both cases, is it too much to assume that this union and combined action must be, in some instances at least, the result of the sacrifice of the convictions of one mind, in order that it may coincide, or at least not outwardly conflict, with the convictions of other minds? Mr. Barker would no doubt say, This ought not to be so; I wish it

not to be so; I do all in my power to prevent it from being so; and those who know him will be least disposed to doubt his sincerity; but those who have come in contact with Mr. Barker know also that he wields powerful weapons, and such as are well calculated, when employed against those deficient in moral courage, to produce a seeming unanimity where a matter is to be decided on the instant.

This earnest advocate for free inquiry and Christian union thinks that he has solved the great problem of co-operation for the spread of truth and charity, and at the same time that he has secured from danger the mental independence of all those associated for the promotion of Christian objects. The attempt to do this ought to win for him the lasting gratitude of every true follower of Christ. There can be no doubt that he has done much to convince multitudes, not only of the innocence of error which men may fall into who are anxiously seeking after the truth, but that such are even more acceptable in the sight of Him who knoweth our inward faithfulness, than those who may accidentally stumble upon truth, or have possessed it as an inheritance from their fathers.

Joseph Barker places before his hearers, in a most impressive manner, the fearful responsibility connected with the possession of important truth, more especially as it relates to God's dealings with his children as unfolded in the gospel of Christ. Few Unitarians could have heard him during his late visit to London without painfully feeling that on this point "we have been guilty concerning our brother." He clearly shewed that the innocence of involuntary error is no reason why we should not be anxious to proclaim the faith in the same purity as it was first delivered to the saints: for though the sincere, yet erring, inquirer is innocent and acceptable in the sight of God, yet he is guilty who, having the truth, fails to promulgate it. Such an one buries his talent, and the punishment of the slothful servant shall be his portion. The history of Mr. Barker's change of opinion may serve to illustrate the cruel selfishness of those who do not strive to deliver their fellow-creatures from the agony of mind arising from the views held by vast numbers as to what constitutes "saving faith." It would be well for those who have not seen them, to read his two tracts on this subject. Some of our body have contemplated Orthodoxy almost with a feeling of envy, as though there were in it some inherent power which exists not in Unitarianism. These disparagers of the truth and sympathizers with error are too prone to overlook the evils of Orthodoxy,—its repression of inquiry, its hiding of doubts, and the mental suffering which it has caused,—a refuge from which has often been sought in the hopelessness of unbelief. But Unitarianism has produced men so devoted to truth, to God's will, to man's true welfare, as to shew that if, as a body, we have been apathetic, it is ourselves, and not our faith, that is to blame. In Joseph Barker we have another proof that there is power in the doctrine, that the Father is the only true God, and that Jesus is the proclaimer of his love, and not the propitiator of his wrath or justice.

Mr. Barker has seen so much of the evils of priestcraft, that, mistaking the reverse of wrong for right, he thinks not only that every man should endeavour to discover the meaning of Scripture for himself, but that he should also become a teacher, and that it is inconsistent with the spirit of the gospel for one believer stately to instruct others, and to receive a salary for devoting his time and attention peculiarly to this work. There can be no doubt that there is too great a disposition in many to receive unquestioned the opinions propounded by loved and respected teachers, and that, too, even when the instructor tells those who hear him to compare his inferences with the teachings of Christ, and to receive his sayings only as they shall correspond to those of the great Teacher. But it is more than questionable whether more mental activity would be called forth under Mr. Barker's system. This clear-headed and multitude-compelling man is well calculated to shake old prejudices, and, what is better, to build up when he has pulled down. But how many will



plant their steps where he has gone before, not always because he was right, but from affection, confidence, or from want of mental power, energy or moral courage! Nor would these influences be lessened in consequence of Mr. Barker having more the appearance—aye, and the reality too—of a prophet than of a priest. Is there not danger of his power falling into unworthy hands, and a well-used and beloved despotism preparing the way for the evil rule of weak and ignorant and selfish men?

The vexed question of liberty and necessity is one which Mr. Barker decides rather by his *will* than argument. Not being able to reconcile the freedom of the human will with the Divine foreknowledge, he denies the latter with reference to the future actions of men. This has shocked many, and prejudiced them against him. This metaphysical opinion disappears in his preaching. In one of his discourses delivered during his visit in London, he declared—the writer quotes from recollection—that “God is no stranger in his creation; he did not make a world, and then leave it to go on of itself; no, what we call the laws of nature are only modes of God’s incessant operation.” There is no occasion to shew that this truly philosophical as well as scriptural view is inconsistent with Mr. Barker’s denial of the Divine foreknowledge. Those who will dogmatically decide this question either one way or another, if they will speak as openly as Mr. Barker, will give offence to numbers. But on subjects perhaps too deep for our line to fathom, and for that reason we may rest assured of little practical importance, it is not worth while to employ strong expressions, which prove rather our impatience that we cannot settle the question, than entire satisfaction at the result at which we have arrived. The fear of regarding the moral world as a piece of mechanism, and an anxiety to recede as far as possible from Calvinistic predestination and Antinomianism, have led him to adopt language on this subject which has given pain to some who sympathize with him in his labours and admire his sincerity. But, notwithstanding this result, it is better that a sincere and good man should speak out the thought that is within him, that the truths which he proclaims may endure, and that the chaff of error may be the sooner winnowed from the sound wheat.

As a speaker, Mr. Barker is remarkable for the clearness of his ideas and the severe simplicity of his language and manner. His meaning you cannot mistake; his sincerity you cannot doubt. You see that he has convictions of his own which he deems valuable, and that he considers it his duty to impart his views to you, and to make you as earnest as himself. Some, especially if brought up amongst Unitarians, would say there is not much originality in Mr. Barker—we knew all this before. This is the best testimony that can be given to his power, and originality too; for no common mind can, as he does, give the freshness of novelty to old and familiar truths. The most effective speakers are so, not because they are original, not because they teach new things, but because they put the old truths in new and striking lights, because they set men’s *own vague thoughts clearly before them*. The usefulness of this preacher for the people consists in a very great degree in the faculty which he possesses of making things very plain: after the inward graces, this is the first requisite for a moral teacher, or for any who would produce a stirring influence on multitudes.

The language which Mr. Barker employs is pure, racy, Saxon English; his sentences generally short, his words well chosen, his fluency like a perennial stream. But this gift of words is not a snare to him, as it is to many men. His words are not mere words; as they rapidly pour forth, the listener hears some fact drawn from the experience of life, sees in a brighter light what he thought he clearly understood before, and occasionally has his feelings deeply stirred within him, as some homely illustration at which he is about to smile, by some unexpected turn is made to seize his heart, and the large and falling tear gives proof that the critic is overpowered by the man.

To a north-country-man, especially to a native of the West-Riding, it is



peculiarly gratifying to see Mr. Barker's Yorkshire accent listened to with intense interest in the south. His speech, which betrayeth him to be a Galilean, carries one who is in possession of the requisite associations to the hill and the cloth manufacturing villages in the neighbourhood of Leeds;* and though such an one may fully appreciate the advantages of a theological and classical education, he cannot but feel grateful that the providence of God does from time to time raise up those who, having from their earliest day lived amongst the people, can most fully speak to their hearts, as knowing their wants, habits and feelings.

E. T. T.

P. S. Many, probably all your readers, who may have read Joseph Barker's *Letters to W. Cooke*, will think that shade should have been more freely used in the portrait which has been given of him. The writer aimed chiefly at conveying the impressions produced on his own mind in consequence of hearing his living voice and seeing the actual man. They produced the conviction that he was truth-loving, sincere, devoted and powerful, and calculated to do much good. To one thus regarding him, his *Letters to Mr. Cooke* have caused much pain. They do, however, throw light upon what in his preaching appeared harsh, uncandid and rash judgments: yet even here there is a sort of comfort in believing that he acts on principle, though a grievously mistaken one. It is his opinion that we may judge motives, and condemn as though the book of the heart were open before us. The lesson of Christian meekness and forbearance is one which he has imperfectly learned. This is a great drawback. It leads him to be unjust to others, and prevents him from knowing himself. The habit of presumptuously judging (too much the habit of the orthodox) still clings to him, and, though bitter against priests, he has not yet freed himself from the leaven of Popery. He condemns another where he has no authority to condemn, and where (however clearly he may think he sees) the heart is hidden from him; and he speaks of himself in a way which no modest man should speak, in language which no man could employ who thought of himself soberly, as he ought to think. True, Luther and Wickliffe, Latimer and Milton, have used language almost as harsh of others, yet not terms of such strong commendation with reference to themselves. In setting the great and good before us, we do well to imitate their sincerity and self-devotion; but "as the best of men are men at best," we shall do well also not to mistake their faults for virtues. With regard to Jesus Christ and his apostles, to whose example he appeals as justifying his own severe denunciations, it may be sufficient to remark, that their authority is not transferred to him; that they did discriminate more than he does; that they did not in detail expose the contents of the whitened sepulchres; and that more mercy and more hope for the ultimate repentance, amendment and acceptance even of those who crucified the Prince of Life, was held out, than Mr. Barker does to those who come under his censure. Recall the scene of our Saviour's death, remember who stood around his cross and marked his sufferings from the city walls, and listen to his prayer—"Father, forgive them, for they know not what they do." And Peter, referring to the same event, mingles no needless bitterness when alluding to this crime, the result of sin and prejudice, of priestly jealousy and hate—"And now, brethren, I wot that through ignorance ye did it, as did also your rulers—repent ye, therefore, and be converted, that your sins may be blotted out." St. Paul also declared that for his persecution of the Christians he obtained mercy, because he did it ignorantly and in unbelief.

These remarks are made under the sincere hope that, should they meet Mr. Barker's eye, they may induce him to temper more of humility with his

* Mr. B. is a native of Bramley, a village five miles from and in the parish of Leeds.

confidence, and more charity, even "to those without," with his zeal. And let not those into whose hands some of his writings may fall, lay them down with disgust, anger or impatience. What they deem wrong and imperfect, let them consider as evils to be avoided; what is excellent and suggestive of motives to render them more devoted to what is good and true, let them ponder on and regard as lessons from the severe prophet of the wilderness, painful in the hearing, yet not unsuited to bring forth good fruit, if cherished in a teachable heart.

VENTILATION OF WORKSHOPS.

SIR,

Feb. 2, 1845.

I WAS much pleased with the article in the *Reformer*, called "Recreation for the Operative Classes" (pp. 69—77). As a member of those classes, I feel a deep interest in the subjects treated of, and a strong hope that the sympathy which has lately sprung up, with giant vigour, among all parties, and irrespective of party, is the beginning of a happier era for the poor. It has been said, that when men of different parties *do* unite, "their unanimity is wonderful." Let us hope, that in this case, the results may correspond with the unanimity.

The writer of the article in the *Reformer* has evidently the improvement of the moral and religious nature of his poorer brethren at heart. He has begun at the right end. Morality and religion are more closely connected with man's physical nature than we are perhaps generally willing to allow. They may co-exist with poverty and sickness and dirt; but they are much more likely to sink beneath their withering influences. I am convinced, therefore, that whatever tends to better man's physical condition, also tends to better his spiritual condition; or that, at least, it removes a great bar to spiritual improvement. But in addition to the obvious methods of cheapening food or raising wages, much may be done by other means. Whoever does any thing to lay the foundation of self-respect in the breast of man, has sown the seed from which virtuous actions will grow. It is therefore that I approve the movements in favour of baths and wash-houses, parks and pleasure-grounds, and for providing more convenient houses for the poor; it is therefore that I cannot smile with others even at the cricket-playing, sport-promoting unions of rich and poor of the Young-Englanders. Sympathy is a powerful thing. A kind look or word will sometimes find its way to the heart sooner than a substantial gift; but it must be a sincere, genuine sympathy, looking on the poorest man as a brother in Christ, and sympathizing with him as a brother. How much good might be done among workmen, were masters more generally to act upon this principle!

There is another subject to which I will briefly allude, a most important subject in my opinion, and one which I do not think has received the attention it deserves: I allude to the defective ventilation of houses, and of workshops in particular. The writer in the *Reformer*, already alluded to, says, that "every town in the empire must be furnished with lungs." True; and parks and pleasure-grounds are excellent things; but I would suggest that the best lungs the Government could provide for towns, would be to compel every master of a house or workshop to have it well ventilated. It is in the workshop the mechanic must pass the greater part of his day—nay, of his life; and it must be from the purity or impurity of the atmosphere *there* that his blood and bone and muscle must derive their vigour or their lifelessness. Health *may* and *does* often exist in spite of bad or insufficient food, but *never* without a good supply of pure air. I have worked in various workshops, and to the best of my remembrance in none of them was any ventilation provided for, further than the very primitive one of opening a window. This may do well enough where the work is laborious; but in sedentary employments some one is sure to be annoyed by the draught, and the window is

closed. I know places where 20, 30 or 40 persons are at work constantly, where there is not a window opened from the end of one summer till the beginning of the next; and where, therefore, during half the year the same contaminated atmosphere is breathed, and breathed again and again, with such only addition of pure air as can find its way through a chink in the window or an occasionally opened door. Now, what will parks, and baths, and clean clothes, effect for the health of men employed in such places? And is there any necessity that such a state of things should continue to exist? I verily believe that the weariness and despondency which men so often feel at the close of their daily toil, is more often to be attributed to breathing a vitiated atmosphere than to the labour they have undergone; and I am also of opinion that a great deal of the dissipation among working men may be ascribed to the same cause. When the limbs are weary, and the pulse is languid, and the heart is desponding, the cheerful fire, and the social glass, and the jovial company, are strong temptations. Let us endeavour, as much as we can, to remove the cause, and the effect will cease.

AN OPERATIVE.

THE MARIES AT THE CROSS.

SIR,

UNDER this title, your correspondent T. H. G., in your last number (p. 171), has some very interesting remarks,—which, however, in one point, leave me in doubt as to the writer's opinion. He seems to have opened what he thinks a scriptural discrepancy, without either suggesting how it may be explained, or expressing himself satisfied to leave it unexplained. To my mind, the seeming discrepancy is settled by one observation, which he hints at in passing as scarcely warrantable, but which, if warrantable, (as I am convinced it is,) puts an end at once to the difficulty.

He shews, in the first place, (what is evident to every one who reads his Testament in the Greek,) that there are three women, and not four, enumerated in the Gospel of John (xix. 25) as standing "by the cross of Jesus: his mother" (*one*), "and his mother's sister Mary the wife of Cleophas (or Clopas)" (*two*), "and Mary Magdalene" (*three*).

As our Lord's mother's own name was Mary, we suppose that her "sister Mary the wife of Cleophas" must have been her sister-in-law, and Cleophas, therefore, own brother of the Lord's mother;—a conclusion nowhere at variance with any record of the holy family.

Well, then, your correspondent next shews that Matthew and Mark, in mentioning the witnesses of the cross, and Luke in speaking of the women at the tomb, each mention a Mary, but none of them describe her as sister to Christ's mother. Matthew calls her "the other Mary;" Mark, "Mary the mother of James;" and Luke, "Mary the mother of James." Now Paul speaks of James as "the Lord's brother," which your correspondent seems to allow is synonymous in oriental usage with *cousin*; and the Jews, taunting Christ, (Matt. xiii. 55, Mark iv. 3,) make mention of "his brethren James and James, and Simon and Judas." All this makes a consistent and distinct account of family relationship.

Then comes the difficulty. In the catalogues of the apostles (Matt. x. 2—, Mark iii. 16—, Luke vi. 14—), James is called the "*son of Alphæus*," not of *Clophas*, and Judas is (by Luke) mentioned as brother of James (being evidently the "*Thaddæus*" of Mark, and the "*Lebbæus* surnamed Thaddæus" of Matthew—the name of Judas or Jude having become infamous). It follows, then, that either Clophas the father of Christ's cousins James and Jude, must be the same as Alphæus the father of the same James and Jude, or else there is "a discrepancy." In the words of your correspondent,—"*Mary the mother of James, and Mary the wife of Cleophas, must pass for different persons,*

unless we venture (which we are scarcely warranted in doing) to assert that *Cleophas* is only another form of *Alphæus*. These two names, neither greatly alike nor widely dissimilar, will hardly allow us thus to get rid of this manifest discrepancy."

On these names, then, I have to comment. Only put the names into Hebrew letters, and they are manifestly one name; of which Cleophas (or Clopas) and Alphæus are two Greek varieties, differing no more than Joshua and Jesus, if so much. The Hebrew is 'פִּינְחָי, *Ch-l-p* (or *ph*)-i. What shall a Greek make of these letters? Sound the first letter gutturally, and he has a *k* sound to begin the name. He puts in vowels *ad libitum* and a Greek termination, and has *Κλεπᾶς* or *Κλεόπας*. Softening the initial *π*, and transposing the aspirate which resides in it, he has 'Αλφᾶις. So we find 'Αγγαίς from 'אגאי, Haggai the prophet.

Such is the substance of Kuinoel's commentary on John xix. 25—27, whose criticism I am surprised that your correspondent should not have fallen in with, when in search, as it were, of the identity of Cleophas and Alphæus. One part of Kuinoel's comment I venture, with diffidence, to dispute. He says the *Κλεπᾶς* mentioned in this place is not to be confounded with the *Κλεόπας* mentioned in Luke xxiv. 18, as one of the disciples on the road to Emmaus. He says *Κλεπᾶς* is a Hebrew name (as above derived), but *Κλεόπας* a Greek name contracted for *Κλεόπαιρος*, as 'Αντίπας for 'Αντίπαιρος. But, I would submit, is it not more likely that Luke, who alone writes *Κλεόπας*, should have Grecised the name a little beyond the other writers, than that this "one of the disciples" should have owned a Grecian name? I see no reason why this Cleopas on the way to Emmaus may not even have been the very same Clopas or Alphæus, the father of two of the apostles. No doubt there were many Cleopases besides, and the identity of name does not prove identity of person; but there is a strong probability of something like "discipleship" having prevailed throughout the members of a family, two of which were in the number of the apostles.

If these remarks approve themselves to your correspondent, he will feel a pleasure, I am sure, in having a scriptural doubt solved. There are gospel discrepancies in abundance still, and never would I dissemble one of them—they are the signs of honest witnesses; but there are few, if any, so startling and irreconcilable with simple truth and common care in authorship, as this would, in my opinion, be, if hopelessly left where T. H. G. has left it.

E. H. H.

USES OF LABOUR.

GOD, if he had pleased, could have maintained the world without working. He could have had a greater force and fertility into Nature, adjusted the climates to our ease, and made every country a Paradise. The earth might have yielded her increase without cultivating, and the product grown faster than the company. But 'tis otherwise ordered by *Providence*. The labour of the limbs is made necessary to the greatest part of mankind. And it may be 'twas not safe to trust them with an easier condition. To be big enough for a life of ease, requires furniture of thought, probity of temper, and command of passions. Such people should have a fund of entertainment within themselves. They must have knowledge to employ their leisure. They must have their understandings open'd and be well stocked with virtue and sense. Unless a man comes thus prepared, which is not over common, ease is ensnaring, and plenty a dangerous circumstance. Thus, we see, where conveniences are at hand, and business unnecessary, time is often ill spent. Alas! the best fortunes and the best practice don't always go together.—*Jeremy Collier's Essays*, Pt. iv. pp. 323, 324.

CRITICAL NOTICES.

A Commentary on the Four Gospels. By Rev. A. Livermore, Keene, New Hampshire, U. S. Reprinted from the American Edition. 12mo. Pp. 603. Belfast. 1844.

WE owe the republication of this Commentary to the "Committee of the Northern Sunday-school Association" (Ireland), who deserve our best thanks for presenting us with so substantial a volume, in a neat and useful form, at so low a price.

In the Preface to the work, some account is given of "its origin and object, and the principles on which it is based." Judging from this portion of the book, we should say that the author was well aware of what is required in a Commentator on the Scriptures, that he had set about his task with a becoming idea of what he was undertaking; and to acknowledge this much is to admit, in considerable measure, his ability to discharge that task well. The following passage will illustrate our remark :

"In studying the word of God, we are obliged to view it through *our* atmosphere and *its* atmosphere; our atmosphere of prejudice, interest and passion, and its atmosphere of dead languages, ancient manners and customs and obsolete opinions, which envelopes the great ideas of prophets and evangelists. Now the power of the Commentator is restricted chiefly to clearing away as far as may be done now, after the lapse of centuries, the latter haze. He must seek to interpret his text in the spirit in which it was spoken or written. He must see with the eyes, and hear with the ears, and understand with the hearts of the men of old, place himself in their situation, and live over again their victories and defeats, their joys and agonies. . . . The interpreter must become for the time the actor whose deeds he would explain, the speaker whose words he would illustrate and enjoin."—Pref. p. viii.

The work, it is to be observed, does not claim to be more than a "popular exposition," prepared "for general readers;" and accepting it in this character we do not see much of the "abruptness and baldness" which the author fears may have been given to his expositions by his method of presenting not "the processes and details, so much as the results of biblical criticism in a plain and direct manner." Nor do we like the work the less for that "blending of several distinct elements which in most Commentaries have been more or less distinguished from each other by difference of location or type," of which the author speaks in a somewhat apologetical tone. The combination upon the same page of "a verbal criticism upon the text and occasional corrections of the English translation and paraphrases—details of history, biography, manners and customs—accounts of ancient opinions, popular and philosophical—evidences of the genuineness and veracity of the Gospel records and of the divine authority of Christianity—doctrines and duties inferred from the text—poetical illustrations—and general remarks of a practical and devotional character, interspersed as the spirit of composition dictated"—gives, we think, greater variety and interest throughout the volume.

As to the author's carrying out of his own idea of the Commentator's duty, we certainly could not undertake to say that we never disagree with him in his views of the original meaning and application of the language of the evangelists. But this we may say, that we every where meet with expositions sufficiently plain and rational, and, moreover, with a devotional spirit which adds much to the practical value of the book. As a popular Commentary on the Gospels, we do not know any work that we should prefer to this. Without crowding his paper with references and quotations, the author has sometimes given, in a very brief and simple form, the results of much reading and investigation. We may refer for examples of this to the comments on Matt. iv. 1—11, Luke ii. 1, 2, and on the Proem of St. John's Gospel.

To speak, however, of one or two points on which we differ from our author. He errs, we think, in often giving a spiritual or figurative import to the language on which he comments, instead of taking it in its plain historical signification,—as in the account of the temptation, Matt. iv. 1—11, the prophecies in Matt. xxiv., and the parables in Matt. xxv. We may explain our meaning by referring to the first of these passages. Surely the obvious and natural view of it is, that the evangelist did intend his narrative to be received as real *history*, however difficult it may be for us to account for the fact that he did so. Our commentator (following, we are aware, excellent authorities) prefers to *rationalize* upon it, and to understand it as a “*figurative*” narration of a real transaction, a series of real temptations in the mind of Jesus.” But if this passage be received as a “*figurative*” narration, should the account of the transfiguration (Matt. xvii. 2—9) be taken as literal history? Or what greater necessity to put a figurative interpretation upon the former, than upon the latter?

In regard to the important point, the interpretation of the fourth Gospel, we believe the work will be satisfactory enough to the general reader, whose object is to possess some one positive, self-consistent and tolerably simple exposition. But here, again, we cannot but think that the commentator has too much left out of consideration the obvious historical view of his subject. It is not to be doubted that, at a very early period after Christ, the Logos was personified and spoken of as a second and subordinate God, the Creator of all things, manifested to the world in Jesus. Why, then, should we struggle, with our forced interpretations,—as in chap. viii. 42, 58, x. 30, xvi. 28, xvii. 5,—against the admission of this view of the Logos into the exposition of John’s Gospel? We do not deny the existence of Judaic conceptions of the Messiah and the Messiah’s kingdom in the case of the first evangelist; why should we be unwilling to admit the existence of Hellenistic notions of the Logos in that of the fourth?

But, though we must take exception to some things in this Commentary, yet let us say that we quite agree with the Committee of the Northern Sunday-school Association that “it is well adapted, by its conciseness, simplicity and devotional spirit, for use in the Sunday-school”—and we may add, for use also in families and among young people generally. We must not forget the poetical illustrations scattered through the volume; they afford a pleasing variety, are generally apt, and often beautiful.

Besides the Commentary on each Gospel, and the author’s preface, the work contains a general Introduction, chiefly on the Canon of the New Testament and the English Versions; a “Calendar of our Lord’s Ministry,” taken from Dr. Carpenter’s Harmony; tables of coins and measures, and of the seasons in Palestine; and a separate Introduction to each Gospel, giving some account of its author, and of other matters, the knowledge of which will be useful to the reader.

G. V. S.

The People’s Music Book, consisting of Psalm Tunes, Sacred Music, Songs, Duets, Trios, Glees, &c. Principally arranged for Four Voices, with Accompaniments for the Organ or Pianoforte. By James Turle, Organist of Westminster Abbey, and Edward Taylor, Gresham Professor of Music. London—George Virtue. 1844.

A MORE acceptable service to the cause of good Psalmody, and indeed of Music in general, could not have been rendered than has been done, in the work now under notice, by Mr. Turle and Mr. Taylor. They have not merely lent their names “for a consideration,” or contented themselves with seeing that nothing actually discreditable to musicians of their high standing was allowed a place in a work to which they were engaged to stand sponsors; but every composition and every vocal part bears witness to their careful and judicious arrangement and revision. It is true that, in some of our older

acquaintances, alterations have been made which impart a different character to the tune, and therefore at first rather jar with the recollections of our early years: but when we look to other tunes, which the Editors frankly confess have been inserted in deference to the popularity they have acquired from long use, and when we compare our present impressions, after glancing at the "air," even with its "parts" so greatly improved by being simplified, with the impressions first produced on hearing these tunes sung with all the energy of large and crowded congregations of zealous worshipers,—when we take these things into consideration, we doubt not that we and all others who may make use of the "People's Music Book" will ere long look upon these alterations as decided improvements. One fact we can state from our own knowledge,—that in more than one orthodox congregation where, formerly, Rippon and Walker were the selections alone used, the "People's Music Book" has already been the means of effecting a marked alteration in musical taste,—that ranting tunes are fast giving place to the simpler and more solemn compositions of Tye and Tallis, Purcell, Croft, &c.,—and that the *chorales* of Bach and other German composers are superseding "Drink to me only," "Glorious Apollo," and other secular compositions, against the use of which in public worship the Editors of this useful work properly protest. So strongly do we feel upon this point in connexion with Psalmody, that we cannot forbear quoting what they state with regard to it in their Preface:

"We have rejected all airs originally written to secular words, deviating, we are well aware, in this respect from a practice which, though general, we regard as inexpedient, if not indefensible. We have seen a 'Stabat Mater' converted into a set of Quadrilles, and Bacchanalian and amorous songs have been changed into Psalm-tunes. The compositions of Haydn, Mozart, Handel and Beethoven, are shortened in order to fit the words of a hymn, or, for the same purpose, stretched by some addition, standing in unfortunate contrast to the dissevered fragments of a beautiful melody. If there were any scarcity of good Psalm-tunes, we might be driven to some such shifts; but the fact is the very reverse. The supply is abundant. The practice to which we have alluded is liable to the heavier charge of indecorum. It is much to be regretted that an unadvised remark of John Wesley should have sanctioned the introduction of airs originally written to profane words into the service of the house of God. Had that extraordinary man possessed any of the musical knowledge and taste for which several members of his family have been so justly celebrated, it had never been made. It has been the means of introducing into the services of devotion, 'Glorious Apollo'—'Tell me, babbling Echo, why'—'Thou soft-flowing Avon'—'Rule Britannia'—'Vedrai Carino'—'Batte, batti, o bel Mayetto'—'Ah perdona il primo affetto,' and various invocations to Bacchus, Apollo and Venus. It may be said that the words and the music of these amatory (sometimes scarcely decent) songs from Italian Operas are known, in their original form, to few only who listen to or join in them in their new connexion, and that unseemly and indecorous associations are, on that account, but rarely engendered. This question, we apprehend, has been settled by the highest authority.* We are enjoined to 'take heed lest by any means this liberty become a stumbling-block to them that are weak.' And if the performance of an Opera song shall have the effect of interrupting the devotions of a single worshiper, if it shall cause only 'one brother to offend,' better far is it that it be omitted. The reasoning of the apostle is exactly, as it appears to us, to the point in question; and if so, it is conclusive in condemnation of the practice."—Preface, p. v.

The Editors, in a preceding paragraph, had defined the true intent of metrical Psalmody in all Protestant churches, viz. "that it should be the act of the congregation;" and, as may be judged from our foregoing remarks, they have based their collection upon this principle. We cannot also help thinking, after a careful inspection of the construction of the inner parts, that they have contemplated the speedy arrival of the time when the *alto* part should be sung, as a second treble, by *mezzo soprano* or *contr' alto* instead

* "1st Corinthians viii.



of the feigned voice usually employed by the male counter-tenor singers of this country at the present day. This is an alteration we should be glad to see effected, being no great admirers of the highest notes of the majority of alto singers; and when the change has become the rule, we should then like to see every Psalm-tune arranged for five voices, so far as the choir is concerned, viz. two trebles, a bass, and two tenors; for, of English tenors, nearly half are, in compass and quality, very nearly akin to the barytone or light bass.

The other portions of the work are exceedingly useful. The "Sacred Music" will afford chapel choirs the means of increasing their knowledge and skill, and also of occasionally varying the musical portion of the public services by introducing an appropriate anthem. The Secular Music, consisting of Songs, Glees, Madrigals, &c., is carefully chosen from the best composers, whilst the words are unexceptionable.

We look upon the "People's Music Book" as the precursor of other works of a more advanced character, for the appreciation of which it is silently but effectively preparing the way; yet will it always continue a standard authority. We cordially wish it an extensive circulation.

A Treatise on Grammatical Punctuation; designed for Letter-writers, Authors, Printers and Correctors of the Press, and for the use of Academies and Schools. By John Wilson. Pp. 120. 1844.

A WORK of this kind was much needed: the want is very fully supplied by our author. Each rule is exemplified by illustrations and exercises for pupils. In the choice of illustrative passages, sound sense and good taste have been displayed. The author of this little work is Mr. John Wilson, so well known to the Unitarian public as the author of the "Concessions of Trinitarians" and the "Illustrations of Unitarianism." The latter work being out of print, he is desirous of republishing it by subscription, and individuals and Unitarian Book Societies cannot do a better service to the cause of truth than by aiding him in this purpose.

Remembrance of the Forgotten: a Discourse delivered in the New Meeting, Birmingham, on Sunday, Dec. 29, 1844, at the Request of the Committee of the Congregational Ministry to the Poor. By Rev. J. Johns. London—John Chapman.

THE "forgotten" for whom Mr. Johns pleads in this beautiful Discourse are the ignorant, the sorrowful and the destitute poor, especially the spiritually destitute. It is an earnest, heart-spoken plea for the Mission to the Poor in our cities. He truly says,

"Its object, like that of the great crucified Friend of the Poor, is to seek and to save that which was lost. It aims to meet a want which nothing else can supply. The ordinary ministry is utterly incapable of meeting it. The most gifted and conscientious among those engaged in it are the most alive to this momentous truth, and the most earnestly desirous of calling to their side the assistance of those who shall go in their spirit, where their hearts indeed would take them, but where their engagements will not permit them to go."—P. 8.

Steill's Pictorial Geography—England. London—B. Steill. Pp. 140.

THIS is one of an excellent series of elementary books, in which the attention of children is attracted and their memory aided by a profusion of very spirited pictorial illustrations of the facts taught in the text. We have put this little book of Geography to a searching test since it came into our hands, having employed it with a young pupil, and found its opening chapters awaken his attention and clearly instruct him in the truths of physical geography.

Come with us ; or a Unitarian Minister's Invitation to his Neighbours. By Rev. J. R. Beard, D.D. London—C. Fox.

THIS invitation to join Unitarian worship is candid and conciliatory, yet puts in strong contrast the characteristics of Unitarian and Trinitarian doctrine. A better tract for the purpose of general distribution by Unitarians has not fallen under our notice. In districts where doctrinal lectures are about to be delivered, it would be a very serviceable pioneer, and could not fail to excite attention. By the number of the impression and the lowness of the price, we presume the zealous author of this little tract designed it for use in this way.

The Names of Christ: a Sermon preached at Finsbury Chapel, Finsbury Circus, on Wednesday Morning, Dec. 25, 1844. By the Rev. Alexander Fletcher. His Annual Christmas Sermon to Sabbath-school Children.

THERE are two modes of addressing an audience of ignorant persons. One is, to raise them to the level of the speaker and his subject. This is difficult, requiring knowledge, mental power and expressive style. The other, and we fear the more common plan in addressing children, is for the speaker to descend to the level of his hearers. In the latter art, Mr. Fletcher appears to be a proficient. A more interesting opportunity of impressing the simple truths of morality and religion on the minds of the young, than that at Finsbury chapel on Christmas morn, can scarcely be imagined. Mr. Fletcher used it to give a kind of *travestie* of Calvinism, worked up much in the style of the vulgar nursery books which were in general use before Mrs. Barbauld employed her fine genius to write for young children. The great *hit* of the Discourse (if we may judge from its being made the subject of examination at its close) is a kind of parody on the well-known nursery ditty,

"A—Apple-pie. B—Bit it;"

the subject being the Scripture Titles of Christ. Thus,

"A—*Altogether lovely.* Song of Sol. v. 16.

B—*Bright and morning star.* Rev. xxii. 16," &c.—to

"Z—*Zerubbabel.* Zech. iv. 6."

The theological accuracy of this abominable parody is on a level with its taste. Under one of the letters, the title of *Jehovah* is ascribed to Christ, on the alleged authority of Isaiah xxvi. 4! As this is an "annual" entertainment, the Rev. author must, like the writers of Christmas pantomimes, be prepared with a succession of novelties. Hereafter, we may have the doctrine of the Atonement set to, "This is the house that Jack built," or "Jack the Giant-killer" spiritualized for the young. We grieve to see that the children from many of the Dissenting schools of London were present at this Finsbury Circus display. Surely the respectable ministers who preside over some of the schools mentioned as attending at the last performance, will feel it to be their duty to rescue religion from being thus profaned, and to protect the minds of children from being debased by the impious trash which Mr. Fletcher dares to utter, professing at the same time to speak "by the assistance of the Holy Spirit."

PERIODICALS.

The Westminster Review, No. LXXXIV., March, 1845.—Readers fond of facts and figures will be abundantly gratified by the current No. of the Westminster, which contains in nearly half its articles figures as thickly strewn in the page as raisins in a Christmas pudding. There are no less than 18 closely-printed pages of dates in the article on Egyptian Chronology, and there are 12 pages of accounts in that on the City of London Corporation. Those who are not frightened by this array will find in this No. some interesting matter. The first article, on the French Economists, Turgot and Say, contains a care-

fully-prepared outline of the progress of political economy. Then follows a caustic article on Shakespeare's Commentators, which contains some ingenious and original criticisms on the text, and a disquisition, not very interesting, on the versification and the learning of Shakespeare. Mr. Collier is roughly handled by the critic. The phrenologist would say the reviewer possessed a feeble development of "veneration;" and if the last Editor of Shakespeare resents the depreciating estimate of his labours, he may comfort himself with observing that his reviewer is most heretical in dissenting from the popular and enthusiastic estimate of the immortal Poet. The article on Lunatic Asylums is painfully interesting. It is evidently written by one practically versed in the subject. A tender and humane spirit characterizes the observations and suggestions of the writer. It will be well if his remarks lead to a wiser treatment of insane paupers in the early stages of their disease. It is then chiefly that curative influences are effectual. But the pauper is seldom submitted to proper and scientific treatment till the case is inveterate by neglect and want of skill. There is a melancholy disproportion of incurable cases in private and public asylums, to the disadvantage of the latter, arising from the too general neglect of the early periods of mental disease in the insane poor. The whole article will well repay perusal. In the Postscript, the Westminster reviewer notices "the Budget, as a measure which on the whole must prove largely beneficial to the nation." He alludes to the injustice of taxing precarious incomes equally with realized property, and he regrets, from sanitary considerations, that the window-tax is not remitted rather than the duty on glass, observing with great force, that the Premier's defence (viz., the statement that there are three million houses paying no window-duty) proves the enormity of the evil, *seven* windows only being put into houses which require for light and ventilation eight, ten or fifteen. We must not refrain from expressing our astonishment at the reviewer's defence of Sir Robert Peel's mischievous proposition as to sugar. It sounds strange to hear a political economist by profession talking of continued and *increased* protection (which the new arrangement gives) being "*due* to the West-India interest"! For the sake both of his head and heart, we will hope that the writer of the Postscript had not read Mr. Macaulay's memorable and unanswerable speech on the bearings of the question on Slavery and the Slave-trade in America, when he described continued protection as "*due* to the greater interest of humanity." We are pleased to have the opportunity of expressing our admiration of Mr. Macaulay's speech, which was equally characterized by masterly reasoning and brilliant eloquence. It was also marked by great prudence and moderation in speaking of the American people, in the hearts of many of whom we trust Mr. Macaulay's affecting description of the sufferings of the slaves in the cotton and tobacco plantations of the Southern States will rouse the strongest desire that their country may be speedily cleansed from the foul stain of slavery.

The Eclectic Review, March, 1845.—The longest and the best article in this No. is on the subject of Dr. Bell and Joseph Lancaster. It is written with considerable ability, but is open to the charge of partizanship. The faults of Bell, and they were glaring, are dwelt upon as sternly as the virtues of Lancaster are fondly. The concluding portion of the article, in which is given an account of the closing years of Lancaster's life, and a sketch of the characters of his generous and unflinching friends, William Corston, Joseph Fox, William Allen and Joseph Foster, will be read with great interest by all lovers of good men. We wish we had room for the passage relating to William Allen. But we must discharge a less pleasing duty, and extract a passage, to the exclusion of better matter, which forces the attention of an Unitarian critic. After expressing his painful conviction that "faction, party, secular interests and sectarianism," have been the moving causes of the educational strife of the last fifty years, the reviewer thus proceeds:

"As far back as 1811, we find Mr. (Joseph) Fox vindicating the institution [the British and Foreign School Society] from the still undying calumny of being favourable to Unitarianism. This ridiculous charge was originated, it appears, by Dr. Marsh, in consequence of one of the speakers at a public dinner of the Unitarian Fund having observed that 'he looked on the endeavours of Mr. Lancaster in the most favourable point of view, because his enthusiasm was merely directed to education.' In the vindication, Mr. Fox indignantly denies any such tendency, and startles us by stating, that Mr. Lancaster, in order to prove his orthodoxy and fair-dealing, had actually printed an edition of the Church Catechism on three large sheets of paper, that it might become a school lesson, and that, *as such*, it was then used in his schools at Canterbury, Cambridge, Lynn, Ipswich and other places. That such a compromise of principle failed to placate the bigots who opposed him, is certainly by no means to be regretted. Lancaster saw his error, and fell back upon the great Protestant doctrine of the sixth article of the Church of England, which declares that 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not found therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' By the teaching of 'leading and uncontroverted doctrines' as opposed to 'peculiar religious tenets,' which were to be excluded, Mr. Fox boldly asserts, was meant, 'those principles which are received and acknowledged by every class of Christians, considered as such, who do not think it idolatry to address worship to Jesus Christ. This is plain language—it excludes Unitarianism altogether. It does more; it proves that from the very first, the principle of the British and Foreign School Society has been, in accordance with its universal practice, not only not to exclude, but positively to introduce, and as much as possible to teach in scripture language, those great truths which Unitarians deny, but which have ever been the consolation and joy of all real Christians.'—Pp. 290, 291.

How miserable is this playing fast and loose with a principle! To protect the schools from the Church Catechism and the proselyting efforts of Church clergymen, the catholic principle of "the Bible and the Bible only," is asserted; but to keep out and insult Unitarians, in reference to them the language is not "the Bible and the Bible only," but "our interpretation of the Bible." It was asserted some time back in the pages of this Magazine (C. R., Vol. X. p. 266), that the schools of the British and Foreign Society "have been converted, and we will say degraded, into instruments of proselytism, to at least that degree of 'orthodoxy' which is maintained by the leading Quakers of the day, whose influence in these schools is generally uppermost." In this matter, the Church party is both more honest and more consistent than orthodox Dissenters. The former openly asserts its right and its intention to teach in its schools the doctrines of the Prayer-book; the latter denounce the narrow bigotry of the Church, and as a war-cry against the Establishment, propose "Schools for All," but in their schools practically exclude the children of Jews, Roman Catholics and Unitarians. It is a poor consolation to aggrieved parents to tell them that on the Sunday the British and Foreign Society permits them to take their children where they please, and to give them any or no religious instruction. The impressions systematically inculcated during six days will not be effaced by the casual instructions of the remaining day. The power usurped by the British and Foreign Society, if legitimate, would justify their prescribing to the parents of children taught in their schools what religious instruction should be given on the first, as well as the other days of the week. The Dissenter who resents the claim of the clergy to instruct the young in matters of religion, and then insists on communicating, altogether or in part, in a school for all, his own opinions, may vindicate his religious prepossessions, but cannot justly claim the praise of liberality or consistency. There is no real, logical, morally justifiable stopping-place between religious dictation and religious liberty. The inconsistency of the Eclectic Reviewer, which has provoked these remarks, is amusing enough. After vindicating the schools of Lancaster for excluding Unitarians, he tells us that the principle of those schools is to communicate "scriptural instruction without reference to

the denominational interests of any one particular section of the church." Communicate in your schools scriptural instruction in the language of scripture, and that only, and the Unitarian is not aggrieved. The Unitarian pleads that he, and he alone, can express his whole creed in the exact words of scripture. Again, the Eclectic reviewer does not hesitate to deny to Unitarians the Christian name, and yet on the same page can plume himself on his own liberality, and venture on this very extraordinary and rhetorical rebuke of bigots somewhat more zealous than himself:

"Let the young and ardent take warning in time. Let them beware, ere it be too late, of the *immoralities* of the religious. Let them know that deep as is the guilt involved in the indulgence of dispositions so opposed to the 'gracious image of the Son of Man,' as detraction and slander, these are but the every-day enormities of those who stoop to lead sects, and to contend for party. Let them learn early to dread the influences of vulgar praise and conscious power. Let them be assured that the victories even of truth are too dearly purchased, if they are obtained by the loss of candour or at the cost of charity."

Physician, heal thyself! Eclectic reviewer, let your candour and charity not be refused to Unitarians. The reviewer appears to have had some misgivings as to his own consistency, for he proceeds to fortify his position by the authority of the late Dr. Arnold, who, he states, though he excluded Unitarians from the common ground of Christianity, was "no persecutor." "His letter to a parent holding Unitarian opinions is a model of Christian integrity and candour." It is in this letter that Arnold expresses his judgment that "the tenets of the Unitarians are irreconcilable with the essentials of Christianity." The Westminster Review (No. LXXXIII.) alluded to Arnold's treatment of Unitarians as one of the "few and rare exceptions" to his exercise of "charity towards the holders of opposite opinions." The letter to the Unitarian parent is quoted, and the Westminster proceeds to remark—"a few years later, however, he has discovered how inconsistent any such exclusion is with the charity which 'hopeth all things,' and he unreservedly admits (II. 78) that 'a Unitarian as such is a Christian,'" &c. [The passage was quoted in the review of Arnold's Life in our February No., p. 79.] We will content ourselves, therefore, with opposing to the Eclectic the authority he has himself adduced as hostile to us, and in return for his exclusion of us from the Christian fold, will express the hope that, like Dr. Arnold, he may with increase of years gain a larger measure of the Christian spirit, and be enabled to learn what that excellent man called "the very truth of truths," that *Christian unity and the perfection of Christ's church are independent of theological articles of opinion.* (Arnold's Life, Vol. II. p. 17.)

The article on the "Position and Prospects of the Church of England" is keen and clever, and certainly contains much that is true; but there breathes through it a hard, uncatholic spirit not to our taste. Let proud and domineering priests be censured and exposed, but do not attribute to all who worship with them their faults. The reviewer pronounces "an immense mass of the members of the Church of England to be utter strangers to the vital realities of religion," and with presumptuous uncharitableness adds, that "less than a century since, the Church of England consisted of little else than such materials," and during that time he limits prominent "genuine godliness in the Establishment to Venn, Grimshawe, Berridge, Scott, Romaine, Adams and Hervey." That is to say, there is no genuine godliness to be found out of the Calvinistic school of theology! When they who put themselves most forward against the State Church manifest a spirit like this, it is not to be wondered at that both Churchmen and moderate Dissenters dread the possible ascendancy of such zealots, as more pregnant with danger to religion and liberty than the continuance of the Established Church, with all its crying evils. Fourteen years ago, language like that of the Eclectic was heard on many Dissenting platforms, and the consequence was, that clergy and laity, till then inert and divided into many parties, instantly united, and the Church acquired

a power which surprised its friends as well as its enemies. But the speeches of "orthodox" Dissenters then excepted from censure the "evangelical" clergy. They were "an army of confessors," a host of "the precious sons of Zion." Now, according to the Eclectic, the gold is become dim and the fine gold changed.

"The Evangelical clergy have conformed to the present world.—They have ceased to be men of self-denial and unimpeachable disinterestedness. They obtain the best preferments, wed the prettiest wives, marry the richest fortunes, exhibit the handsomest equipages, and give themselves the greatest airs of any class of gentry in the country.—They rally like janissaries round the alliance between Church and State.—They have ceased to be the exclusively working clergy which they once were.—They have become cool about the British and Foreign Bible Society; they have withdrawn from the London missions.—They have reposed their head on the knees of a secular Delilah, wilfully seeking slumber on that pillow of slothfulness and sin," &c.

If such be the fruits of an "evangelical" profession, how is it to be wondered at that those who make no such profession should "frequent Drury Lane and Covent Garden, dance the Polka, and play at cards"?—enormities which the Eclectic charitably admits the evangelical clergy do not yet practise!

The Evangelical Magazine, March 1845.—We have long regarded this Magazine as discreditable equally to literature and to religion. It abounds with fulsome adulation of "evangelical" Dissenters, and with coarse and ignorant assaults on the members of other religious bodies. It has not advanced with the periodical and general literature of the country. What it was twenty years ago, that it is at the present day—a signal instance of the paralyzing influence on the intellect and taste of a religious system which substitutes a technical orthodoxy for the vital influences of the gospel, and gives play to the least amiable workings of the passions, under the plea of zeal for evangelical religion. In noticing the last No. of this Magazine, we have a disgusting duty to perform. The wide circulation which it has, makes it expedient that the Unitarians of this country should have exhibited to them that which an "evangelical" reviewer offers to the religious world as their portrait. The theme of the writer is a review of Mr. East's Discourses on the Proper Deity of the Son of God. We will string together a few of the calumnies which he has with malignant industry scraped together against the "Socinians." For, following Robert Hall's ravings (we use the term advisedly), which were most disapproved and lamented by those who could best appreciate his genius, this writer refuses us the name of Unitarians, to which he asserts we "*have not the smallest claim*," and blames Mr. East for an unnecessary courtesy to us in discarding the accredited orthodox nickname.

"Socinians are a species of inconsistent infidels; their infidelity not only predominates, but it often holds their faith in abeyance.—In the modern history of Socinian congregations, one case has happened where a Deist, a member of the society, actually proposed a Deistical minister for himself and his friends; and in another instance, one of the Unitarian ministers, having renounced Christianity, very coolly proposed to his congregation to continue him as their minister."

Now, it would have been more to the purpose of this writer, could he have stated that, in the first case, the Deistical minister had been elected; and, in the second, that he had been allowed to remain in possession of his pulpit. Of the first story we know nothing, and the authority on which it at present rests is not of a nature that makes us disposed to credit it. The second story has some foundation. The reviewer ought, however, to have stated the fact, that the announcement of disbelief in the resurrection of Christ was followed by the instant requirement of the congregation that the gentleman making it should discontinue his pulpit services. But a statement to this effect would have led even the readers of the *Evangelical Magazine* to perceive that Unitarianism and Deism not only are not allied, but are mutually opposed. The

publication of Mr. Philip Harwood's Lectures on Strauss gives the "Evangelical" reviewer the opportunity of making some extracts from those Lectures, (the opinions advanced in which were at the time earnestly encountered and confuted in the pages of our Magazine,) which he represents as "the last new version of Socinianism." He introduces the extracts by saying,

"The infidelity of Socinianism has very lately taken heart, and views its faith in the resurrection of Christ, or in any fact or doctrine of mere revelation uncorroborated by profane testimony, as a moral weakness no longer to be tolerated.—Socinianism is a 'mystery of iniquity;' it is not merely a denial of the truth of Christianity, but an attack on the moral character of its Divine Author."

The reviewer endeavours to justify his denial of the Christian name by the allegation that we "begin our religious course by degrading the Saviour of sinners, and have at length advanced so far towards Atheism, as to declare that there is no more of the supernatural or divine in the mission of Jesus than in the mission of Mohammed." The unhappy man who could write thus slanderously is of course prepared to add, that he does not commit "any breach of Christian charity." His estimate of the masters of our Israel is as discriminatory and as liberal as his description of our tenets. Mr. Belsham is "the mere train-bearer in a very insignificant procession;" Mr. Lindsey "shrinks into very small dimensions;" and Dr. Priestley, "apart from his scientific pursuits, was a very ordinary personage, a mere sophist without acumen." We will give this self-complacent writer credit for equal knowledge of Priestley's science and of his theology. In the lowest form of the "evangelical" school to which he belongs, science is matter of suspicion, and attachment to philosophy *prima facie* evidence that a man is of unregenerate heart. From the better periodicals of the orthodox Dissenters, folly of this kind is excluded. But the Evangelical Magazine continues an ever-open asylum to these theological Jack Cades. As it fared ill with "the Clerk of Chatham," who presumptuously pleaded that he could "write and read and cast accounts," and Lord Say was adjudged "a traitor" because he could "speak French,"—so, according to the "Evangelical," a man that reads German is an infidel; and he that casts an account in theology so as to know that three are not one, is doomed to something worse than being hung "with his pen and ink-horn about his neck." Our only comment shall be that of Shakespeare's Sir Humphrey Stafford—"Oh gross and miserable ignorance!"

We cannot refrain from quoting one passage more; it beats Doctors Cooke and Bennett in their best Exeter-Hall speeches in the disastrous campaign of last year:

"The German mythus is now the only god of Socinian idolatry. The community, with the exception of a few stragglers here and there, were hastening into oblivion till a recent act of the Legislature, based on injustice, and securing impunity to fraud, has given them local habitations and an unenviable notoriety. In this act, however, those who look deeper than the surface of things discern the sagacity of the rulers in the dominant church. It is a deadly blow aimed at the progress of evangelical religion, in the form of Dissent: it is cutting off the resources of the orthodox, the only class of Nonconformists really obnoxious to the hierarchy. The chapels dishonestly possessed by Socinians, are now, as fortresses of Dissent, what the Martello towers are on the Sussex coast. They make a show, but they are perfectly harmless; and like them, too, they are totally dismantled, or what is worse, their guns are spiked. The maxim of the Government that passed the act in question seems to be, that to multiply Socinian places of worship is in the same proportion to diminish the number of Dissenting congregations."

This fair and gentle critic is evidently displeased with us, first, that we as a body will not join with him and his in conventions for dismantling the State Church; many of us thinking it better to remain as we are, than attempt the Utopian scheme of establishing perfect religious equality, which, if accidentally gained to-day, would be destroyed to-morrow by the multitude of intolerants

who claim to be "evangelical." But the gravamen of our offence is, that, retaining the chapels which our forefathers built, which they in some cases endowed, and in nearly every case left free to their descendants, we have "cut off the resources of the orthodox." Who they were that sought "dishonest possession of Socinian chapels," was solemnly declared by Parliament in the Dissenters' Chapels Act. *Hinc illæ lachrymæ!* But this is Jack Cade again—"Burn all the records. My mouth shall be the Parliament of England."

We have already, we fear, tired our readers with this critic's folly. With respect to him, we will only add, that the article throughout bears unmistakeable marks of literary dishonesty. The bigotry is all second-hand—a bit from Robert Hall, a bit from Horsley (though even this, we suspect, is taken at second-hand), and a bit even from Dr. Hamilton, of Leeds. So grossly ignorant is the author of the writers whom he quotes or alludes to, that he cannot spell their names. In his first mention of Dr. Priestley, we have the old orthodox blunder of *Priestly*; Theophilus Lindsey is confounded with the late Dr. *Lindsay*; and Rev. John James Tayler is spoken of as "the Rev. I. T. Taylor."

The *Evangelical Magazine* was set on foot upwards of half a century ago, as the representative and organ of the parties then bearing that name, viz. the Calvinistic clergy, the Independents and Baptists, and the two or three classes of Whitfield and Lady-Huntingdon Methodists. The Baptists were soon dropped; the clergy were recognised until the politics of the Magazine made their union, beyond the first generation, impracticable; and the Independents by degrees swallowed up the Calvinistic Methodists, with all their sectarian interests. The *clique* of zealots in London, who rule the Congregational Union, would seem to be ashamed of the homely Evangelical and its lay-divines, for they have set up, under Dr. Campbell, of the Tabernacle, a better and cheaper work, which must interfere with its circulation. It now depends upon its advertisements, which are slow both in coming to and in leaving a periodical, and upon the charitable appropriation of a part of its profits to ministers' widows of the right catechism.

We have a concluding remark or two to make. The existence of calumnious misrepresentations, like those we have been exposing, ought to make Unitarians heedful and prudent. Enemies have their eyes upon them, and they are bound by their love of truth and freedom to give no unnecessary advantage to their lynx-eyed opponents. Let them remember the injunction given to the first apostles of their faith, and while they strive to be *harmless as doves*, be also *wise as serpents*. And the circulation of such gross misstatements as those of the Evangelical reviewer shews, that they are dreamers of pleasant but fancy-wrought visions who say amongst us, "The day is passed for Priestley and Belsham to aid us: we need not their controversial aid; and no longer need we proclaim Unitarianism as such, or disprove 'orthodox' teaching; we have reached an onward stage, and may dwell undisturbed in the unclouded region of religious philosophy." Priestley, Lindsey and Belsham, and Carpenter and Ware, were faithful to their trust as religious teachers, and shrunk not from the obloquy of proclaiming unpopular truth and opposing popular error. They have gone to their reward. Their duty has fallen into other, and in some respects less able, but God grant not less faithful, hands!

Dolman's Magazine, No. I.—The last and the present year would seem to be remarkable for the production of new Magazines and Reviews, and it is certainly a sign of the times that most of these new claimants of public patronage are devoted to the interests of some particular section of the Christian Church. The Magazine which now asks our notice bears the name of a well-known publisher, and is, as to religious character, Roman Catholic. It is, if we may judge from its general tone, more particularly adapted to the laity of the Romish Church resident in England. It possesses sufficient



literary merit to enable us to give it a welcome, and to express the hope that it may become an established periodical. While so large a portion of the monthly religious literature of England is fiercely anti-Catholic, it is only right that so important a section of the Church as the Roman Catholics should have its monthly organ.—The first article contains a brief correspondence between the Prime Minister and Mr. J. Richard Beste, a Hampshire magistrate, on the subject of agrarian outrage in Ireland. Mr. Beste believes this outrage to be the consequence of the want of remunerative employment to peasants ousted from their potatoe-grounds, and proposes a plan which he thinks will produce better results than the new Irish Poor-law and its union-houses possibly can.

"Instead of building workhouses (costing about 7000*l.* each), let farms of one thousand acres of waste land be engaged. The cost of reclaiming them is 7*l.* per acre. Let all applicants for relief be admitted to work on the farm—at *task* work—at such a price as is paid by the best farmers in the district. After the first year or two, the farm would pay its own expenses. An improved system of agriculture would be introduced into the country: the 'surplus population' being employed, the wages of the others would be raised. Family ties would not be interfered with; and the possession of a plot of highly-rented potatoe ground would no longer be a matter of vital importance, for day-labour and day-pay would have been established."

In reply to Mr. Beste, Sir R. Peel first suggests the practical difficulty of the cost of farm-buildings and residences for the husbandmen, and notices the improbability of a farm like that proposed paying, after a year or two, its own expenses; and he afterwards closes the correspondence by the expression of an opinion, which experience fully justifies, that "if land in Ireland can be profitably reclaimed or profitably cultivated, it will be done most effectually by those who are possessors of the soil, and through the instrumentality of private enterprise." This correspondence, though now published for the first time, took place more than two years ago. The second article is entitled "the Eternal City," and is the first of a series of sketches of the history, 1st, of Classical, and, 2ndly, of Spiritual Rome. When the writer comes to treat of "Rome as it is, with its studios and its museums, its cloisters and colleges, its libraries, monuments, charitable institutions, schools and academies of literature, the sciences and the fine arts," we may hope for more amusement and instruction than the present paper on the early history of ancient Rome affords. We turned with some expectation, which the perusal did not altogether fulfil, to the paper entitled "the Policy of Catholics." The writer recommends more systematic union amongst the Catholics, and, on the score of both gratitude and policy, exhorts them to support the English Liberal party. The article clearly shews the sensitiveness to wrong of the Catholic body, and that the contumelious invectives of agitators, both religious and political, have entered the soul of those reviled. With proper indignation, the author glances at the want of a moral sense evinced by the heated multitudes who listen to and cheer Protestant harangues at Exeter Hall.

"To the philanthropist, a melancholy reflection on the weakness of the human mind, and on the force with which religious prejudice may act upon it, is deduced from the fact that the man who stood convicted of having roused the passions of his hearers at Exeter Hall to a pitch of madness against their fellow-Christians, by means of a document which proved to be a forgery,—of having represented this forgery as an interposition of Divine Providence,—of having stood by this forgery with a desperate fidelity, as long as it was possible to do so,—should nevertheless be still welcome to the same people whom he had so grievously deluded, and that his subsequent ravings should continue to meet with the same favour as those which he had uttered before his detection and exposure."

The Editor appends a note to this article, disclaiming for his Magazine exclusive party-views, and stating that he had planned this paper to be followed by one of a Conservative tone, but the author of the latter suppressed

it under the impulse of disgust with his party on their re-establishing the income-tax. The remarks on "Floral Symbolism" which follow are evidently the production of a scholar and a man of refined taste. As to the use made by the Romish Church on its altars and in its cemeteries of flowers, we say not a hostile word. The lily and the flower of the field have sacred associations, of a kind which cannot be pleaded for candles and incense. As our pages have recently contained remarks on the identity of certain Romish with ancient Pagan ceremonies, it is only doing what we are sure the able and candid writer of our "Letters from Rome" would wish, if we extract a passage or two in vindication of the Church of Rome in this matter.

"The Catholic Church has frequently been assailed for having permitted nations holding her communion to continue several blameless usages once prevalent amongst their Gentile forefathers, and for having adopted, in her own liturgy, rites and ceremonies innocent in themselves, but closely resembling those which were employed in the idolatrous worship of heathenism. The Catholic Church admits—nay, glories in—the fact, but denies the allegation, and asserts the oburgation of those who differ from her to be as unjust as it is irrational. Things innocent of their own nature cannot be necessarily criminal amongst Christians, because once employed by Pagans," &c.

"She glories in having thus adopted and tolerated these usages and ceremonies; for they are, in reality, so many splendid badges of her antiquity; they are so many incontrovertible proofs, which bear witness that the Catholic Church not only was born when Paganism universally prevailed, but that she was a long time contemporary with the monster; and that when man passed from error to truth,—from Gentile darkness to Gospel light,—when they extricated themselves from the mazes and labyrinths of idolatry,—they immediately entered into her pale; and having left behind their former superstitions, were allowed to bring along with them nothing but what was harmless and indifferent."

The review of "a Sermon on Fasting" by the *Anglo-Catholic* Curate of Bawdsey, Suffolk, gives the Catholic author of the review an opportunity of telling the Tractarian party that they have at present no right to the term *Catholic*, and hints that they cannot as religious men reconcile it to their consciences to continue to live and die in a state of schism, a state of sin, &c. He rebukes Catholic writers for their tenderness towards the Oxford divines, and enjoins faithful sons of the Church to use language of this kind to them that are halting between Rome and England.

"You believe that the doctrines you now profess are false; you own it, and you own that you believe ours to be true. Act then at once, honestly, conscientiously: let us have no play upon words: render homage to what you believe to be the truth: gamble not with the time that God may give you: save your own soul at once."

He ridicules the affectation of the Oxford divines in their revival of almost obsolete Saints'-days, for the purpose of a new system of dating, and tells a story shewing that the late Bishop Baines appreciated the use of a practical *reductio ad absurdum* in exposing clerical coxcombry or fanaticism, almost as well as the late Protestant wit, Sydney Smith. The reviewer takes little comfort from recent proceedings in the diocese of Exeter, and argues, much to our entertainment, that the reception given by the people in the West to "*the calm and dignified and Christian pastoral of the Bishop of Exeter*," is a melancholy indication that "the doctrines of the Reformation and the slanders of three centuries" have gained complete possession of the English popular mind. We will not part with this writer, however, without recording that he proclaims himself a friend "to the extension of civil and religious liberty all over the world," and that he is "anxious to establish the principle, that no man has in his civil capacity a right to inquire into the religious belief of another man." "Sweet are the uses of adversity!" was our thought as we read these words. Strange, that one who has learned in the school of persecution so good a lesson, should have a single feeling in sympathy with so



coarse an impugner of every liberal principle as Bishop Philpotts! "A Peep at all Things" is mostly in the jocular strain; but there is good sense in the following remark respecting the supposed intentions of Government in promoting academical institutions in Ireland:

"We protest, however, against being taxed, with the people of this country, 'for improving and extending academical education in Ireland.' There is plenty of ecclesiastical property in Ireland to fulfil her Majesty's intentions, however generous. And if there be not, let the government throw open Trinity College to all comers: the foundation of two new universities will not compensate for the insult of being excluded from that one. But it seems the naughty Irish boys are not only to be sent to school; but are to be treated in other respects like unreasoning children. It will not succeed, Sir Robert Peel."

The Christian Witness.—This "Independent" periodical, which has attained in the second year of its existence a circulation of more than 30,000 copies, shews what a low price will do in forcing a large sale. It is edited by Dr. Campbell, a man of considerable pulpit and platform repute in the Metropolitan religious world. The good Doctor proposes his work to be "Cobbett-like in style, but Christian in spirit." In his address at the beginning of the year, he said, "Editors sometimes say and do things of strange aspect." The current No. illustrates the truth of this observation, in some bitter criticisms on the correspondence department of its contemporary the *Nonconformist*, to which the Editor of that paper has since replied with great temper.

The Nonconformist.—The acute and often liberal Editor of this journal refers to our critical notice of the "Eclectic" in the last No., and censures our remark, that the praise of an Unitarian writer is as *new* as it is gratifying, alleging that previous reviews in the Eclectic, particularly of Dr. Carpenter's Sermons and Life, and of the Liverpool Controversy, had shewn a spirit of fair-dealing towards Unitarian writers. We will at once give up the epithet *new* as not strictly defensible, contenting ourselves with explaining that we had in view some bitter articles published in the Eclectic many years ago, with which we have a painful familiarity by their being frequently re-produced by bigots incapable themselves of manufacturing implements of mischief equal to their malignity. The current number of the "Evangelical Magazine" (which we have elsewhere noticed) furnishes an illustration. We agree with the Editor of the Nonconformist that the habit of suspecting bigotry and unfairness, and the readiness to believe it, is a great evil. Pelted as the Unitarians have been, *especially during the last twelve months*, with a storm of reviling, it is not strange that they should distrust the tender mercies of theological opponents. As the Nonconformist is so laudably zealous in promoting the amiability of Unitarians, perhaps he will use his influence amongst his orthodox contemporaries, and persuade them to try the effect upon us of a larger measure of kindness and love. These remedies have been hitherto administered chiefly by homœopathic practitioners. Let him take in hand Dr. Cooke in Ireland, and Dr. East in England, and persuade those potent exterminators of heresy to throw aside the knife and the blister, and to try the effect of a gentler treatment. But, to be serious, while we shall continue to expose and rebuke the bigot and the reviler, we shall equally continue to notice and commend liberality and good sense, wherever they may be found. The pages of our Critical Notices hitherto devoted to "orthodox" contemporaries, and to the praise of their excellences, are, we think, sufficient proof that the Nonconformist might have addressed his admonition to parties that stand more in need of it than ourselves.



INTELLIGENCE

GERMANY.

Ronge and the Holy Robe.

On the 18th of August in the last year, the entire country which lies on the south-western border of Germany towards France, was seen in active and lively movement. The labours of town and country stood still; commerce had ceased its busy strivings; the whole land wears a holiday-appearance; every high road is from the break of day crowded with joyously-looking multitudes of various ranks, but mostly of the lower classes, attired each in his best. The hum of many voices striking the ear; the numerous and gaudy colours flaunting on the eye; bright faces full of a certain holy expectation; flowers, garlands, bands of music, and knots of priests in their clerical vestments,—these sights and sounds streaming along in procession down the hills and through the vale which forms a bed for the lovely Moselle, unite to present a picture which can be beheld nowhere but in Catholic countries of the continent—a picture which, so long as the thoughts descend not beneath the surface, is strikingly and impressively beautiful. The gathering crowds pass on, displaying every minute more and more hilarity, as if they were approaching some eagerly-desired goal. The streams of holiday-keepers which cut the hills and thread the valley become constantly more numerous, breaking into view now here, now there; at one time emerging from this wood, at another from that defile. And so, passing on under the leadership each procession of its own clergy, these streaming thousands wend their way, in the greatest order as well as in the highest excitement, to the gates of the old venerable city of Trèves (German Triër, Lat. Augusta Trevirorum), honoured by affording a residence even to Roman emperors, and still more by religious relics, traditions and antiquities, which stretch back into the thick darkness of primeval ages of Christianity: thither these pilgrims go, along vine-covered hills and over charming plains, to the gates of a city which is the oldest bishopric of Germany, and once the capital of a principality. As they enter the city, the bells of many churches salute them with a jubilee, and the entire population rises up to give the

visitors a cordial greeting. Thus gladly received, each throng coming from one parish proceeds, with its ecclesiastics at its head, to the doors of the cathedral, through which they are slowly marshalled, and then conducted to one of the neighbouring churches, where they take refreshment and rest, and where they are admitted to the confession of their sins, and, for this their joyous day's work, assured of full and unqualified forgiveness, ere they return to their home or pay a visit to relatives or friends.

The impulse which has called these thousands forth from all parts of one bishopric is speedily spread beyond its limits, causing similar crowds to direct their steps to the same spot from even distant districts of Germany and France. The scene lasts from the 18th of August to the 14th of September. What is the object which called forth this enthusiasm? Perhaps it is some noble aim of benevolence that the people seek to achieve? The presence of so many ministers of religion, the observance of so many religious ceremonies, would seem to indicate a benign or a pious intention. The sad truth is, all these crowding thousands have come to look at an old coat! And yet we are in the middle of the nineteenth century, and Trèves is in the centre of European civilization.

That which immediately gave occasion to this popular movement was a circular letter addressed by Arnoldi, Bishop of Trèves, to the clergy of his diocese, directing them to invite the flocks of their several parishes to repair to the cathedral of that city, "in order to behold and honour the priceless jewel therein preserved, namely, the coat without seam (John xix. 23) of our Lord and Saviour Jesus Christ." And, as if to remind men of the necessity of a new Reformation, the Bishop makes mention of a bull of Leo X., by which, in 1514, a pilgrimage, accompanied with suitable presents, to the high church at Trèves, was to be rewarded in each case by the entire remission of sins. The rather does the Bishop now call together the faithful around this relic, since a period of thirty-four years has elapsed since they were permitted to feast their eyes with a sight of the holy object, and the priests to regale themselves with the



abundant proceeds. Accordingly, the holy coat is exhibited on the appointed day, after the glad announcement of its advent had been made on the previous noon and evening by all the church-bells of the city. At eight o'clock in the morning, Bishop Arnoldi is beheld by the thousands that crowd the cathedral, performing mass at the high altar. Canon Dr. Braun pronounces from the pulpit a discourse on the genuineness and wonderful virtues of the holy garment. Then comes the happy moment. The robe is elevated and suspended over the high altar, intervening objects having been removed; and at 1 o'clock the processions begin to pass through the church, every eye directed eastward, and every heart beating with pleasing solicitude. Order is preserved partly by the clergy, partly by the police. Suitable care is taken to prevent the pilgrims from omitting to deposit their free-will offerings.

The last day of the appointed pilgrimage period was distinguished by special ceremonies. There hung the holy vestment, to be saluted for the last time, till after a long interval, by one of the highest dignitaries of the Church; a bishop, professor, apostolic vicar, Dr. Laurent, followed by a very numerous band of clergy, proceeds to pay his devoirs to the old coat, at the head of a long partly imposing, partly glittering procession, made up of priests, people, young girls dressed in white and crowned with wreaths of flowers, with flags, with musical choirs, with bands, and the cathedral bells "chiming merrily." The dignified visitor is ceremoniously received by his brother Bishop of Trèves and conducted into the presence of the said old coat.

Meanwhile, one young priest is scandalized by these scenes beyond his power of endurance,—is, like another Luther, driven to give utterance to his solemn convictions at any risk. His name is Ronge. John Ronge went through the usual course of studies preparatory to the sacred office in a Catholic seminary at Breslau; in the prosecution of which he distinguished himself by diligence and unwearying ardour, as well as great purity of character. His excellent qualities drew on him the special notice and high tokens of the approbation of his superiors, who recognized with marked satisfaction the earnestness with which he applied his mind to obtain a correct and full apprehension of the doctrines of the Church; little thinking that this

same thirst for knowledge and sincerity of purpose would in time make their favourite pupil into a bold and firm-hearted reprover of the corruptions of Catholicism. On leaving the college, he undertook the office of Curate at Grotthau, about seven miles from Breslau. Here he devoted his excellent faculties to the service of education, and by his mild energy and superior methods of instruction so gained the love of his pupils, that they honoured him as a father; nor did he fail to win the esteem and confidence of older persons, though he had to withstand the effects of that jealousy which his high merits excited.

The Jesuits, who have of late been actively and energetically at work in all continental countries, if not in our own, in order to promote the interests of their order and of the Pope, and therein to re-enslave the human mind, exerted themselves at Breslau with extraordinary zeal, labouring with as much policy as ardour to gain over the younger clergy to their cause. On this Ronge came forward as an advocate of liberty of conscience, and by anonymous publications in the Saxon journals reproved and exposed the Jesuits with great effect. They, however, reckoned the highest ecclesiastical authorities on their side, who, having reason to suspect Ronge of being the author of these attacks, questioned him on his word of honour as a Catholic priest. He acknowledged the authorship, and was condemned to expiate his transgression by a certain course of penitential exercises in the Breslau seminary. Well did he know the servitude in which the mind was held there, and that the object of his punishment was to crush in his own breast the germs of liberty and truth. He therefore refused compliance, and was suspended from his office. The general estimation in which he was held appears from the fact, that the magistrates of Breslau exerted themselves on his behalf. Rome, however, never recedes. Ronge retired to Laurahütte, in Upper Silesia, where he resumed his educational labours, and where also he gained the love of old and young by his pre-eminent qualities of head and heart. Here it was that he felt the impulse to expose the absurdities and iniquities of the holy-robe parade. He published a letter on the subject in the local papers, the substance of which shews of itself that it proceeded from a pure love of truth and a high regard to religion.

This letter exasperated the Jesuits. Ronge judged it expedient to quit Breslau and put himself beyond their reach. The ecclesiastical powers interfered. The state was not satisfied. Bishop Arnoldi found it convenient to offer explanations to the civil power. His plea was, that honouring relics was a voluntary act, neither to be commanded nor forbidden, and he himself had not proceeded beyond issuing a general invitation throughout his diocese. Nevertheless, the troublesome young priest was not to be forgiven. He had exposed the craft, and must be punished. Accordingly, on the 28th of October, 1844, the Bishop's agent, Latusek, required Ronge to declare within fourteen days whether or not he was the author of the aforesaid letter, and in case of the answer being in the affirmative, to revoke by a public act, within a similar period of time, the sentiments which it contains, on pain of being degraded and excommunicated. Ronge avowed himself the author of the offensive publication, and was accordingly degraded and excommunicated on the 3rd of December last. This was indeed a *brutum fulmen*, for the young Reformer had previously renounced faith in Rome, and thrown off the clerical vestments.

His letter will best shew what manner of man he is, and bring the demerits of the Trèves clergy into full relief.

"Laurahütte, October 1.

"What for a long time sounded in our ears as a tale or a fable, namely, that Bishop Arnoldi of Trèves had displayed a piece of clothing, termed the coat of Christ, in order that it might be religiously beheld and honoured, you, Christians of the 19th century,—you, German men,—you, teachers and ministers of the German people,—you know that it is not a tale nor a fable, but a fact. For already it appears from the latest intelligence that above 500,000 persons have gone as pilgrims to see that relic, and that daily other thousands pour along in the same direction, especially since the said garment has healed the sick and worked miracles." (Animal magnetism would play a very inferior part at Trèves.) "Nevertheless, information hurries through the land, and even clerical men have in France declared that they have the true coat of Christ, and that the coat at Trèves is not genuine. Truly, we may here apply the words, 'He who loose his senses on certain points has

none to lose.' Five hundred thousand men, five hundred thousand intelligent Germans, have hastened to Trèves to see and honour a coat! Most of these thousands are of the humbler classes, in great poverty, oppressed, ignorant, dull of understanding, superstitious, and in part degenerate; and now they bid adieu to the tillage of their fields, withdraw themselves from their handicrafts, from household cares, the education of their children, in order to travel to Trèves to an idolatrous festival, to an unworthy spectacle, got up under the hands of the Roman hierarchy. Yes, it is an idolatrous festival; for many thousands, men of easy faith, have been misled to pay to a piece of clothing, the work of men's hands, the honour and respect which are due to God only. And what disastrous consequences do these pilgrimages bring! Thousands of the pilgrims rob themselves of the money for the journey and for the offerings which they make to the holy coat, or rather to the priests; they scramble their little together as they can, or they borrow of their neighbours, to go hungry or thirsty on a pilgrimage which may impair, if not destroy, their health. If these outward evils are great, very great, the moral evils are yet far greater. Will not many, reduced to want by the cost of their pilgrimage, seek to repair their losses by unjust means?—many women, many maidens, lose the purity of their hearts, their modesty, their good name, and so destroy the peace, the happiness, the welfare of their families? Finally, a door will by this most unchristian scene be set wide open for superstition, for fanaticism, and, what is therewith connected, for vice. These evils ensue from the holy coat's being thus displayed and religiously blest, whether it be genuine or not. And the man who has done all this, who has cheated the poor hungry people of their money and their bread, has exposed the German people to the scorn of other nations,—this man is a Bishop, a German Bishop, is Bishop Arnoldi of Trèves. Bishop Arnoldi of Trèves, I turn therefore to you, and in virtue of my office and calling as a priest, as a teacher of the German people, and in the name of Christianity, in the name of the German nation, in the name of the instructors of the people, I demand that you cause the unchristian spectacle of the holy coat to cease, and withdraw from the public gaze the aforesaid piece of clothing, so as not to make the of-



fence greater than it is to religious minds. For you know—as Bishop you must know—that the Founder of the Christian religion left to his disciples, not his coat, but his spirit. You know—as Bishop you must know—that Christ has taught, ‘God is spirit, and he who worships him must worship him in spirit and in truth.’ And thus he can be worshiped every where, not merely at Jerusalem, nor on Mount Gerizim, nor at Trèves before the holy coat. Do you not know—as Bishop you must know—that the gospel expressly forbids the honouring of any visible image, any relic?—that the Christians of the apostolic times and of the first three centuries did not endure either an image or a relic (when they might have had so many) in their churches?—that the honouring of images and relics is a heathenish custom, and that the fathers of the first three centuries deride the heathen on that account? Finally, know you not—as Bishop you must know—that not before the 13th or 14th century could the sound strong sense of the German mind be degraded so as to give honour to relics, when, under the influence of the crusades, the lofty idea which Christianity gives of God had been lowered and darkened by all kinds of fables and tales of the marvellous, brought from the East? Mark, Bishop Arnoldi of Trèves, this you know, and perhaps better than I can tell you,—I say you know the consequences which the idolatrous worship of relics have had for us, I mean in the enslavement of Germans, mind and body,—and yet you display your relics for public worship! But if you do not know all this, if you only sought the public good in the display at Trèves, yet have you brought on yourself a two-fold guilt, for which you cannot find an expiation. In the first place, it is unpardonable in you, if you knew that the holy coat contained healing powers, that you have not exhibited it till the year 1844. In the second place, it is unpardonable in you that, for the sight, you have taken money of hundreds of thousands of pilgrims. Or is it not unpardonable that you, a Bishop, should have taken money from our hungry poor, especially when you have lately seen poverty drive hundreds to public tumult and a death of despair? Do not, moreover, deceive yourself in the thought of the thousands that have hurried to your show; for millions, like myself, have

thereby been filled with disgust and indignation. This indignation is found not merely in this or that class, in this or that party, but in all conditions—yes, even in the Catholic priesthood. Therefore judgment will come upon you ere you think. Already the historian seizes the pen and hands over your name, Arnoldi, to the contempt of this generation and of the generations to come, as the Tetzels of the 19th century.

“But you, my German fellow-citizens, whether you dwell near or far from Trèves, apply all your faculties in order that such a disgrace may no longer be done to the German name. You have social institutions of various kinds; operate through them. Let every one use his utmost power to oppose and put for ever a stop to the tyrannical power of the Roman hierarchy. For not merely at Trèves will this modern shrove-tax be exacted, but, you know it, in the east and in the west, in the north and in the south, will the Church require dues of all kinds and in all manners: the night of the mind more and more gains the upper hand. All of you, whether Catholic or Protestant, go to work at once; your honour is concerned, your freedom, your happiness. Let not the laurels of a Huss, of a Luther, be your shame. Give words to your thoughts, and make your wishes into deeds.

“Finally, you, my fellow-labourers in Christ, who desire and seek the welfare of your flocks, the honour, the freedom, the happiness of your own Germany, be silent no longer; for you sin against religion, against your mother country, against your holy calling, if you keep silence any longer, if you longer hesitate to give expression to your nobler convictions. Shew yourselves true disciples of Him who sacrificed every thing for truth, light and freedom; shew that you have inherited his spirit, not his coat.

“JOHN RONGE, Catholic Priest.”

The bare idea of the possibility of “the holy coat” of Trèves being the “coat without seam, woven throughout,” of our Lord, might well excite a smile, had not the subject, with all its innate absurdity, assumed too grave a character to admit any thing less serious than deep regret and hearty condemnation. It has, however, been pretty certainly shewn that the seamless coat which was once possessed by the clergy of



Trèves, was sent, so long ago as the year 1114, from that place to Ments, together with other relics, by a Roman Cardinal, named Richard, as an expression of his gratitude for kind and hospitable treatment. Doubtless some seamless coat was so sent, for the said Richard's own hand-writing is still extant to bear witness to the fact. There is very good reason also to believe that the one sent was that which was then at Trèves. However that may be, here are two seamless coats, which is one too many. Which then is the right—that at Ments or that at Trèves? Alas! the knotty question cannot be decided, for it seems that there are many more than two. The indefatigable industry of German scholarship leaves nothing undiscovered when once it fastens itself on a subject of inquiry; and Bishop Arnoldi has played a fool's part in rousing at this time of day attention to these anilities. Two Professors of the University at Bonn have hence been led to put on their spectacles and engage in dusty investigations: the result is, that they find, instead of two, twenty-one old coats used in this same fashion to deceive the credulous and grind the faces of the poor. The names of these Professors are Dr. Gildemeister and Dr. von Sybel; the title of their publication is, "Der heilige Rock zud Trier und die Zwanzig anderen heiligen ungenachten Röcke."

The young Reformer became an object of universal interest. So bold had his conduct been, yet so laudable; so true were his positions and so lofty his spirit, that men of all classes and of various ways of thinking were wishful to manifest their respect towards him. But where was he? Letters addressed to him as in this place or in that, received no answer. The secrecy which he observed only served to whet the public curiosity. At length Ronge spoke in these remarkable words—"I will be no hero of a day; I will receive no addresses; no public meetings shall be held in my honour. I want neither money nor fame. Fame cannot enchant me, and my bread I earn by my labour. My cause is that of pure Catholicity; to it I remain faithful. Luther aimed at nothing else."

John Ronge, however, is not a man to remain idle. He has thrown off Romanism, but he has clung to the Gospel. His is too religious a mind to be satisfied with mere negations; and his benevolence is too strong and

impulsive to allow him to cease from public usefulness. He has therefore organized a society, to which we wish "God's speed" with all our heart, because, while we find in the confession of faith which he and his friends have adopted, a substantial agreement with Unitarian Christianity, we believe also that those views are essentially the same as the teachings of Jesus Christ clearly, expressly and repeatedly set forth. We subjoin the creed of this new—we may justifiably call it—Unitarian church:

"1. We throw off the allegiance to the Bishop of Rome and his whole establishment.

"2. We maintain full liberty of conscience, and condemn every compulsion, falsehood and hypocrisy.

"3. The basis and the contents of the Christian belief are the Bible.

"4. The free investigation and interpretation is not to be restrained by external authority.

"5. As the essential contents of our faith, we lay down the following symbols:—

"'I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice and love.

"'I believe in Jesus Christ our Saviour, who, by his doctrine, his life and death, has saved us from bondage and sin.

"'I believe in the working of the Holy Ghost on earth, a holy universal Christian Church, forgiveness of sin, and life everlasting. Amen.'

"6. We recognize only two sacraments as instituted by Christ, Baptism and the Lord's Supper.

"7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith.

"8. The Lord's Supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected.

"9. We recognize marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the Church, and consider, with regard to the conditions and restrictions applying to it, the laws of the state alone as binding.

"10. We believe and confess that

Christ is the only Mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages.

"11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject, therefore, all commands of fasting.

"12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love."

AMERICAN.

New Unitarian Chapel.—We often see that bigotry by its meddlesomeness defeats itself. In Boston (U. S.), the misrepresentations and sarcasms of Scotch and other "orthodox" opponents have called out the zeal and effort of our Unitarian brethren to a very desirable effort. We learn from the *Christian Register*, that the population of Boston has more than doubled since any place of worship has been erected for any newly-gathered Unitarian society in that city. The incipient measures for furnishing new places of worship in a growing city must be taken by the old and settled residents. New residents are not only strangers to the old population, but strangers to one another and to each other's wants, and are quite unfitted for commencing undertakings so important and difficult. It is believed that a considerable portion of those who in years past have come from other places, had a preference for worship with Unitarians, and, if suitable places of worship of this faith had been built, they would have sought them and filled them. A number of gentlemen have therefore formed themselves into a company to build at once a meeting-house in the southerly part of Boston, which has lately much increased; and when their plans are completed, it is probable that the Rev. Mr. Harrington will take charge of the new church. Previous experiments have fully proved the wisdom and necessity of a spirited effort like that of our Boston friends. In 1824, the Unitarians erected a meeting-house in the westerly part of Boston, and a new society was gathered in the same year to occupy it. In 1826, they erected a meeting-house in Purchase Street, and in the same year a new society was gathered there. In 1827, the meeting-

house in Castle and Washington Streets was erected, and a new society gathered. Since that period, zeal in erecting places of worship has been chiefly displayed by the various orthodox sects; but now that the Unitarians of Boston are awakened to the necessity of united and vigorous exertion to maintain the proud position they have hitherto occupied in what has been called the "Athens" of America, we doubt not their exertions will be crowned with a large measure of success.

Theodore Parker.—This gentleman, who is minister to a society at West Roxbury, Massachusetts, and who is well known to be a man of exemplary character and extensive theological learning, but whose opinions belong avowedly to the neological and anti-supernatural school, and who, although he calls himself Christian, denies all the miracles and the resurrection of Christ, has been the occasion of a very painful dissension amongst the Unitarians of Boston. In consequence of his peculiar opinions, few of the Boston or other Unitarian ministers choose to exchange pulpits with him. On Sunday, Nov. 17 last, an exchange of pulpits took place between Mr. Parker and the Rev. J. T. Sargent, minister of the Boston City Mission, known by the name of the "Benevolent Fraternity of Churches." This exchange naturally caused much regret and pain to many friends of the Fraternity, who considered its best interests greatly jeopardized. The executive Committee, learning the feeling which had been excited, and deeming it a matter in itself deserving their attention, determined that a communication should be addressed to the Ministers at Large, expressive of their views in relation to Mr. Parker, and of the grounds upon which his admittance to the pulpits of the Fraternity ought not to be desired. This document, the Committee declared in their Report, "was not issued as an authoritative edict from the seat of the directory, precluding all reply and demanding implicit submission, but simply as a friendly statement of the wishes and views of the Committee, fairly and reasonably set forth, and in a tone which, it was thought, would commend itself to the kind consideration of the ministers."

In the mean time, however, Mr. Sargent, finding his conduct disapproved of, but not himself regarding it in the same light as the executive

Committee, thought it behoved him as a man of honour, and with a view to assert the independence of the pulpit, to resign his office. To him it appeared that the principles on which Mr. Parker was to be excluded from the pulpit of the Fraternity would exclude also "Orthodox" and Universalist ministers, with whom he occasionally exchanged. Mr. Sargent's resignation was accepted with regret by the Committee. To the communication of the executive Committee, a reply was sent by the other Minister of the Fraternity of Churches, the Rev. W. C. Waterston, in which he first states his views respecting the liberty of the pulpit:

"I have never understood that in advocating such liberty, we were thereby bound to open the pulpit-door to all persons who might be ready to speak, however crude or pernicious we might consider their views. There is certainly some limit. I have never understood that the exercise of liberality was to be always tested by willingness to exchange pulpits, but rather by the exercise of candour and justice in weighing the opinions of those from whom we differ, and in allowing that views which we consider seriously erroneous may be honestly held, and that if those who hold them live a godly life, and are faithful to the highest idea they can obtain, they will be accepted of God. In the step taken by the Committee, I do not understand them to have departed from this broad idea."

Mr. Waterston then declares his deliberate reception of and cordial faith in "the great facts and truths recorded in the Gospel of Jesus Christ." He thus proceeds:

"When, therefore, I hear another maintain that the miracles of Jesus are but 'myths and fables;'—that the Saviour himself was frequently 'mistaken;'—that 'the writers of the Gospels might represent him as teaching what he did not teach;'—when it is unqualifiedly asserted that 'the evangelists have mingled with their story puerile notions and tales which it is charitable to call absurd;'—when a belief in the Lord's resurrection is distinctly denied;—when the account given in the New Testament of his subsequent history is asserted to be 'impossible;'—and when those who have faith in the Gospel record are spoken of in tones of sarcasm and abuse,—I cannot feel that any true view of spiritual liberty should lead us to throw open our own pulpits purpose-

ly that such speculations and assertions may be scattered abroad." Mr. Waterston then adduces other objectionable opinions of Mr. Parker. He continues—"I will not deny that a man has a right to hold such views, however unreasonable they may seem, or that, if he will, by pen and by speech, he may proclaim them, and, with a zeal worthy a better cause, seek to make proselytes. But I do not understand that it is the test of an enlarged or enlightened liberality, for those who deem such views untrue and injurious to wish them declared from their pulpits." He thus concludes his letter:—"Believing, as I do, that the Christian Revelation is indissolubly connected not only with the character, but with the supernatural works of its Author, and that the miracles of Christ were among the most beautiful and divine mediums by which he expressed his beneficence, and through which he conveyed to the world much of his spiritual truth;—seeing, as I do, that these are woven together from the beginning to the end, in harmony with all, and perfecting all, I feel that I could not dis sever them, if I would, and I would not if I could. And I am free to say that my present feelings are opposed not only to the views themselves, but to taking any active steps (as I feel that I should do by opening my pulpit for them) to have them diffused through the community. I believe them utterly false, and I could not, therefore, as a lover of God and the Truth, seek their promotion."

Mr. Sargent has appealed to the public, both from the pulpit in a sermon and through the press in a letter. In the latter he says, "I have repeatedly expressed also my dissent from the peculiar views of Mr. Parker, and have shared the regret which others felt when he has uttered sentiments seeming to strike rudely at the root of what we deem serious and fundamental truths, but I have ever had much faith in his honesty of heart and goodness of purpose."

So far as we have yet seen, the only Boston minister who has appeared to second Mr. Sargent's views, and maintain Mr. Parker's admissibility to Christian pulpits, is Mr. Clarke, who also expresses "an extreme dislike to Mr. Parker's theological views." He, however, maintains the duty of exchanging pulpits with him, on the ground, 1st, that it is every man's duty to maintain the unity of the Church; 2nd, because the essence of Christianity consists in



a holy life; 3rd, because the exclusion of Mr. Parker is even more open to objection than the exclusion of Unitarians (by themselves so complained of) from orthodox pulpits; 4th, because Mr. Parker holds some of his opinions in common with Catholics, Swedenborgians, Quakers, and the great founders of Unitarianism; and lastly, because in excluding him from their pulpits, Unitarians make him an object of public sympathy, and help to give currency to objectionable opinions.

In opposition to Mr. Clarke's views, many arguments have been put forth in the *Christian Register* and other publications. We have room only for one or two of these.

"Were a Mahometan to treat the Koran as Mr. Parker treats the Gospels, would he be any longer recognized as a Mahometan?"

"Would a Swedenborgian who should treat Swedenborg as Mr. Parker treats Jesus Christ, continue to be received as a good Swedenborgian?"

"Is it not an absurd fallacy to suppose that the only or the decisive way of proving a minister's good-will and brotherly love and generous sympathies, is to bring him to an exchange of pulpits with any individual on earth, especially with one whose influence and doctrine on the most sacred, fundamental themes are directly opposite to his own? Would not wisdom and duty dictate to each of two such parties to abide by its own sphere, adhere to its own cause, oppress not the other, serve its own master, and reap its own harvest?"

We have been anxious to put on record fairly both sides of this question, because we believe it to be a very important one, and because some, for whose opinions we entertain considerable respect, who entirely disagree from the Deistical views of Mr. Parker and his school, are disposed to censure the course adopted by the great majority of our Boston brethren. We have not space now to go into this subject, but we should be unfaithful to our convictions if we were not deliberately to express our entire approbation of their conduct in this painful business. The executive Committee would, in our view, have committed a breach of trust if they had not protested against the abuse of the pulpit of the Fraternity by the ministrations of a man who, whatever value he may set upon his own views of truth, does not value the gospel of Christ. We will go further, and

express our surprise that men of sense and candour can play so palpably with words, and substitute words for ideas, as to give to Mr. Parker the name of Christian. He is, we are prepared to believe, a good, a learned, a clever man, but in no proper sense can he be regarded as a disciple of Jesus Christ. Nor must we refrain from the expression of our surprise that men possessed of honour and the moral sense, holding opinions like those of Mr. Parker, can conceive it fitting for them to assume the professed performance of the duties of Christian ministers, and to lead the worship of those whose bond of union is belief in God through Jesus Christ, his inspired and divinely-commissioned Son.

DOMESTIC.

Progress of Religious Liberty—the Jews.

We rejoice to record that, since our last publication, the Lord Chancellor has introduced a Bill into the upper House of Parliament, which has since safely passed through all its stages in that House, removing some of the civil disabilities of the Jewish nation resident in England. The measure can only be regarded as an instalment of justice to the Hebrew people, for it relates merely to municipal and corporate privileges; but the speech with which the Chancellor prefaced the introduction of the Bill contained the enunciation of principles that would have a much wider operation than that now proposed. He offered for the regard of the Lords the example of Prussia, "where persons of the Jewish religion are admitted to the schools and the universities, where they read lectures and take degrees. The most admirable consequences have resulted from this proceeding." He further dwelt "on the results that have followed elsewhere to literature and science from the removal of these disabilities," and stated that he "urged these things in order to answer the objections started by vulgar minds, who first degrade the objects of their dislike by civil restrictions, and then urge that degradation as arguments for the continuance of those restrictions." The principle asserted in this speech is strong enough to open Trinity College and the English Universities to Jews, Roman Catholics and Dissenters. Previous Jew Bills, after passing the House of Commons, have been on three occasions rejected by the Lords. The

present measure passed without opposition, unless the murmurs of the Bishop of London may be counted as such. The humiliating defeats of last session have taught him craft—we fear not humility or charity. He withheld his assent from this Bill, but he reserved opposition to any measure for admitting Jews into Parliament. The English Jews will of course thankfully accept this boon, but they estimate it at its proper value, and by no means admit that it is all that they are entitled to. In a Memorial presented to Sir Robert Peel by a deputation headed by Sir Isaac Lyon Goldsmith, the claims of the ancient people were thus unequivocally stated :

“We desire to be placed on an equality, in point of civil privileges, with other persons dissenting from the Established Church, not so much on account of the hardship of being excluded from particular stations of trust or honour, as on account of the far greater hardship of having a degrading stigma fastened upon us by the laws of our country.

“No removal of any one disqualification, nothing short of the equalization which we seek, can efface that legal stigma, or enable us to feel that we really enjoy the rights of British subjects.

“We do, therefore, most earnestly trust, that you will not be induced to propose any imperfect measure relating to this subject, but that you will advise Parliament completely to relieve us from punishment for conscientious belief, and will thus be the means of conferring upon us the inestimable blessing of religious freedom, already enjoyed by all other classes of Englishmen.”

In the same Memorial, judicious reference is made to the measure passed or in progress for the relief of the Roman Catholics; also to the Dissenters' Chapels Act, which is described as “an act tending to the development of the principles of religious freedom.”

Since the above was written, we observe the Bill has been introduced into the House of Commons, where it will doubtless have a free course and soon become the law of the land. It was introduced by Sir Robert Peel on the first business-day of *Passion-week*. We are pleasantly reminded by this circumstance of a passage in one of Mr. Macaulay's matchless contributions to the *Edinburgh Review*, which we will presently quote. But we will first

congratulate this able writer and fast friend of religious liberty, on the progress which this question has made since he published his thoughts on it in 1829. If nine men out of ten now agree in the proposition, that “the points of difference between Christianity and Judaism have no more to do with a man's fitness to be a magistrate or legislator, or a minister of finance, than with his fitness to be a cobbler,” their agreement has probably been in part brought about by the speeches and writings of Mr. Macaulay. This is the closing passage of the paper on the Civil Disabilities of the Jews, published 16 years ago :—“Last year, we remember, it was represented by a pious writer in the *John Bull* newspaper, and by some other equally fervid Christians, as a monstrous indecency, that the measure for the relief of the Jews should be brought forward in *Passion-week*. One of these humorists ironically recommended that it should be read a second time on Good Friday. We should have had no objection; nor do we believe that the day could be commemorated in a more worthy manner. We know of no day fitter for terminating long hostilities, and repairing cruel wrongs, than the day on which the religion of mercy was founded. We know of no day fitter for blotting out from the statute-book the last traces of intolerance, than the day on which the spirit of intolerance produced the foulest of all judicial murders, the day on which the list of the victims of intolerance, that noble list wherein Socrates and More are enrolled, was glorified by a yet greater and holier name.”

The Maynooth Grant.

We look with no special favour on the State-endowment of any religion, whether it be Protestant in England, Catholic in Ireland, or Independent in Tahiti. No doubt there are advantages in the alliance of Church and State, to people as well as to priests; but experience, we think, shews a heavy balance in favour of the disadvantages. Still, as we can hardly expect the efforts of the Anti-State-Church Association to be crowned with *immediate* success, we would have the patronage which Government will dispense distributed as fairly as possible. We are no admirers of the policy of keeping things just as bad as they can be, until we can have them entirely to our mind.



By doing so, you may some day, perhaps, get rid of the grievance altogether, but in the mean time you have to bear a large amount of evil from which you might have been free.

To the proposed increased grant to the Catholic College at Maynooth there is this serious objection—the public will have to pay it. We have no other objection to make. Already, we think, the public pay too much, for whatever services the clergy render in return. We should greatly prefer a re-distribution in Ireland to a fresh creation. In that direction, we would give Sir Robert Peel a *carte blanche* to proceed as far as the “great Protestant party” which placed him in power will go along with him!

And establish Popery? Yes, if the people of Ireland prefer Popery to Protestantism, and if the Government insist that it is bound to afford religious instruction to THE PEOPLE. The worst features of Popery are not confined exclusively to that system. It is quite certain that for some time to come we shall have to pay for the thing; is it, therefore, worth while to make much ado about the name? The bare thought of it throws the Hon. and Rev. Baptist Noel into an agony, because, amongst other dogmas, the Catholic Church teaches that there is no salvation for those who are not within its pale. One would think that a clergyman of a Church which retains the Creed of Saint Athanasius need not make a wry face at that, nor yet the members of the various Dissenting sects, whose test of “orthodoxy” is the Assembly’s Catechism, and who cheered the Hon. and Rev. speaker. For ourselves, even in things not over-desirable, we have a relish for the reality, in preference to a poor counterfeit bearing a false label.

As regards the alleged “endowment” of Popery, about which such a bitter blast is threatened, by Protestant Dissenters amongst others, there is this awkward fact, that if it consist in furnishing the means of education to Catholic priests by a grant from the national funds, the “endowment” is already a good many years old. For half a century past, £8000 or £9000 have been every year voted by successive Parliaments, nobody but the handful of bigots who figure at Exeter Hall raising the slightest objection. Where have the now alarmed, oversensitive Protestant consciences been all this time? If it be wrong to give

£20,000 or £30,000 that the Catholic priest of Ireland may be a well-educated man, has it not always been wrong to give the smaller sum for the purpose of educating him imperfectly? Does the violation of Protestant principle consist only in offering the Catholic that which is worth his acceptance?

Late events have sunk the great Dissenting bodies sufficiently low in public estimation; they need not be ambitious of sinking lower still. Before they commit themselves too far in this matter, might it not be well for them to settle clearly in their own minds to what lengths they are prepared to go? Will they be, as they have been hitherto, quiet, if things remain just as they are? What then becomes of all their talk about *principles*? Are they prepared to advance a step further, and try to revive the worn-out prejudices of past generations in order that—compact or no compact—not a single guinea of the national resources shall find its way to a Catholic College? To this point they should be ready to go. What result to themselves do they anticipate from such a movement, should they be mad enough to join the so-called “Reformation Society” in attempting it; and what, in the present state of feeling there, would be its effect on the Catholic mind of Ireland?

We cannot find terms strong enough to express our disgust at the attempt of certain “evangelical” journals to get up a “No-Popery” cry through the kingdom. It will, there is no fear, signally fail; the sympathies of the masses are luckily, just now, not at the beck-and-call of “evangelical” firebrands; but the attempt is not the less disgraceful and wicked. One sample, from the organ of the Independents, will be more than enough for readers of the *Christian Reformer*:—“Let not the nation become a party to its own subjugation to the yoke of Popish despotism, or to the sapping of the firm foundations upon which its social structure rests, by the intrigues of priests, separated from the rest of mankind by celibacy, and dehumanised in all their sentiments and sympathies by the inculcation of a system of ethics derived from the bottomless pit.” Such are the weapons employed by the *Patriot*, a journal of high religious pretensions, but which, when it has any sectarian purpose to serve, can be as unscrupulous and foul as the lowest weekly print in London. Is there open to it no more dignified course by which it can revenge upon Catholics

the damage done to Independent missions in the Pacific?

The course the Prime Minister is taking may teach bigots in what estimation they are held even by those who condescend to profit by their bigotry. Tolerated, patronized for a season—used as long as there is some dirty purpose to serve—they are then flung off by the great man whose political tools they have been—whilst they fancied themselves in the special service of Heaven—with about as much ceremony as he would use with his cook or his valet. And see, if they venture to whine, with what good-will he will lash them—unless, indeed, he know he shall presently again need their aid, and then he will only cajole them!

Re-opening of the Ancient Presbyterian Chapel at Chester, and Seventeenth Half-yearly Meeting of the Cheshire Presbyterian Association.

The chapel situated between Crook Street and Trinity Street (a site probably chosen at the time as being private and retired), in the city of Chester, has to all Nonconformists many interesting associations. The eminent piety and learning and catholic spirit of Matthew Henry, its founder, are familiar to all conversant with Nonconformist theology of the first twenty years of the 18th century. Nonconformity, indeed, flourished in Chester long before Matthew Henry preached there. There were in the reign of Charles II. no less than three Dissenting societies under the ministry of Mr. Cook, Mr. Hall and Mr. Harvey. The persecuting laws that followed the restoration of Charles silenced the public services of these ministers. Mr. Hall was, about 1683, six months a prisoner in the Northgate (Chester), being deprived of his liberty by the operation of the Five-mile Act. He and Mr. Cook died in 1684. Mr. Harvey occasionally preached, but not in public. It was about the year 1686, that Mr. Henry first visited Chester, after he was known to be a preacher. He was induced to preach at the dwellings of Mr. Henthorne, Mr. Jolly and Rev. Mr. Harvey. In 1687, when the prospects of religious liberty began to brighten, he was earnestly solicited by his friends at Chester to undertake the work of the ministry amongst them. He consented, and was ordained in London on May 9, privately in Mr.

Steel's house, by the imposition of hands of six ministers. Mr. Henry's first sermon at Chester after his settlement was preached at the Thursday lecture, June 2, 1687. Till within a short period, the congregation met in Mr. Henthorne's hall. Now they removed to a large stable of his, in the White-Friars, to which additions were made. The congregation rapidly increased under Mr. Henry. In two or three years, the number of communicants increased to 250. In 1691, the building was enlarged, but even then proved "still little enough." On the Revolution of 1688, the troubles in Ireland occasioned many Dissenters from that country to take up their residence in Chester, who joined Mr. Henry's congregation. In 1699, they resolved no longer to put up with the inconveniences of their meeting-house in White-Friars. The ground on which the present chapel stands was bought, and the foundation of the new meeting-house was laid Sept. 1699. The building was finished during the following summer. Many of the then congregation contributed liberally. Matthew Henry says, "Within a little while after it was finished, every thing was paid for; the congregation in debt to nobody." The entire cost of the chapel, which was most substantially built (as the soundness of the walls and of the massive oak supporters of the roof still standing, and apparently as strong as ever, satisfactorily attests), was £532. 16s. 1d. In raising this sum, there were upwards of 232 contributors. The chapel was opened on the 8th of August, 1700, Matthew Henry himself preaching on the occasion from Joshua xxiii. 22, 23.

In 1706, the congregation at Crook Street was increased by the accession of the late Mr. Harvey's people. To accommodate the new-comers, a spacious gallery, pannelled with oak, was erected opposite to the pulpit, at the south end of the chapel. The cost of this addition amounted (as the chapel books shew) only to £85. The communicants now increased to above 330.

In 1712, Mr. Henry removed to Hackney. The pulpit at Crook Street was for nearly a year supplied by various ministers, some of whom are known to have entertained Arian opinions, such as Mr. Benyon, Mr. Mottershead, Mr. Worthington and Dr. Holland. The immediate successor of Mr. Henry was appointed May, 1713, and was Rev. John Gardner. He continued minister



until the year 1766, and there are reasons for believing that before his death he had abandoned orthodox doctrine. He was a trustee of the chapel, and aided in the administration of the funds connected with it. Amongst the names of those who during Mr. Gardner's time shared the bursary for students, are some well-known Arians, such as Philip Holland, 1738, Thomas Holland, of Wem, and John Boulton. The Rev. John Chidlaw became, in 1761, the colleague, and subsequently the successor, of Mr. Gardner. Mr. Chidlaw survived till 1800. One member of the Chester congregation is able from personal knowledge to attest the liberal character of Mr. Chidlaw's theological views. It appears from the chapel books that grants were voted from Timothy Dean's legacy, in the years 1758 and 1760, to Dr. Priestley, then at Nantwich. Till within twelve years, there were resident in Chester several families who were collateral descendants of Matthew Henry, and in possession of some of the personal property of their ancestor. They attended the Crook-Street chapel, and maintained Arian or Unitarian sentiments. That this was not a solitary case was proved by the interesting fact, that during the struggle for the Dissenters' Chapels Bill a petition in favour of that measure was presented to the House of Commons signed by 110 of the collateral descendants of Mr. Henry. The trust-deed of the chapel states that it is "for the public worship of God by persons dissenting from the Church of England," without any doctrinal limitation whatever. Notwithstanding the moral right of the present occupants to the chapel at Chester, it is matter of notoriety that it was the intention of "orthodox" relations to seize it as their first booty. Happily, their dishonest intentions were frustrated by the just and needful statute, 7 & 8 Vict. ch. 45.

No sooner did the congregation feel themselves protected by statute from the "speculative attorney" (whom Sir Robert Peel so happily described in the debate on the second reading), than they set to work to put the chapel into a complete state of repair. This they have effected, having re-roofed and repewed it, and also having renewed the under wood-work of the pulpit, and placed in front of it an elegant oak-railing and a communion-table. That portion of the chapel which is under the gallery is now separated from the rest of the building by a substantial panelled wainscot, it being the inten-

tion of the congregation to devote this part of the building to the Sunday-school. It is spacious, airy and light. The total expense now incurred by the congregation will probably exceed the whole of the first outlay of Matthew Henry and his flock on building the chapel. The repairs having been completed, it was resolved to re-open the chapel and to use the new school-room for the first time on Good Friday, the day fixed for the half-yearly meeting of the Cheshire Presbyterian Association. The occasion was deemed interesting and important by many friends living at a distance, and by others of various religious opinions residing in Chester. There were present, besides nearly all the Cheshire Presbyterian ministers, Rev. John Robberds, of Toxteth (whose presence and whose remarks in an after-part of the day were most timely and acceptable, he being a collateral descendant of the founder), Rev. Hugh Hutton, of Birmingham, and Rev. Franklin Baker, of Bolton. There were present also a considerable number of lay-gentlemen, amongst whom we noticed R. Allen, Esq., of Warrington; John and Henry Long, Esqrs., of Knutsford; J. T. Crook, Esq., and James Harvey, Esq., of Liverpool; William and Peter Brocklehurst, Esqrs., of Macclesfield; C. Green, Esq., of Northwich; William Murray, Esq., of Marshall-Meadows, Berwick, &c. &c. The service was introduced by Rev. G. V. Smith, of Macclesfield, and the sermon was preached by Rev. Charles Wallace, of Altringham, from Acts iv. 32. The sermon was a closely-reasoned argument for the rights of conscience and an earnest plea for a catholic spirit. The preacher made admirable use of history in enforcing many of his positions, and put in strong contrast the open, manly and charitable conduct and temper of Christ's early disciples with that of some of the modern professors of orthodoxy.

At the close of the service, the business of the Association was transacted, the Rev. Mortimer Maurice being in the chair. Of this portion of the day's proceedings we can only report, that the Association offered to Mr. Maurice and his congregation their hearty congratulations on the extensive and judicious alterations and repairs just completed in their ancient and interesting house of prayer; that, on the motion of the Secretary, Petitions to the House of Commons were agreed to in favour of the Jewish Disabilities Bill, and of



Mr. Watson's Bill for repealing the persecuting statutes against Roman Catholics; and that the next meeting of the Association was fixed at Warrington,—the Rev. Thomas Hincks being appointed preacher, and Rev. James Brooks supporter.—A public dinner was provided at the Royal Hotel, which was most respectably attended by about 60 gentlemen. Mr. Edward Johnson acted as President, and Mr. John Foulkes as Vice-President. To the active and most judicious labours of these gentlemen, the Crook-Street congregation is very largely indebted. We cannot profess to name the speakers or their subjects, but we will mention that a very cordial tribute of respect was paid by the company to Lord Robert Grosvenor, M. P. for Chester, for his various public services in behalf of religious liberty, and especially for his thrice-recorded vote in favour of the Dissenters' Chapels Bill.

At five o'clock, the friends re-assembled in the chapel. In the school-room the ladies of the congregation presided over a number of tea-tables. Upwards of three hundred persons partook of this meal, which was both elegant and substantial. Persons of all denominations in the city were present, thus testifying their sympathy with their Unitarian neighbours in their assured possession of their own and their forefathers' House of Prayer. While tea was going on in the school-room, and at intervals during the evening, the choir sung in very beautiful style several sacred airs.—At the public meeting in the evening, the chair was taken at the communion-table by the Rev. Mortimer Maurice, surrounded by most of the ministers present.

By this time nearly all the seats in the spacious chapel were well filled by a highly respectable company, who evinced throughout the evening the deepest interest in all that was said. A variety of sentiments, expressive of loyalty, attachment to truth, liberty and charity, of reverence for the memory of our Presbyterian forefathers, the apostles of Protestant Nonconformity, and of zealous interest in the simple truths of the gospel, were introduced with great appropriateness and beauty by the Chairman, and were supported in a succession of speeches by Mr. R. B. Aspland, Rev. C. Wallace, the Rev. John Robberds, Rev. Franklin Heald, Rev. William Smith, of Stockport, Rev. Hugh Hutton. The London gentleman, in recommend-

ing religious liberty as the right of every man, the Jew as well as the Christian, eloquently dwelt on the claims of the Jew on our regard and protection, and deeply interested the meeting by his description of the virtues, learning and liberal spirit of Dr. Raphall, the rabbi of the Jewish synagogue in Birmingham. The sentiment of "A long career of usefulness, peace and prosperity to the Crook-Street Congregation, and may these walls be ever sacred to Truth, Freedom and Charity!" gave to a former minister of the congregation an opportunity of expressing his lasting interest in their welfare, and of recording the virtues of some that were gone to their reward, who in their day and generation had adorned their Christian profession. The sentiment of good-will to the congregation which was cordially adopted by the ministers and strangers present, was very happily acknowledged on behalf of the congregation by Mr. Edward Johnson. The proceedings of this highly interesting, and to the congregation ever-memorable, day, were closed by the words of prayer, uttered by the oldest minister present, Rev. James Hawkes.

Third Anniversary of the Opening of the Stockport Unitarian Church.

The anniversary of the opening of this beautiful sacred structure was celebrated on Easter Sunday, March 23. The services were conducted by the Rev. Hugh Hutton, of Birmingham, and were attended by large and deeply attentive and delighted audiences. In the morning, the preacher dwelt, from John v. 30, on the evangelical representations of the Lord Jesus, as illustrative of the truth and value of the Unitarian doctrine; in the evening, he enforced, from Rom. xiv. 12, the duty and benefits of sectarianism, and pointed out its abuses. Collections were made towards paying off the debt which hangs on the building: they amounted to £34. Since the last anniversary, the interior of the church has been in part painted a rich dark oak colour; the effect on the pulpit and screen-work in front of the organ-gallery is excellent. Three years have now elapsed since the opening of the church, and comparing the congregation now with what it was in the High-Street chapel, it is nearly three-fold. This result must be most gratifying to the minister and to his zealous flock, whose exer-



tions in behalf of their loved house of prayer are deserving of high admiration. On the following day, a public tea-party was held, which on many accounts was interesting. Last year, the anniversary was clouded by the absence, through severe and long-continued illness, of the minister. He was now able not only to be present, but to preside with great ability over the meeting. In addition to this, the anniversary was made memorable by the completion and the opening of the magnificent school-room under the church. This has been fitted up by the congregation at an expense of nearly £300, and, it is hoped, will shortly be used both as a day and Sunday school. It is a noble room, 63 feet long, 44 feet broad, lighted by day by six windows on each side, and by night by gas. At the south end is a very spacious permanent platform, which may in the school-room answer some of the purposes of a modern school "gallery," and which will fit the room admirably for public meetings, at which 600 people might attend. This room, as well as the "church" above, is heated by hot-water pipes. — The tea-party was very numerously attended. The ladies of the congregation furnished and presided over the tea-tables, each lady entertaining twelve guests. There were present Henry Coppock Esq., Town Clerk; James Coppock, Esq., of London; John Alcock, Esq., of Gatley; Charles Hudson, Esq., Coroner for North Cheshire; Rev. Hugh Hutton, of Birmingham; Rev. R. B. Aspland, Rev. G. V. Smith, of Macclesfield, &c. &c.

Of the admirable addresses which were delivered on the occasion, we are quite precluded by our limited space and the lateness of the month from attempting even an outline. We can only mention that at the close of an eloquent statement and defence of Unitarian principles, Mr. Hutton, while he heartily commended the Stockport congregation for their great, extraordinarily great, exertions and sacrifices, urged them at once to encounter and pay off the debt, and to make their church as free in this respect as it was in every other.

The Rev. W. Smith, in gratefully acknowledging the good wishes expressed by Mr. Hutton for himself and flock, gave an interesting account of the progress of the congregation, and of the healthy state of the associated institutions. — Mr. Hudson paid a hand-

some tribute to the generosity of Mr. James Coppock, who for the first time was enabled to gladden them by his presence at their anniversary; he spoke appropriately of the delightful addition to the services of their house of prayer by the beautiful organ presented to them by Mr. Coppock. He also alluded to the services of that gentleman many years ago in the Sunday-school connected with the High-Street chapel. — The reply of Mr. James Coppock, in which he feelingly alluded to the bereavements which the congregation had sustained during the past twenty-five years, touched the hearts of many hearers. The proceedings of the meeting lasted upwards of four hours, and were listened to with great interest till the close by all who attended.

It is with deep regret we learn that, subsequent to the meeting, the Rev. W. Smith has stated to the chapel-warden, that, owing to the state of his health, he will feel it necessary previous to next winter to resign the pastoral office amongst his present flock, and seek another sphere of usefulness in a milder climate. It is now eleven years since Mr. Smith came to Stockport. He has laboured indefatigably, notwithstanding the interruptions and depressions of sickness, and his labours have been crowned with a remarkable degree of success. As it was the praise of Augustus that he found Rome built of brick and left it marble, it will be inscribed in the annals of the Stockport Unitarian church, that Mr. Smith found the congregation small and depressed, and left it established and prosperous. Their house of prayer was secluded in site, and gloomy and unpleasant to the eye; it is now admirably situated, its internal beauty is worthy of the holy cause to which it is devoted, and externally it is a conspicuous ornament to the town in which it stands. With great consideration, Mr. Smith forbore making his purpose known, even to his nearest friends, until after the proceedings of the interesting anniversary were brought to a close.

Aggregate Meeting of Sunday-school Teachers, held on Easter Monday, March 24, 1845, at Manchester.

This meeting was the first anniversary of one held last year to promote an intimate acquaintance amongst persons engaged in Sunday-school teaching and to diffuse improved methods of tuition.

At the former meeting, the teachers of the Unitarian Sunday-schools in Manchester only were present. On this occasion, the attendance of teachers from the neighbouring schools was sought. The invitation was accepted by Sunday-school teachers from Altringham, Bury, Bolton, Cross Street, Dukinfield, Gorton, Gee Cross, Knutsford, Monton, Rochdale, Oldham, Stand, and other places. The meeting was attended by many ministers, amongst whom were Dr. Beard, Rev. J. J. Tayler, Rev. F. Howorth, Rev. P. P. Carpenter, Rev. J. Brooks. About 400 persons sat down to tea. Dr. Beard took the chair, and opened the business of the meeting. He welcomed the country friends to Manchester, and expressed a hope that the meeting would be annual, and be sometimes held in the country. He expressed his belief that the influence of Sunday-school education might be greatly improved, and lead to much higher results than are at present obtained.

The first subject discussed was,—“What are the best means of obtaining a regular and punctual attendance of our Sunday scholars?” In introducing it, Mr. Curtis remarked, that essential as punctuality of attendance is to successful tuition, Sunday-schools are in this matter singularly deficient. Punctuality is gained in other establishments, such as railways, factories, commercial houses, &c., and why not in Sunday-schools? In the latter instances, it is made compulsory by a sense of interest, and should also be so in the former by a sense of duty in the teachers. Teachers are in this matter deeply responsible; for if they do not themselves punctually attend, they neglect a positive duty, and by their evil example teach irregularity.—Mr. Travers Madge suggested that a register should be kept of the attendance, and that this should be read over at the teachers’ monthly or quarterly meetings. Absentee scholars should be visited, and satisfactory reasons required for absence.—Rev. J. Brooks feared a *large* attendance of scholars was often aimed at, rather than a *regular* attendance. At the Gee-Cross Sunday-school, if a scholar absented himself for three successive Sundays, his name was struck out of the class-book and not re-entered without the child passing through the regular form of admission.—Mr. Charles Lampport recommended the Sunday-school Association to increased support.

Mr. Glossop, of Dukinfield, spoke on this subject—“How can the great object of Sunday-school instruction, viz. to quicken the religious spirit and strengthen religious principles, be most effectually promoted?” He remarked that, of all Sunday-school duties, the inculcation of religious truth and the calling forth of the religious sentiments is the highest: other things are important, but, if the teacher fails in this, his success in other respects is but trifling, and cannot afford him that high satisfaction which is his proper reward. It is to be lamented that a great proportion of those children who attend our schools for the sake of secular knowledge, go away with their hearts unimpressed, and do not grow up pious Christians. The teacher, in order to be successful, must work with both head and heart; he should prepare himself by diligent study of the New Testament, particularly the teachings of Christ himself; embody his precepts in his life, and aim to be what he would wish his pupils to become. He should gain the affections of the children, and his instructions would be received not only with attention, but with eagerness. Much depends on the methods of imparting religious instruction; anecdotes were often very efficient—the parables of the New Testament deeply interesting to children; addresses, in simple language suited to the capacities of the young, often succeeded in conveying deep religious impressions. The teacher should encourage the children to open their minds freely to him, to state their difficulties or doubts, and by this means he will become acquainted with the character and knowledge of his pupils.

Rev. J. J. Tayler said, subjects like that before the meeting were too much regarded as exclusively belonging to ministers of religion. This was an error. The laity ought to come forward and give free expression to their thoughts on religion. It was their duty also to stimulate the conscience and kindle the affections. It was a mistake too common, that religion was something for the head, and not for the heart. Sunday-schools, deficient though they be, are yet the best available means for general improvement. Although an advocate for national education, he would prefer the present defective elementary education of England to the system of Prussia without self-activity and earnestness.

Rev. F. Howorth recommended



prayer-meetings in connection with Sunday-schools.

Little time was left for the discussion of the other questions, viz. "What means can be used to increase the interest of parents in the moral instruction of their children, and induce them to co-operate with the teacher in his efforts?"—introduced by Mr. Palmer. "What means can be devised for promoting union amongst the teachers of the neighbourhood, and forwarding their common object?"—introduced by Rev. P. P. Carpenter.

A resolution was passed that the meeting should be held annually. Invitations were given to hold the next meeting at Dukinfield and Stand. A Committee was appointed to make preparations for the next meeting.—This step may, in our opinion, lead to useful results. Great good might be done, if, in the centre of a district like that of Manchester, containing so many Unitarian Sunday-schools, a Board of Sunday-school Education could be established, whose duty should be to familiarize themselves with the various plans of tuition and management; to keep up constant intercourse with the teachers of all schools that chose to put themselves in connection with the Board; to keep a regular statistical record of every school so connected with the Board; to make periodical visits to the several schools, and address both teachers and scholars; and annually to prepare for the anniversary meeting a report of all that has been done, and a statement of what is most needed in the several schools.—If it be objected that this plan would be an interference with the operations of the Sunday-school Association already in existence, it is replied, that that Association would probably regard such co-operation as invaluable, and would, if encouraged, extend its plans so as to include Provincial Boards. The circumstances and requirements of Sunday-schools in a manufacturing district are peculiar, and may be most effectually provided for by a District or Branch Association.

Natural History.—It is well known by those who are practically acquainted with Sunday-school instruction, that there is a very general feeling among the teachers engaged in this work, of the necessity of using every possible means to excite the interest of their scholars in the attainment of knowledge, and for this purpose evening classes, libraries and various societies, are in

many instances commenced and encouraged. Among such efforts, it seems strange that plans for promoting the study of Natural History should not more often have place, it being a subject well fitted to excite the interest of every class and every age; one also suited to the most limited means, since it may be studied with the aid of no other book than that of Nature, which lies open to all; and one eminently calculated to cultivate refined feelings, improve the mind, and nourish the spirit of reverence and devotion to God.

The only institution of the kind, perhaps, amongst us, for the study of the above subject, is one connected with the Unitarian Sunday-school, Lower Mosley Street, Manchester. Its existence commenced some time back, but it has been in more active, uniform and useful working during the last two years, for which period more than 100 scholars from the Sunday-school have constituted its members. Meetings are held once a fortnight, at each of which a lecture on some department of Natural History is delivered by one of the body of teachers, (about twenty in number), who have undertaken the management of the class. Conversation on the subject of the lecture is afterwards encouraged. Twice in the year, social tea-parties are held, for the purpose of increasing the interest of those concerned, and of binding them closer to one another, by promoting kind feelings and friendly intercourse. The taste for the study of nature excited by these efforts has induced many of the members to become observers, and, in their humble way, collectors of specimens. Their continually-increasing contributions are preserved in a museum belonging to the class.

Several of the lectures have been re-delivered (some of them many times) at small Mechanics' Institutions, Lyceums, &c., in the neighbourhood, and have thus been a means of exciting interest and giving pleasure in a more extended sphere.

Sunday-school teachers, who wish to increase the utility of their instructions, and to attach their scholars to themselves and their school, will find a plan similar to the one above described well suited to answer these purposes.

Number of Roman Catholics in England.—A friendly discussion has appeared in some of the Roman Catholic journals of England, respecting the recent and present doings in and about

the Establishment. The *Tablet*, while it dwells complacently on "the genius, sincerity, piety and numbers of the Puseyites," thinks it well to check the sanguine anticipations entertained by certain Catholic writers, particularly in the *Dublin Review*, of the good to result from the Oxford movement to the Catholic Church. The Editor says, "Exaggerations of the most rabid description are scattered over the continent, and disseminate the most monstrous and ridiculous expectations. Thus we find that, on the authority of a book recently published, the statements in which it is not very difficult to trace to their source, it is currently believed in France that the increase of Catholics in Great Britain in twenty-one years—from 1821 to 1842—has been from half a million to two millions, or two millions and a half! A more monstrous perversion of truth it has rarely been our lot to hear. A sufficient answer to it is to be found in the fact, that, in 1841, the late Bishop Baines reckoned

the number of Catholics in England at 600,000. This, probably, was an under-statement; but from 600,000 to 2,500,000 is rather a large leap."

Canterbury.—A tea-meeting, attended by 120 persons, was held at the Black Friars' chapel, Feb. 20th, John Brent, Esq., the Mayor of Canterbury, in the chair. Various sentiments, in reference to education, free inquiry, civil and religious liberty, &c., were proposed, and received marked attention from a numerous and much-gratified audience.

The Committee of the *British and Foreign Unitarian Association* have determined that deputations of ministers and laymen shall be sent forthwith into various parts of the country to set forth the claims of the Association to more general and liberal support, to confer on its past proceedings, and to receive suggestions for future plans of usefulness.

MARRIAGES.

1845. Feb. 22, at the Old chapel, Dukinfield, by Rev. R. B. Aspland, M.A., Mr. JOHN PITT to Miss MARY HILTON, both of Dukinfield.

Feb. 23, at the new Gravel-pit chapel, Hackney, by Rev. T. Sadler, Mr. GEORGE SANDERSON to Miss HANNAH MAGUIRE.

Feb. 23, at the chapel in the Coni-gree, Trowbridge, by Rev. S. Martin, Mr. HENRY NEAT to Mrs. ANN SMITH, both of Trowbridge.

Feb. 26, by licence, in the New meeting-house, Birmingham, by Rev. Samuel Bache, Mr. JOHN WATSON, surgeon, Ashted, to SARAH, daughter of Mr. Thomas JOHNSTON, merchant, St. Paul's Square, Birmingham.

Feb. 27, at Cross-Street chapel, Manchester, by Rev. J. G. Robberds, Mr. JOHN ROSS to Miss MARGARET WARD, both of Manchester.

March 5, at the Unitarian chapel, Diss, by Rev. F. M'Cammon, Sir THOS. B. BEVOR, Hargham Hall, Norfolk,

Bart., to Miss MARY DAVIES, daughter of F. Davies, Esq.

March 6, at Royston, by Rev. A. Macdonald, FREDERICK WORTHINGTON, Esq., surgeon, of Liverpool, to SOPHIE, second daughter of the late Charles LA SERRE, Esq., of Philadelphia.

March 8, at George's meeting, Exeter, by Rev. Francis Bishop, Mr. CHAS. HILL, organist of the meeting, to ELIZA, youngest daughter of Mr. James STEPHENS, statuary, Exeter.

March 10, at the Unitarian chapel, Bridport, by Rev. M. C. Gascoigne, JOHN COLLINS to AGNES LUCKING, both of Bridport.

March 17, at Cheltenham, FRANCIS BOULT, Esq., Jun., of Liverpool, to ELLEN, youngest daughter of the late Rev. John GRUNDY, formerly minister of Cross Street, Manchester, and afterwards of Paradise Street, Liverpool.

March 24, at Essex-Street chapel, by Rev. T. Madge, THOMAS SOLLY, Esq., barrister-at-law, of the Middle Temple, to CHARLOTTE AUGUSTA, only daughter of Hollis SOLLY, Esq.

OBITUARY

1844. Dec. 13, at Coseley, Mr. HENRY BEARDMORE, in his 26th year; a young man who was highly respected by all who knew him, for those virtues which never fail to adorn and recommend the human character. His attainments, considering the opportunities he had, were highly respectable, and the manifestation of the Christian principle in his daily walk and conversation gained him an honourably-earned reputation among his friends, the approbation of his God, and the concurrent testimony of an approving conscience. With calm submission to the will of Heaven, and a strong confidence in the goodness and mercy of God, as revealed by Christ, his end was full of peace and hope. He has left behind a sorrowing widow and two children, the eldest of whom was not three years old, and who has since followed his dear father to the silent grave. He was interred at Lutton chapel, in Lincolnshire, Jan. 31, 1845. C.

1845. Jan. 2, aged 69, Mrs. PHIP-PARD, widow of the late Thomas Phippard, Esq., who died on the 15th of September, 1844. By her death the town of Wareham has lost a kind benefactress to the poor; and the congregation to which she belonged, a zealous and liberal supporter. She spent her life in doing good, and with a marked freedom from the desire to have her beneficence known. The present Unitarian chapel in Wareham was built at the cost of a few individuals, of whom Mrs. Phippard was one. She was devotedly attached to her religious principles; ardent in her desire for an extension of them to others; and actuated by a uniform solicitude to live in obedience to them. May her example speak forcibly for the counsel and encouragement of all who had the pleasure to witness its unostentatious and consistent goodness!

Jan. 23, at his residence, Stapleton Grove, near Bristol, aged 60, MICHAEL HINTON CASTLE, Esq.

Jan. 25, at Hampstead, EMMA ELIZABETH SOUTHEY, second daughter of Mr. William Southey, aged 17.

Jan. 25, at Southport, in his 14th year, JOHN RUSSELL, son of the late

Peter LONG, Esq., of Chester, and grandson of the Rev. W. Whitelegge, of Platt, near Manchester.

Jan. 27, at Swansea, aged 71, the Rev. RICHARD EVANS. Mr. Evans was one of the few surviving students who had been educated at the Presbyterian College whilst under the direction of the Rev. William Howell at Swansea. During the greater part of his life, he had devoted himself to the work of education, in which he was eminently successful; as the fact that many of his old pupils are now, in various parts of the world, holding honourable positions in society, will sufficiently attest. Many of them, indeed, have attained to eminence by their learning and talents. In addition to the peculiar tact with which he led the mind to think, and quickened and invigorated the mental powers, the moral lessons which he inculcated were of the purest kind. He possessed great influence over the minds of those whom he taught, an influence which originated in his being not merely their instructor, but their valued friend on all occasions. He was a man of unbending integrity, perfect singleness of heart, and of warmth and sincerity of purpose.

Feb. 5, at Wellington, Somerset, Mr. DANIEL BROCK, aged 75, a man of retired habits, and unostentatious yet fervent piety. He was one of the oldest members of the Western Unitarian Society.

Feb. 8, JAMES BISCHOFF, Esq., of Highbury Terrace, in the 70th year of his age.

Feb. 11, at his residence, Horne Hill, Surrey, JAMES HINE BALL, Esq., late of the East-India House, at the age of 62. He was, we believe, a native of Taunton. He was a member of the new Unitarian congregation at Brixton, and a liberal supporter of the institutions of his own denomination of Christians. For some years he was on the Committee of the Unitarian Association, and was one of the most regular in his discharge of the duties of that office.

Feb. 13, at Manchester, in his 36th year, Mr. EDWIN OLIVER, son of Mr.

James Oliver, of Dukinfield. He was an amiable and truly upright man; a zealous promoter, according to his opportunities, of whatever improved the working class. To this class he belonged; but he possessed that true refinement which, wherever it exists, marks the gentleman. He was through life an attendant on Unitarian worship, and found in Unitarianism the best influences which the religion of Jesus can give.

Feb. 15, in his 69th year, JAMES HYDE, Esq., of Dukinfield. By his industry and integrity, he rose from a humble rank to be the head of the extensive manufacturing firm well known as "Hindley and Hyde." He was greatly respected by his neighbours and beloved by his work-people.

February 17, at Ditchling, Sussex, in the 89th year of her age, Miss MARY BROWNE. In the death of this excellent and venerated person, the Christian society of which she was through life a valued support and ornament sustains a severe loss, which will be long felt. The many valuable qualities of her mind and heart endeared her to a numerous circle of acquaintance, and she has gone to the grave esteemed by all who knew her. She was much attached to the public institutions and ordinances of religion, and never ceased to feel her absence from its services as one of her greatest privations. Through life, religion was her guide and comfort, and heaven the ultimate resting-place of her affections. She frequently bore testimony to the consolations which a pure and enlightened faith can administer, and with a grateful mind rejoiced that she had been led early in life to contemplate God as a Father "whose tender mercies are over all his works." Her piety was deep and fervent, without affectation or superstition. Peace was in her spirit, and her mind was cheered and supported by the delightful recollection of a well-spent life. She was eminent for sincerity of purpose and of heart; it may be truly said of her, that she patiently waited for death. Meek, gentle and quiet, her departure was a perfect image of what she had been in life.

February 22, at his residence, Westbourne, near Birmingham, WILLIAM PHIPSON, Esq., in his 76th year, one of the oldest members of the congregation of the New meeting-house in that town.

March 1, in Lincoln's-inn-fields, aged 77, Sir JOHN GURNEY, late one of the Barons of Her Majesty's Court of Exchequer.

March 3, at Leasons, his seat, in Kent, the Right Hon. WILLIAM DRAPER, Lord WYNFORD, formerly Lord Chief Justice of the Court of Common Pleas.

March 3, at Dorking, in his 68th year, GEORGE PALMER, Esq., sixth son of the late Rev. Samuel Palmer, of Hackney, and an old and respected member of the Stock Exchange.

March 4, aged 66 years, MARGARET, widow of the late James M'CONNEL, Esq., of the Polygon, Manchester.

March 6, at his house, the Green Hill, Hampstead, THOMAS WHITEHEAD REID, Esq. Mr. Reid was born in Bristol, in the year 1786; his father, a native of Aberdeenshire, dying while he was a child, the care of his education devolved in great measure on his half-brother, the late Samuel Reid, a man whose name is yet held in affectionate remembrance by all who knew him, for the benevolence, simplicity and uprightness of his character. They went together to Smyrna in the year 1800, and the younger brother remained there for three years, in an eminent commercial house. The early familiarity with the sea acquired in two Mediterranean voyages gave him through life a high enjoyment of it; and in later years, when harassed by care and worn out by labour, nothing so speedily revived his spirits and renewed his strength, as a short excursion by sea. On his return to Bristol, he entered into the service of the late Mr. Worsley, who was engaged extensively in the sugar-trade, and under his able training acquired those habits of regularity and activity in the dispatch of business, for which he was so eminently distinguished. The freedom and variety of his former life made the strictness of the discipline to which he was subjected, and the monotony of his occupations, not a little irksome to him. But he mastered these feelings, both now and in subsequent periods, by a strong sense of duty, and a sacrifice of his inclinations, which can be estimated only by those who knew how much he longed for the power of visiting foreign countries.

On the termination of his connection with Mr. Worsley, he removed to Lon-

don and entered into partnership with the late Mr. John Martineau and his son, who had been his friend and companion at Mr. Worsley's, in the sugar-refinery. This trade becoming uncertain and unproductive, from the numerous changes introduced into the modes of manufacture, the partnership was dissolved, and after a short time Mr. Reid began business by himself as a commission-agent, and afterwards a merchant, in articles of chemical production. Though labouring at first under many disadvantages, he surmounted them all by the force of talent, by unwearied industry and a high and scrupulous integrity, which engaged the entire confidence of every one who was brought into relations of business with him. It was not the prudent care, which every man who seeks commercial reputation exercises, that no suspicion of dishonesty should attach to him; integrity was with him a principle, whose dictates went far beyond the letter of law and written obligation. While his activity, disinterestedness and high honour secured the confidence of all with whom he was connected, his manners conciliated their kindly feelings, and many valuable and lasting friendships arose from the casual transactions of commerce. His uniform courtesy and kindness towards persons of all conditions, was not the result of study or of a desire to please; it was the outward and ordinary expression of the same benevolence which shewed itself in the strength and depth of his domestic affections, and the readiness with which he sacrificed his personal interests in the service of others. His judgment, experience and character, caused him often to be consulted on affairs requiring much thought and investigation, and to be entrusted with duties of arduous and delicate execution. Yet he never shrunk from such offices, even when he might seem to be overwhelmed with the multiplicity of his own concerns, if he could preserve or restore friendly feeling by judicious mediation between those who sought his aid, or extricate them from difficulties by unravelling the most complicated details of business.

The numerous demands upon his time and his own diffidence prevented his taking any conspicuous part in the management of public institutions, but he supported them liberally. He was for many years a Deputy of the Presbyterian denomination and a member of other bodies connected with the inter-

ests of the religious community to which he belonged. Though his voice was seldom heard in their discussions, his sound practical judgment secured great influence for his opinion in their deliberations. In one sense he was entirely unsectarian, for he valued men according to their conduct and their principles, not their creed; yet he was firmly attached to the great truths of Unitarianism. His religious faith partook of the character of his mind; it was cheerful, benevolent and confiding; it had supported him in many an hour of heavy affliction, and gave him peace and hope when he felt himself sinking under his last attack of disease.

Mr. Reid's age promised a longer continuance of usefulness and enjoyment. It was indeed evident to his friends, that a constitution never robust had been impaired by incessant exertion, and more than an ordinary experience of the anxieties of life. Yet he had an elasticity of spirit which seemed to increase with the pressure of difficulties, and to indicate internal vigour under the outward appearance of languor and debility. Grief, however, can undermine, even more rapidly than time and toil. The loss of a beloved daughter, in the autumn of last year, in the bloom of youth and richly adorned with its most lovely qualities, had an effect upon him, which he never entirely recovered. He closed her tomb with a presentiment that before long it would be opened again for himself, and though he returned to the duties of life, and could not be persuaded that rest and care were essential to him, it was too evident to others how much his strength had been impaired by mental suffering. He was thus rendered unable to contend with an attack of disease, which might not otherwise have been fatal, and, the powers of nature being exhausted, sunk gently to rest in the midst of his family, conscious of their presence and commending them to the protection of their Heavenly Father.

Mr. Reid married, in 1813, Mary, younger daughter of the late Rev. Timothy Kenrick, of Exeter, and has left eight children. His excellent mother, to whom he was affectionately and dutifully attached, is still living, at the age of 80, and has been for many years an inmate of the family of her only surviving child, Mr. John Reid, of the Valley House, near Monmouth. He was interred on the 13th of March, in the burial-ground of George's Meet-

ing in that city, by his own desire, in the vault which had been prepared on occasion of his daughter's death.

K.

March 11, aged 42 years, MARY, wife of Mr. John SHAWCROSS, of Woodland Terrace, Higher Broughton, Manchester.

March 11, at her residence, Claremont Bank, Shrewsbury, PHEBE, eldest daughter of the late Rev. Thomas ASTLEY, of Chesterfield, aged 68. Her death will be regretted by a large circle of friends, by whom she was held in deserved estimation for her many amiable qualities.

March 13, aged 50, SARAH PEARSE, the beloved wife of Chas. Webb SMITH, Esq., of Hill's Cottage, in the parish of Salcombe Regis, Devon. She had been indisposed for several weeks, but not so as to alarm those about her till within a very short time prior to her death; nor had she herself appeared to entertain any apprehension of her approaching end. But she was one of whom we may be allowed to speak as always ready to depart. The truths

and consolations of religion were the themes of her habitual meditation.—God was never long absent from her thoughts, and heaven was the abiding aim of her strong, though humble, hope. Her remains have been interred in the burial-ground attached to the unpretending house of prayer whither from her earliest years she had been wont to resort, and repose in a vault constructed to receive the ashes of an amiable and darling child, her affection for whom, and grief for his loss, none but the tenderest mother's heart can conceive. Her surviving relatives find unspeakable comfort in the faith which encourages them to believe that, ere this, the "parent" and her "long-lost child" have exchanged "celestial welcome" on "an immortal shore."

March 20, at his residence, Buile Hill, Sir THOMAS POTTER, Knight. Of this earnest friend of education and civil and religious liberty, we shall give some account in our next No.

March 21, at Congleton, after a long and severe illness, SUSANNAH, wife of the Rev. William FILLINGHAM, Unitarian minister in that town.

NOTICES TO CORRESPONDENTS.

The Editor gratefully acknowledges the communications of W. T.; H. C. R.; Revds. R. M. Montgomery; E. Kell; D. Lloyd; J. Brettell; Mathetes; R.; J. R. W.; and his correspondent at Rome. All their communications are designed for publication, but at present the press of matter is such as to require from some of them a little patience.

The letter of V. P. is inadmissible. Our time and space are better occupied than to permit us in any way to embark in criticisms and controversies that would be perpetually arising, and would probably tempt, on one side or the other, to personalities.

The Rev. Hugh Hutton's obituary notice of Miss Tyndall in our next.

C. is referred to the last Notices to Correspondents.

The valuable information supplied by our correspondent H. I. M., respecting the first edition of the "*Brief History*," will be noticed by the author of the "*Historical Sketch*," in our next No. On further inquiry, H. I. M. will find that Bishop Smalbroke had no "predilection for the Socinian scheme." In his Charge to the Clergy of the diocese of St. David's, 1729, the Bishop says that Grotius was much indebted to Faustus Socinus's treatise, "*De Authoritate S. Scripturæ*," in the composition of his work, "*De Veritate Christianæ Religionis*." But though his Lordship commends that particular work, he speaks of Socinus as a writer otherwise of an ill fame. It is well known also that Bishop Smalbroke distinguished himself as a controversial writer in favour of the doctrine of the Trinity against Whiston. The author of the anonymous publication to which H. I. M. alludes in the latter part of his note was the Rev. John Howe. It is inserted among the other works of that eminent divine, edited by Dr. Calamy, in 2 vols. fol., and was already known to the author of the "*Historical Sketch*," who would otherwise have been glad to avail himself of H. I. M.'s offer.



THE CHRISTIAN REFORMER.

No. V.]

MAY, 1845.

[Vol. I.

POPULAR EDUCATION.

THE hopeless failure of the Government in 1843, in their ill-conceived design of constructing a system of national education, has greatly increased the importance of all judicious plans for educating the children of the labouring classes. With deep regret and grave disapprobation have we beheld the course adopted in this emergency by the more numerous, wealthy and compact ecclesiastical parties in the country. Forgetting the catholic principles which two years ago they were so eager to assert, both the Methodist and Independent parties have lately been expending the whole of their zeal and their educational resources in the construction of denominational schools. The same course is also pursued, with greater zeal than ever, by the clergy of the Established Church. The consequence will be, that in the large towns we may have a Church school or schools, a Methodist school, and an Independent school. Sectarian bitterness will in many cases take possession of the minds of both parents and children. Bad feelings thus early infused, will often exercise a pernicious influence throughout the remainder of life.

The policy on which our Independent brethren have chosen to act has greatly disappointed us, and is quite at variance with the liberal principles which, as against a Tory Government, none more freely professed than themselves. Where they are numerous enough and rich enough to establish popular schools in conjunction with one or more of their own societies, they do it, without regard to the wants and wishes of other bodies of Dissenters in the district, who, thus deprived of their help, may be quite disabled from establishing Schools for All. But where Independents are few or poor, there they are instructed by their leaders to unite with all other classes in promoting and supporting schools.

We are glad of the opportunity of pointing to a successful experiment of a different kind. The township of Dukinfield in Cheshire, and the town of Stalybridge, partly in that county, but chiefly in Lancashire, are densely inhabited by persons carrying on the spinning and manufacture of cotton. The population has grown with enormous rapidity during the last twenty years. There has not been a corresponding provision for the educational wants of the people. Of religious sects and parties, the neighbourhood exhibits almost every popular variety. It was resolved by the leading manufacturers of the district to try the experiment of establishing schools to be open to all, to be supported by all, and in which, of course, no peculiar religious doctrines should be taught. It is, we think, much to the credit of the district that in the

prosecution of this plan Churchmen,* Unitarians, Independents and Methodists, cordially concurred. Not the slightest incident has hitherto occurred to disturb this rare harmony. And the results have been quite satisfactory. The history of this important experiment is admirably told in the First Annual Report of the Schools. We are gratified at being allowed by the Committee to print it, both because the success which it records may prove an encouragement to the friends of catholic education, and the details into which the Report enters may assist some of our friends in their initiatory labours in establishing schools in manufacturing or other densely-peopled neighbourhoods.

FIRST ANNUAL REPORT ON THE DUKINFELD AND STALYBRIDGE DAY-SCHOOLS, FROM THE EXECUTIVE TO THE GENERAL COMMITTEE.

THE Committee appointed at a meeting of gentlemen, favourable to the extension and improvement of Popular Education, held at Stalybridge, January 15, 1844,—John Leech, Esq., in the Chair,—for the purpose of carrying into effect the resolutions of that meeting, think that the time is come when it is their duty to submit to their constituents a statement of their proceedings in the matters confided to their charge.

Your Committee are of opinion, that it will be neither useless, nor uninteresting, again to bring to your notice the resolutions which were unanimously adopted on that occasion, both because there may be individuals now assembled who were not present at the original meeting, and because they set forth the principles which are the basis of our Association, and upon which we make our appeal for countenance and support to the public at large.

Those resolutions, slightly modified and condensed for publication by your Committee, are as follow :

- 1st.—That the inability of the Government, as evinced in the failure of their Educational Scheme of last Session, to propound a plan of Education, based upon those large and comprehensive principles which can alone entitle a system to be called National, or to deserve National support, has devolved upon the community at large the duty of providing more extended means of education, by voluntary associations, supported by private subscription.
- 2nd.—That in providing such increased means in this Township, it is not advisable to dissipate the public resources in isolated, and probably therefore inefficient efforts, if any common ground can be found upon which to lay a plan of combined operation,—which common ground it appears to this meeting may be found, in the admitted necessity of an enlarged and improved secular education, based on those religious and moral principles recognized in common by all denominations of Christians.
- 3rd.—That this meeting is anxious to record its conviction, that all education really deserving the name must be grounded on a religious basis; but it is also of opinion, that in the co-operation of various denominations of Christians, all *special* religious instruction of the young will be best left in the hands of the several religious societies to which they belong, and to the care of their own particular pastors.
- 4th.—That it is the opinion of this meeting, that active measures should be immediately taken to establish two efficient Schools in the Township of

* The liberality of the laity of the Church of England in this district is the more to be commended, as in both Dukinfield and Stalybridge "National" schools have recently been erected, chiefly by the aid of public funds.

Dukinfield, and that all who concur in these views be earnestly requested to come forward, and join strenuously in their support.

5th.—That the administration of all funds—the choice of masters—the regulation of fees—and, in a word, the entire government of the schools,—subject, however, to a rigid adherence to the spirit of the foregoing Resolutions, and the principles embodied therein—shall be vested in a General Committee, which Committee shall consist during the first year of all subscribers of One Guinea, and after the first year of all actual subscribers of One Guinea who shall have been subscribers to the same amount during the year last preceding; such Committee to be nominated at a general meeting of all the subscribers to be held annually.

A further resolution was passed, appointing Mr. Robert Platt, Mr. John Cheetham, Mr. George Benson, Mr. James Dean, and Mr. Samuel Robinson, an Executive Committee, to carry out the establishment of the two Schools in conformity with the foregoing resolutions.

Your Committee so appointed met February 16th, 1844, and having decided that in the first instance it would be advisable to confine their attention to the establishment of one school, and to commence with the Stalybridge end of the township, took immediate measures for procuring a suitable building and a regularly-trained master. Two large rooms, both eligibly situated—one, the Wesleyan School in Canal Street—the other, the building known by the name of the Temperance Hall—were offered to them on what appeared to your Committee to be reasonable terms; but the latter was in their judgment so decidedly superior to the other, having a boarded instead of a flagged floor, and being ready-furnished with galleries and small rooms, suitable either for class-rooms or committee-rooms, that they had no difficulty in choosing between them. This building, indeed, in spaciousness, in loftiness and airiness, and in general convenience and comfort, leaves little or nothing to desire. Your Committee, therefore, felt justified in making an agreement with Mr. Cheetham for the exclusive use of it at a yearly rent of Twenty Pounds for the first year, and Twenty-five Pounds afterwards.

Your Committee, thus provided with a suitable School-room, next devoted their anxious attention to the most important of all topics relating to a school, the selection of a Master. With this view they advertised in the paper, made careful inquiries amongst friends, and opened a correspondence in various quarters. They received many most respectable applications, and had some little difficulty in making a choice, but at last decided in favour of Mr. Thomas, who had been trained in the British and Foreign Normal School, and was highly recommended by its Secretary, Mr. Dunn.

Mr. Thomas came down immediately, and with his assistance the Committee proceeded to lay out the room, which has been handsomely fitted up, on the plan of the British and Foreign School, with stationary-desks and forms, and other fixtures; and amply supplied with books, maps, black-boards, drawing utensils and models, and other school apparatus. A Play-ground has been added, furnished with a circular swing, &c.; and as regards at least the external means of education, the Committee hope that your school has no need to shrink from comparison with most others of the same kind, and of no longer standing.

The School was opened for the reception of scholars on April 1st.

The plan of instruction adopted by the Committee in this school is

that known by the name of the British and Foreign, of which the object is, to afford a sound practical education, based upon moral and religious principles. The subjects regularly taught in the school are Reading, Writing, Slate and Mental Arithmetic, Geography, Grammar, Singing and the elements of Drawing. Knitting and Sewing are taught to the girls by a well-qualified young person, with whose exertions the Ladies' Committee, who superintend this department, express themselves highly satisfied. The boys and girls are instructed together, of course under strict superintendence. The actual state of the school as regards fees and attendance will be seen at a glance in the following Table :

	Boys	Girls	Total	Relays*	Not Relays
Number of Children now on the Books	181	44	225	134	91
No. actually paying their fees ..	147	35	182	95	87

	1st Week	2nd Week	3rd Week	4th Week	Average of the Month
Average attendance during the month of February—Morning	132	129	135	131	132
Ditto—Afternoon	120	132	137	133	131
Ditto—of the No. who have attended some part of each Day .	192	178	178	183	182

	1st Week	2nd Week	3rd Week	4th Week	Average of the Week
Amount of Fees actually received in the month of February....	1 13 5	1 10 10	1 11 2	1 11 6	1 11 8½

Your Committee having thus succeeded in establishing the school in Stalybridge, now, in pursuance of their instructions, turned their attention to the foundation of a second, at the other extremity of the township, in the village of Dukinfield. Their first concern was to find a suitable building. With this view they inspected three, which they had reason to believe might be obtained—namely, the Sunday-school attached to the old chapel; a large room on the Furnace Hill, used also as a Sunday-school; and the Sunday-school adjoining and belonging to the New-Connexion chapel in Wellington Street. The last mentioned, though not quite so well built nor quite so spacious as that in Stalybridge, appeared to them to merit the preference from its open, airy and central situation, and its general convenience. They accordingly engaged the exclusive use of it for the week-days, upon what appeared to them reasonable terms, namely, Ten Pounds a-year, the Sunday-school Committee on their parts undertaking to paint, whitewash and put it into repair previously to delivering it over to us. The room was, however, very slenderly furnished, and not at all in a manner adapted to its new destination. Your Committee were put to a very considerable

* The "relays" are children under thirteen years of age, who are allowed by Act of Parliament to work in the morning or afternoon, on the condition of the other portion of the day being given to their attendance (certified by the master) at school.



expense in fitting it up. This they have done very substantially, wainscoting it throughout, and providing it with platform, gallery, and excellent desks and forms, fixed to the floor; so that it is now highly convenient and comfortable. They have at the same time liberally supplied it with books, maps, and other school apparatus.

Meanwhile, your Committee were making inquiries after a suitable Master; and as they were unanimous in not wishing to tie either themselves or you to the adoption of any one plan of education, but rather to afford you the means of comparison between the merits of different methods, and the power of introducing the best parts of all, they were rather inclined to turn their eyes northward, to what is usually termed the Scotch Sessional System. They had actually engaged a Scotch gentleman, very highly recommended, when the engagement was abruptly broken off, on the very day that he ought to have arrived, by a communication that he had been detained by his then employer, on the ground of some alleged informality in his notice. Under this disappointment your Committee deemed themselves fortunate in meeting with another individual who produced very satisfactory testimonials, Mr. David Calderwood, also a native of Scotland. With him they immediately concluded an engagement; and as he was fortunately able to enter on his duties without delay, the second school was opened on the 26th of August, under the name of the Dukinfield Day-school.

The subjects of instruction in this school are much the same as in the other—Reading, Writing, Arithmetic, Geography and Grammar; also a little Drawing and Singing. Sewing and Knitting are not yet taught in the School; but your Committee hope that they will shortly be enabled to make provision for this important object.

Nor is there any Play-ground yet attached to this school—an indispensable addition—the want of which is much felt, and which they hope that they shall shortly be able to supply by a satisfactory arrangement with the Chapel Committee.

The following Table will shew the actual state of the attendance and the fees :

	Boys	Girls	Total	Relays	Not Relays
Number of Children now on the Books	187	37	224	188	36
No. actually paying their fees ..	153	36	189	158	31

	1st Week	2nd Week	3rd Week	4th Week	Average of the Month
Average attendance during the month of February—Morning	105	109	113	106	108
Ditto—Afternoon	116	114	120	122	118
Ditto—of the No. who have attended some part of each Day .	180	190	195	200	191

	1st Week	2nd Week	3rd Week	4th Week	Aver. per Week
Amount of Fees actually received in the month of February	1 12 7	1 12 3	1 17 6	1 12 9	1 13 9

With regard to the actual condition of the schools, as places of education, and the quality of the instruction given therein, your Committee think that it is simply an act of justice to declare their belief, that both the masters are active, able and intelligent men, and appear to be duly impressed with a sense of their high duties; that, making proper allowance for the short time they have been engaged, and the rough materials they have had to work upon, the schools, however far from perfect, have been brought into a creditable state of discipline, and that much sound and valuable knowledge is regularly imparted to the scholars. That the general appearance of the children is much improved, will, your Committee think, be readily allowed by those who have been in the habit of frequenting the schools since the opening; and a corresponding improvement will, they trust, be shortly visible in their habits and manners.

Thus have your Committee endeavoured faithfully to discharge the duty you imposed upon them. In conformity with your instructions, they have established and organized two schools; and have brought them, they trust, into a tolerably efficient condition. They are well aware, indeed, that much—very much—still remains to be done, to make them all that a good school for the children of the working classes ought to be, and with proper care and attention may be made; but, even in their present condition, they sincerely believe them to be doing much good, and, with certain additions and improvements, capable of producing a vast deal more.

To enter into the detail of all those improvements which might be introduced, would necessarily extend this Report to an undue length. Many will be suggested only by time and experience. But there are one or two, to which, on account of the immediate influence they would have on the well-being of the schools, your Committee cannot refrain from entreating your attention.

In both schools, some further assistance to the masters is highly desirable. They have indeed the aid of their monitors, the monitorial system having been adopted in both. Your Committee are aware that to this system many intelligent persons entirely object, contending that children cannot possibly be properly taught by children, and that to instruct them thoroughly requires a mind furnished with every variety of knowledge and power of illustration. They find, too, that many parents are very much averse to the employment of their children in this way, conceiving that whilst they are engaged in teaching others, they are learning little or nothing themselves. And it must be allowed that there would be much weight in these objections, if some of the children were left entirely in the hands of the others, and never received the direct instruction of the master. This, of course, in a well-conducted school, is never the case. Each class in turn receives his attention, and his monitors, if they are to be efficient and really useful to him, must receive special instruction also. As regards the first objection, we know already by experience in our own school, that intelligent children may be rendered very serviceable in teaching the mere elements and greatly relieve the master. And with regard to the last, we know that nothing impresses more strongly on the mind what we have learned, or gives us a clearer notion of it, than to be called upon to communicate and explain it distinctly to others. Mr.



Wood, a very competent and impartial judge on such a matter, in his excellent work on the Sessional School System, expresses a very strong opinion in favour of the monitorial system, and even goes so far as to assert, that in some respects it has decided advantages over any which could be conducted by the same number of adult ushers. After all, the real point is, not whether children may be better taught by children or by adults—upon that there can hardly be two opinions—but what is to be done where you have large numbers to be educated who can afford to pay only a very low fee; since it is quite clear, that, where several masters are to be employed and adequately remunerated, either the fees must be proportionally high, or part of the expense must be defrayed from other sources. Your Committee, however, cannot disguise from themselves, that it is not easy to find proper monitors amongst the young children employed in our factories; nor, when found, to retain them a sufficient length of time to train them to a thorough performance of their duties. Your Committee, therefore, cannot refrain from expressing an earnest wish that your liberality would enable them to give to each school an Assistant Master; or, what might answer perhaps for the present tolerably well, and in some respects even better, a few Pupil-Teachers, whose services should be secured to the schools for a short term of years at small progressive salaries, and who should be partly paid by receiving an education which would fit them in time to become schoolmasters themselves, or qualify them to fill at a future period of their lives situations in counting-houses and other offices. Your Committee cannot but think that, in a neighbourhood like this, there must be parents who do not absolutely require the wages of their children, and who would be glad to make a temporary sacrifice for their advantage in after-life.

Your Committee would also recommend, that an active, intelligent and well-mannered female should be permanently attached to each school. They have already mentioned that, in the Stalybridge school, a respectable young person, whose conduct has given great satisfaction, is at present employed; but merely to teach the Knitting and Sewing, and only for half the day:—so that many of the relay-children can hardly avail themselves of the advantage. In the Dukinfield school, not even this has as yet been done. But your Committee are of opinion, that the services of such an individual should be had for the whole of the day; and not simply to teach the Knitting and Sewing, but as an Assistant Teacher to instruct the girls and very young children. The benefits which would result from this, in allowing the master to devote more time and attention to the higher departments of the school, are too obvious to require further notice.

Your Committee also wish that they might be permitted to have Singing regularly taught in the Schools by a professional Singing Master, for which there now exists a good opportunity. The refining influence of music, they believe, can hardly be over-estimated. Luther, indeed, was of opinion, that no man was fit to be a schoolmaster, who could not sing; but nature has not always added a voice where she has bestowed many other admirable qualifications.

Besides these, many other little improvements might be made, which would greatly increase the general comfort, convenience and efficiency of the schools—many useful and pleasant additions, for instance, to

the school apparatus, and to the games and gymnastic exercises in the play-grounds. Those, however, which have been indicated above are the most important and the most pressing; and your Committee must refrain from further suggestions for the present.

But, to make these or any improvements, your Committee must have additional funds. They have never encouraged the idea that these schools, once established, would support themselves—at least in what they could justly consider to be a thoroughly efficient condition. If the masters are to be remunerated as able and conscientious men—and we must have no others—deserve to be remunerated, their salaries will most probably absorb the greater part of the School-fees, especially as the new Factory Act, by a clause which limits the amount of the fee to be paid by the relays to two-pence a-week—a provision which appears to your Committee equally unnecessary and injudicious—has at once deprived them in these cases of a third of the fees. The rent, therefore, the lighting, the warming, the wear and tear of books, apparatus, &c., will have to be defrayed from other sources, which will have to be supplied by your liberality and that of the public at large.

And to this liberality your Committee confidently appeal. By the terms of your resolutions, you have affirmed the propriety and necessity of enlarging and improving the means of education. You have instructed your Committee to establish these schools; and you have enabled them by your generous subscriptions to carry your instructions into effect. You will not now, by refusing your further support, suffer them to fall into a languishing condition, or permit them to remain in a less efficient state than they need be. On the contrary, you will have a pride in finishing the work so well begun, and making it as perfect and useful as possible. You will acknowledge, that if the people are to be educated at all, the education they receive ought to be of a sound character, and as complete as circumstances and their condition will allow it to be. You will feel, that it is “men’s senselessness, and not their sense, that makes them dangerous;” and you will not listen to the fear of by-gone days, that a man in any station of life will be likely to become a worse citizen, or a worse member of society, by being well instructed in his duties to himself and others, and the true relations in which he stands to all around him. You will perceive, that, as population rapidly enlarges itself, and the people become more conscious of their physical strength, the danger to be apprehended from any false or crude opinions prevalent amongst them, becomes the greater; and even an enlightened self-interest will dictate to you the importance of not leaving them to remain the victims of their passions, their prejudices and their ignorance. But you will give your cordial and efficient support to our schools from a nobler motive—a generous desire to elevate the character, improve the condition, and minister to the happiness of that class to whom the country is deeply indebted—the working-men.

Your Committee would remark in passing, that the mill-owner will do well, in their opinion, to aid these schools, on account of the facility they will afford of carrying out, with the least amount of trouble and inconvenience to himself, the relay-system, under the schooling clauses of the new Factory Act.

Your Committee cannot conclude their Report without gladly seizing the opportunity thus presented to them of rendering their best thanks

to those ladies and gentlemen who have from time to time acted as Visitors, nor without recording their conviction of the almost incalculable benefit which must result from such visits, in the encouragement they will afford to the Executive Committee; in the stimulating effects they will have upon the Masters and Teachers; in their refining influences on the minds of the Scholars; and in their obviously powerful tendency to promote and preserve the order, regularity, neatness and cleanliness of the Schools. The influence of ladies, indeed, in these respects, cannot easily be over-estimated, and the Committee earnestly request their frequent visits.

Your Committee have now nothing further to do than to resign again into your hands the authority you confided to them. The special duty you imposed upon them, they have endeavoured faithfully to discharge to the extent of the means which were placed at their disposal. They have not, indeed, as this Report will shew, done all that they think desirable to be done; but they have exerted themselves to effect all that time and the circumstances would allow. They sincerely believe that your schools, even in their present condition, cannot but be doing much good; and they render up the account of their stewardship with expressing their earnest desire and hope, that your liberal support will enable their successors freely to adopt every suggestion which has been, or may be, made for their further improvement, and to leave them in a still higher state of efficiency and usefulness.

HYMN WRITTEN ON A SUNDAY MORNING IN EARLY SPRING.

O THOU, who art wherever are
Kind spirits and pure ties,
Who inward worship dost prefer
To minster harmonies!
Of Thee we think, to Thee we pray,
For Thine are all things round;
It is Thy world, it is Thy day—
Thine may our hearts be found!
The lamb is forth upon the lea,
The bird upon the bough,
The bright rain diamondeth the tree—
Where should our thoughts be now?
Father, even now Thou dost prepare
Thy year-work to renew;
For sweeter yet, these sweet things are—
Lamb, bird, and quivering dew.
O Father, work not *round* alone,
But in our deep hearts stir
All that may make us more Thine own,
Thoughts fragranter than myrrh.
May the meek lamb his meekness preach,
The bird uplift to sing,
Clearness of life the rain-drop teach,
Till all within be Spring!

Kirkby Mallory, March 23, 1845.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE BLASPHEMY ACT.

No. II.

Soon after the publication of Dr. Sherlock's book, appeared a small quarto pamphlet, or tract, printed in double columns, and entitled, *The Acts of Great Athanasius, with Notes, by Way of Illustration, on his Creed; and Observations on the learned "Vindication of the Trinity and Incarnation, by Dr. William Sherlock."* Printed in the Year 1690. This furnished the model upon which most of the Unitarian tracts of that period were published; and as several of these tracts were afterwards collected into volumes, the present may not be deemed an unsuitable place, in which to give the reader some idea of the first of these collections, which bore the following title: *The Faith of One God, who is only the Father; and of One Mediator between God and Men, who is only the Man Christ Jesus; and of One Holy Spirit, the Gift (and Sent) of God; asserted and defended, in several Tracts contained in this Volume, &c.* London, printed in the Year 1691. This collection is introduced to the notice of the reader by "an exhortation to an impartial and free inquiry into the doctrines of religion;" and contains, in addition to "A Short Account of the Life of John Biddle, M. A.," and a reprint of several of the writings of that eminent Unitarian confessor, "The Acts of Great Athanasius;" the second edition, with enlargements, of "Some Thoughts upon Dr. Sherlock's Vindication of the Doctrine of the Holy Trinity;" the second edition, corrected, with some additions, of "A Brief History of the Unitarians, called also Socinians;"* "A Defence of the Brief History of the Unitarians, against Dr. Sherlock's Answer, in his 'Vindication of the Holy Trinity;'" "An impartial Account of the word *Mystery*, as taken in the Holy Scripture;" "Dr. Wallis's Letter touching the Doctrine of the Blessed Trinity, answer'd by his Friend;" and "Observations on the Four Letters of Dr. John Wallis, concerning the Trinity, and the Creed of Athanasius." All the above tracts, with the exception of John Biddle's, have a reference, more or less direct, to the controversy on which we are now treating; but as some of them have already come under our consideration, we shall here confine our attention to those which are now, for the first time, introduced to the notice of the reader.

In *The Acts of Great Athanasius* we have a brief outline of the eventful history of that busy ecclesiastic, and of the countenance which he and his doctrine found in the Catholic Church of his own age, in reply to the plausible account which Dr. Sherlock had given of "the man" and his opinions, in his *Vindication*. This is followed by a reprint of the *Brief Notes on the Creed of St. Athanasius*; and to the whole is subjoined an able reply to Dr. Sherlock's volume, in which the writer says, that the Doctor "has given up to his adversary all the ancient defences of this Creed, and of the Trinity, on which his predecessors in this controversy were wont to insist, and has advanced, in their room, an hypothesis, or explication, never so much as named, or

* See P. S. p. 289

heard of before." The author then enters upon a particular examination of what Dr. Sherlock has said, *first*, concerning the Divine substance, nature, or essence; *secondly*, concerning the three persons, how each person is one with itself, and how they are distinguished from each other; and *thirdly*, concerning the manner in which they are united, and how they make but One God.

The next tract is entitled, *Some Thoughts upon Dr. Sherlock's Vindication of the Doctrine of the Holy Trinity*. London, printed in the Year 1691. The author of this tract professes himself a member of the Church of England; but, like many others in that day, he was a genuine, unfettered disciple of the latitudinarian school. "I have no share," says he, "in those factions, which most pitifully tear in pieces Christianity. I am neither a *Papist*, nor a *Lutheran*, nor a *Calvinist*, nor a *Socinian*. I am a Christian, I thank God. I side only with truth, and take shelter in the bosom of the Catholic Church, which stands independently upon any thing that goes under the name of a party. I mean, that I do not give up my faith to those particular Confessions of Faith which every sect endeavours to enlarge to an infinite bulk. I resolve my system into the creed of the Universal Church, which by reason of its antiquity, but especially of the authority of its doctrines, is rightly called the Apostles' Creed, and admitted of all Christians, notwithstanding their implacable hatreds and divisions. * * * As to the Creed of *Nice* or *Athanasius*, it was the faith of those who spoke *Platonick* or *Peripatetick* philosophy; but which never descended to simple Christians, except perhaps by the means of blind and implicit faith. They were both conveyed to us, the one by a natural tradition, the other by a violent one. However, there is no reason to look for the faith of former ages in the philosophical writings of the fathers: 'tis rather the scholastick divinity of those times. We must look for the common faith of that primitive Church in the people themselves; and then indeed we shall find it such as Divine Providence did preserve it in the Apostles' Creed. * * * I am a Protestant upon such terms, and heartily embrace the communion of the Church of England, independently upon any faction whatsoever. 'Tis not against her I write, but only against the Doctor's *Three Gods*, and his new imposition of believing *Self* and *Mutual Consciousness* in order to be saved."

The author of *An Impartial Account of the Word Mystery, as it is taken in the Holy Scripture*, (London, 1691,) informs us, that the sacred writers mean by this word only a doctrine, or an event, which has been shut up in God's decree, or which appears to men at first under a veil of prophetic or figurative language, but is afterwards brought to light by a clearer revelation, or the fulfilment of a prediction; so that the same truth, which has been a secret at one time, ceases to be such at another. In Scripture, he tells us, the word *Mystery* is never used to designate that which is in itself incomprehensible. "Take your Concordance," says he, "and see all the places of the New Testament wherein that word is made use of; you will be amaz'd to meet with none that excites in the mind the idea of a truth inconsistent with the natural lights of sense and reason." He then proceeds to an examination of those passages of the New Testament in which the word occurs, distributing them under the three following heads. *First*, "those wherein the doctrines, the success, or the events

of the gospel are covered with parables and symbolical terms;" *secondly*, "those wherein are mentioned some secrets, wherewith God has intrusted some privileged prophets of his new covenant;" and *thirdly*, "those wherein are described God's general dispensations concerning men's salvation, advancing from a dark and imperfect state to a clear and perfect revelation." In allusion to Dr. Sherlock's attempt to explain the mystery of the Trinity, he says, "The name of *Mystery* is only a *provisionary* title bestowed on the Trinity, till some other system be found out, whereby it may be made clearer, and more agreeable to reason. It may be the Doctor is that blessed Christian, to whom heaven had reserved the discovery thereof. If it be so, the hereticks will be convinced of error, but at least they shall enjoy the pleasure of seeing mystery fall down, and of being satisfied about the evidence and the reasonableness which they ask."

The volume published in 1691 was followed, at no long interval, by *A SECOND COLLECTION of Tracts, proving the God and Father of our Lord Jesus Christ the only true God; and Jesus Christ the Son of God, him whom the Father sanctified and sent, raised from the dead and exalted: and disproving the Doctrine of Three Almighty and Equal Persons, Spirits, Modes, Subsistences, or Somewhats in God; and of the Incarnation.* In the title-page of this Collection no date is given; but it appears from evidence, supplied by the tracts themselves, that the Collection could not have been made before the year 1693. The tracts contained in this volume relate, for the most part, either directly to the doctrine of the Trinity, or to some of the inquiries involved in that doctrine; and, with the exception of the last, they appear to have been printed in the interval which elapsed between the publication of Dr. Sherlock's *Vindication of the Trinity and Incarnation*, and the appearance of Dr. South's *Animadversions*, respecting which more will be said hereafter. The clergy, for some time, took no notice, from the press, of Dr. Sherlock's book. The more learned among them, on a careful perusal of its contents, saw that the Doctor's scheme was open to numerous and weighty objections; and were by no means eager to make common cause with a writer who had advanced such novel opinions, and expressed himself in such unguarded terms. The Unitarians, on the other hand, perceived that he had fairly laid himself open to the charge of tritheism, and were not slow in turning to account the advantage which he had given them. The consequence was, that, for a year or two, the most eminent divines of the Church of England published scarcely any thing on the subject of the Trinitarian controversy, while the press teemed with books and tracts from the pens of Unitarian writers. "The *Observations* of the Socinians," says a contemporary author, "opened all men's eyes, to see and acknowledge that Dr. Sherlock had greatly overshot the mark; and that it was necessary he should yield his place to some new opponent, who (in these disputes with the Socinians) would speak more cautiously. All endeavours therefore were used by his friends to persuade Dr. Sherlock to be quiet: and because such an example had been made of him, they stopped awhile all sermons and other tracts that were going to the press against the Socinians. The politicians among them feared the success of a war that in its beginnings had been so unsuccessful: they said to one another, We need not trouble ourselves with the Socinians;

because, being masters of all the pulpits, we can sufficiently dispose the people to the orthodox belief, without the help of *printed* answers and replies." Hence it was that, during the publication of the tracts from which the SECOND COLLECTION was formed, scarcely any thing made its appearance on the Trinitarian side of the question. The Unitarians met with few opponents, and for a considerable time remained undisputed masters of the field. This "Historical Sketch," however, would be incomplete, without some account of the tracts published by the Unitarians during that period. In the further treatment of this subject, therefore, our next aim must be to furnish such an account, relying principally upon information supplied by the tracts themselves.

The first tract in the SECOND COLLECTION is entitled, *A Letter of Resolution concerning the Doctrines of the Trinity and Incarnation; giving the general Reasons of the Unitarians against those Doctrines.* The reasons assigned, which are clearly stated, and ably supported by argument, are as follow: "(1.) The doctrines of the Trinity and Incarnation have no solid or good foundation in revelation or holy scripture. (2.) There has never yet been an apology or defence made, (nor can be,) for the confessed inconsistency of these doctrines with reason, but what is equally applicable to Transubstantiation, or any other absurd and impossible doctrine. (3.) These doctrines are as little consistent with piety towards God, as they are with reason and natural knowledge. (4.) They have crumbled the Christian Church into innumerable and unreconcilable factions and parties; so that there is no possible way of restoring peace, but by returning to the belief and profession of the Unity of God. (5.) They have been partly the direct and necessary causes, partly the unhappy occasions of divers scandalous and hurtful errors and heresies; particularly of those which compose the gross body of Popery. (6.) They are of paganick or heathen descent and original, and were introduced into the Church by the Platonick philosophers, when they came over to Christianity. (7.) As the Trinity, when first brought into the Church by the Platonists, did, by its natural absurdity and impossibility, give a check and stop to the progress of the gospel; so ever since it has served to propagate Deism and Atheism, and to hinder the conversion of the Jews and Mahometans, and the heathen nations not yet turned to Christianity." From the position which this tract occupies in the volume, it may be inferred, that it was written in the year 1692. It is without either date or title-page; but the leading subject is specified at the head of the tract.

The same remark will apply to the second tract in the volume, which consists, as the inscription informs us, of *Two Letters touching the Trinity and Incarnation; the first urging the Belief of the Athanasian Creed; the second, an Answer thereto.* In the former of these letters, which is short, occupying not more than a single page, the writer expostulates with his "loving cousin," on hearing that he has "fallen into the horrid heresy of the Socinians and Arians;" charges him with pride, conceit, arrogance, and a love of singularity, for embracing such heretical notions; and exhorts him to retrace his steps, as he values the good opinion of his kinsman. The author of the reply begs to be informed, on what principle of philosophy, or by what rule of language, it can be correct to say, that the Father is a divine person, the Son is a

divine person, and the Holy Ghost is a divine person, and therefore there are *three* divine persons; and yet, when it is asserted, that the Father is God, the Son is God, and the Holy Ghost is God, it should at the same time be denied that there are *three* Gods? He further asks, why his correspondent can say, with Dr. Wallis, that such terms as *Person, Father, Son* and *Begotten*, are metaphorical; and yet deny to those whom he brands with the name of heretics, the right to interpret the word *God*, when applied to Christ, with the same latitude, and to regard this also as a metaphorical expression? In a Postscript, he alludes to the fact, "that the learned Dr. Hammond, who made a large practical Catechism, could find no place in his book for the great spring of the Trinity;" and adds, "no question but he looked upon it as a thing altogether useless, and incapable of moving the heart of man;—a dry and empty opinion, a bone without marrow or meat, which can afford a Christian soul no sort of good nourishment in order to piety."

The third tract in the volume bears the following title: *An Accurate Examination of the principal Texts usually alleged for the Divinity of our Saviour; and for the Satisfaction by him made to the Justice of God, for the Sins of Men: occasioned by a Book of Mr. L. Milbourne, called "Mysteries in Religion vindicated."* London, 1692. The full title of the work to which this was a reply, is as follows: *Mysteries in Religion vindicated: or the Filiation, Deity and Satisfaction of our Saviour asserted, against Socinians and others; with occasional Reflections on several late Pamphlets: by Luke Milbourne, a Presbyter of the Church of England.* London, 1692. This book is dedicated to the Bishop of London. The author professes his design in writing it to have been, to secure those who should read it from damnable errors; to promote the glory of the Son of God, whose Divinity, as he says, had been "boldly impeach'd and blasphemously deny'd by a pestilent crew of subtle and insinuating hereticks;" and to confirm that faith in Christ, which, as a Presbyter of the Church of England, he, in common with other members of that Church, professed, and in which they hoped to die. In his Preface, Mr. Milbourne makes the following coarse allusion to Mr. Firmin, the leading friend and patron of Unitarianism in those times:—"It has affixed no small scandal upon some otherwise venerable names, that they have made their converse too cheap to the bold spreader of Socinian papers, and while he takes courage to break laws under covert of their patronage, they can no way better vindicate the Church of God, or their own reputations, or repress impudent ignorance, than by a vigorous and speedy opposition to his pernicious endeavours." Alluding to some of the anonymous Unitarian tracts which had appeared, and which he occasionally notices in the course of his volume, he says, "Nothing but confidence and sophistry runs through them; the conscience of which made them employ a *pert smatterer in ignorance* as their hawker, to disperse their new-fangled theology about the country, as if it were fit one employed so much in the dispose of public charity should, to keep the ballance even between heaven and hell, pervert and poyson the souls of the impertinently curious, unthinking and injudicious part of mankind." Mr. Milbourne concludes his prefatory remarks in the following manner: "If he [the author] has offered any thing new or solid in vindication of our ancient faith, it will tend extremely to his satisfaction. If he have err'd in any

matter of weight, he begs his holy mother's pardon, to the censure of whose lawful governors he humbly submits all he has written, and can conclude his Preface with nothing more apposite than that petition of our sacred mother in her Litany, 'From all false doctrine, heresie and schism, from hardness of heart, and contempt of thy word and commandment,—Good Lord, deliver us.' In reference to this concluding paragraph, the author of the *Accurate Examination* says, "The worst thing, to my fancy, in holy mother Church, is this, that she is such an *Individuum Vagum*; in one place she is one thing, in another she is just the contrary: she is not the same in England (for instance) that she is at Rome, or at Geneva, or in Germany, and the two Northern kingdoms, or in the provinces of the Levant; in all these places she is so different a person, that she mortally hates and furiously persecutes her own self. * * * But after all that reverence which any pretend to have for this holy mother, 'tis certain there is nothing really meant by our holy mother the Church, but only the strongest side, or the prevailing party."

The *Accurate Examination* is written in the epistolary form, and addressed to T. F. [Thomas Firmin]. In the Preface, which contains an answer to Mr. Milbourne's scurrilities, addressed to himself personally, the author thus vindicates Mr. Firmin's character from the aspersions which his Reverend calumniator had cast upon it. "*Pertinaxerunt in ignorantia*: so says the Reverend Mr. L. M., and this was the best thing he could say, when he undertook to give a character of T. F. But I find that the *Most Reverend* are in a very different story concerning this gentleman. The Metropolitan of all England thought fit to say of him, 'That worthy and useful citizen, Mr. T. F.' (Fun. Sermon on Mr. Gouge, p. 63.)* What may be the reason that T. F. is drawn in such different colours? I think 'tis not hard to find the reason. Some, because they heartily love God, and reverence virtue and well-doing, can think and speak respectfully even of those from whom they differ very widely in their sentiments about the controverted points of Christianity: for God's sake, they can cordially smile upon a good man, though they think him in an error; and they are of opinion, because the Holy Scriptures have said it, that fervent Charity is greater than Faith. But others, measuring all persons and things by only the narrow interests of themselves and their party, and wholly excluding God, and the relation to him, rail against their adversaries, giving all

* In the year 1676, Mr. Firmin erected a linen factory for the employment of the poor in Little Britain; to which circumstance Archbishop Tillotson (then Dean of Canterbury) made the following allusion in his funeral sermon for Mr. Gouge, who had employed the poor of St. Sepulchre's parish to spin flax and hemp at his own charge. "This course, so happily devised, and begun by Mr. Gouge, gave, it may be, the first hint to that useful and worthy citizen, Mr. Thomas Firmin, of a much larger design, which has been managed by him, some years in this city, with that vigour and good success, that many hundreds of poor children, and others who lived idle before, unprofitable both to themselves and the public, now maintain themselves, and are also some advantage to the community. By the assistance and charity of many excellent and well-disposed persons, Mr. Firmin is enabled to bear the unavoidable loss and charge of so vast an undertaking; and by his own forward inclination to charity, and unwearied diligence and activity, is fitted to sustain, and go through the incredible pains of it."

men to the devil that are of a belief contrary to theirs. * * * Well, but what might be the very meaning of this criticism on T. F.,—*part smatterer in ignorance*? I suppose the meaning is, T. F. has had his education at London, not at Cambridge or Oxford; he knows nothing of *predicables, predicaments* and *sylogisms*; nor has ever learned there to drink the third or fourth bottle for his own share. What an unhappy education was this, that his friends took no care to make him a fool and a debauch; that the gifts and impressions of God and nature have not been effaced by a sort of institution, which sometimes, to make a scholar, defaces both the man and the Christian! T. F. has only reason and good sense: how unlucky was it, that he should not destroy them by logic and metaphysics! However, I am of opinion, T. F. will make his natural talents go as far, and do him as much service and credit, as logic and metaphysics, and skill of the bottle, will do for L. M. or for his cause."

In allusion to the charge against Mr. Firmin, of being the Socinians' "hawker, to disperse their new-fangled divinity," certain hints are thrown out concerning the results of Mr. Milbourne's own experience in the book-hawking line. "But why," says his Unitarian examiner, "is our divinity 'new-fangled'? It hath two such marks of antiquity, by confession of our very opposers, that could they shew either of them for their divinity, we would make little difficulty of coming over to their party. For, first, 'tis acknowledged by the most learned of our opposers, that the patriarchal ages, and the church of the Old Testament, never knew the doctrine of the Trinity;" and "secondly, the Apostles' Creed, the only monument of true antiquity, besides the Bible, which the Christian Church has, is owned to be wholly Unitarian."

With regard to the last charge advanced against Mr. Firmin, of keeping the balance even between heaven and hell, by taking care of the bodies of men, while he is employed in perverting and poisoning their souls, the author of the *Accurate Examination* asks, "Do you really think, that this gentleman ever endeavoured to proselyte to his particular perswasion any of the objects of charity with whom he is concerned? Does he, think you, seek to gather a church out of the hospitals, the prisons, the corners of streets, or of such persons as are ready to perish for want of bread and clothes?" Mr. Milbourne is then challenged to give but a single instance of what he would insinuate; and reminded, that the age does not "so abound with men who make it any part of their business to minister to the wants of others, that it should be advisable to discourage such persons, by false and scandalous inuendos."

The *Accurate Examination of Mysteries vindicated* extends through twelve chapters, ten of which are devoted to the consideration of the texts usually alleged in favour of the Divinity of our Lord; and the remaining two to those which are commonly thought to inculcate the doctrine of Christ's Satisfaction to the Justice of God for the sins of men. The inquiry is conducted with great skill and ability; and the refutation of Mr. Milbourne's pretended scriptural proofs of the above doctrines is full and complete.

The fourth tract is entitled, *Reflections on two Discourses concerning the Divinity of our Saviour; written by Monsieur Lamoignon in French, and done into English. Written to J. S. London, 1693.* This tract is not

placed in the exact order of publication, for there are others in the same volume, which are dated a year earlier; but as it was the production of the same person who wrote the answer to Mr. Milbourne, it was perhaps thought better, for that reason, to place the two together. Dr. Toulmin suggests, and the hint deserves consideration, that the letters J. S., in the title-page of this tract, may refer to Mr. John Smith, the author of *The designed End of the Socinian Controversy*, of which we shall have occasion to speak more fully hereafter.

M. Lamoth, the author of the *Two Discourses concerning the Divinity of our Saviour*, was one of the French refugees, who sought an asylum in England, when driven by the violence of persecution from their own country, in the years 1680 and 1681. Mr. Firmin took a lively interest in the fate of these exiles from their native land for conscience' sake, and materially contributed to the alleviation of their sufferings. Even down to the year 1693, the date of the publication of the tract which has led to these remarks, this eminent philanthropist continued his exertions for their relief; and if their own bitter experience had not led them to reflect, how abhorrent persecution under every form is from the spirit of the Christian religion, still it might have been expected that the common feelings of gratitude would have repressed in them the inclination to act the part of spies and informers against the intimate friends and co-religionists of their disinterested and munificent benefactor. But charity is often the last, as well as the hardest, lesson which some Christian professors have to learn; and so it proved in the case of these exiled French Protestants.

M. Lamoth, in the historical part of his *Two Discourses*, gives an account of a French Synod, held in London, March 30, 1691, by ninety-six of the exiled divines; the result of which he states in seven declaratory propositions. These seven propositions, however, are ultimately resolvable into the two following: first, that French ministers are not Socinians; and secondly, that they are not Presbyterians. The former of these declarations our tractarian pronounces "wholly ridiculous," since no one ever thought of classing the French ministers among Socinians. The latter he regards as no less surprising than rash; because, as he hints, there was no occasion to proclaim to the Presbyteries here and abroad, that, since their arrival in England, they had apostatized from the religion of their forefathers. But unadvised as such a declaration may have appeared to the author of this tract, we incidentally learn from it, that the rigid form of church government adopted by the older Presbyterians was virtually abandoned in this country, at or soon after the time of the Revolution; and that ten years' residence in England, during which the French Protestants must have associated more or less with their English Presbyterian brethren, had taught them also to look upon forms of church government as matters of comparatively little moment. Had they contented themselves with disavowing Socinianism, and throwing off the yoke of Presbyterian discipline, no serious ground of accusation would have existed against them. But a far more weighty charge remains behind, though it affects only a portion of them.

M. Lamoth's testimony to the character of the French Protestant refugees was only negative. He stated what they were not: but the author of the *Reflections* tells his readers, in plain terms, what too

many of them were. He calls them "peepers, lurchers and trapans;" and charges them with skulking about the presses and booksellers' shops, and even abusing the confidence of private hospitality, for the purpose of getting up informations against unlicensed books and heterodox opinions and persons. He tells the public, that they act the part of "informers, not only in the houses of Bishops, (who disdain at it,) but in the courts of judicature, to the indelible and perpetual scandal of their ministerial function, as well as the trouble and danger of the persons against whom they illegally inform." He mentions one instance in particular, of a French minister, who had been very busy in hunting out an heretical book, and prosecuting its author, first in an ecclesiastical, and then in a civil court. With this person it was not enough that a book contained nothing decidedly heretical. If, by any ingenuity, it was possible to pervert the sense of an author, he was the man to do it. No one was more ready in making out a plausible case of constructive heresy; and yet, so regardless was he of truth, that he would solemnly deny being the instigator of legal proceedings, at the very time that he was laying his information, and assisting the officers of justice to apprehend his intended victim.

To the *Reflections* is subjoined a *Postscript*, which shews the early practical working of the Toleration Act, as regards Unitarians; and is also deserving of notice, as affording a fair specimen of the controversial talent exhibited by the Unitarian writers of those times. The author alludes to his "having seen the Articles of some French ministers, exhibited at the Ecclesiastical Court, of my Lord the Bishop of L., against Dr. A. L.;" and his animadversions are so spirited, and so much to the point, that the reader cannot fail to be interested by the following extracts, which would otherwise be disproportionately long, compared with the rest of the present brief sketch.

"In the first place they have dared to article against a person, in an Ecclesiastical Court, contrary to the *express* words of a *Statute* or *Act* of Parliament: for the late Act of Parliament concerning toleration and indulgence in matters of conscience and religion, granted to Socinians as well as other Protestants the benefit of that Act, except only in case that they shall *print* or *preach* in defence and vindication of their opinions. The Socinians are as much tolerated and favoured by that *Act* as any other sect of Dissenters from the Church of *England*, if they content themselves to hold their opinions, or to reason and discourse of them in familiar talk; the *Act* debarreth us from only the liberty of *preaching* or *writing* in favour of them. But now the person against whom the French ministers article, hath committed no such offence; they do not so much as pretend that he has *written* or *preached* against the received doctrine of the Church: these ministers therefore are guilty of an insult upon the English laws, and the statutes of our kings and parliaments; and are liable to a prosecution thereupon in the civil courts, by the persons whom they have particularly wronged, or by any other *publick-spirited* persons, to whom the liberties of the nation are dear. They may happen to find some not obscure persons, who in due place and time will make the ministers sensible, that 'tis not for *Refugees* to trample upon the laws of the country where they are received and protected; and least of all upon those laws which were made and designed for the ease and peace of the nation, and on which the welfare and safety of the nation do much depend. * * * But if Socinianism and the English Socinians are indeed such eye-sores to these ministers, as seems by their frequent prosecutions of divers persons on that account before the ecclesiastical judges, and in other courts, they should at

least have shewn so much justice, as not to misplace their accusations, so grossly too, as they have done. This Dr. A. L. is the fourth or fifth person to whom they have given a publick trouble, on the account of Socinianism: they have been always baffled, and sometimes severely checked by the Judges and Court; all this has not discouraged them; they have no reputation to lose from renewing their persecutions of innocent persons. But I advise them to lay the saddle upon the right horse; and let them not so wholly despise the imputations of calumny and malice, vices so unsuitable to their profession of ministers: let them cease to accuse those that are not guilty, when they may easily find so many who are not only guilty of Unitarianism, if it be a guilt, but are also liable upon that account; my meaning is, have *preach'd up and written* for Unitarianism. They have, for instance, the four Evangelists, and the Apostles, notoriously guilty of the heresy now called Socinianism; and their words are so clear and express for it, that the ministers need not fear the imputation of slander, if they shall article against them at the places and courts where they have lately libelled Dr. L. and Mr. Gr. If the reader will pardon me, and not abate of his due reverence, I will be content to prepare the Articles for the ministers, in their forms and terms; they shall have no other trouble but what they so much affect and like, even to exhibit them in the civil and ecclesiastical courts."

"1. You, *Matthew*, stiled Apostle; and you, *Mark*, called an Evangelist, have *mal. and vic.* conspired together, to *teach and write* the heresy which denieth the *Omniscience* of the Son our Lord Christ, while you have reported and *published*, as from the mouth of Christ himself, that *the Son knoweth not the time of the last judgment*; and that *only the Father* (whom all men grant not to be the Son) *knoweth of that day*, Matt. xxiv. 36, Mark xiii. 32."

"2. You, *John*, calling yourself Evangelist and Apostle, have not spared to *write and publish* scandalous, heretical and blasphemous words against the *Omnipotence* of the same our Lord Christ, affirming most injuriously and falsely, that *he can do nothing of himself*: and further, that it was *not he, but the Father dwelling in him, that did all the miraculous works*. So you have said expressly, *John* v. 19, 30, *John* xiv. 10. With which monstrous doctrine you, *Peter*, also symbolized when you preached to the Jews concerning the Lord Christ: for thus you say of him—*Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him*, Acts ii. 22. Et obijcimus et articulamus ut supra."

In this strain the writer proceeds through no fewer than eight separate Articles, charging the Apostles and Evangelists with maintaining and propagating all the leading doctrines of Unitarianism; and substantiating the charge, in each particular case, by a direct appeal to their own published writings, as exhibited in the Christian canon. The irony is well sustained throughout; and a more able and triumphant exposure of the shallow pretences on which the orthodox French Protestants carried on their petty warfare against the Unitarians, cannot well be imagined.

The title of the fifth tract is, *The Trinitarian Scheme of Religion concerning Almighty God; and Mankind, considered both before and after the (pretended) Fall; with Notes thereupon; which Notes contain also the Unitarian Scheme*. London, 1692. At the conclusion of this tract, the author disavows the intention or wish to challenge or affront other sects or denominations of Christians, and least of all the Church of England; from which, as he asserts, the Unitarians have not needlessly separated, like other Dissenters. "We place not religion," says he, "in *worshipping God by ourselves*, or after a particular form or manner, but in a *right faith, and a just and charitable conversation*. We approve

of known forms of praising and praying to God; as also in administering Baptism, the Lord's Supper, Marriage, and the other religious offices; we like well of the discipline of the Church by Bishops and *parochial* Ministers; we have an esteem for the eminent learning and exemplary piety of the *conforming* Clergy. For these reasons we communicate with that Church as far as we can, and contribute *our interest* to favour her against all others, who would take the chair." It would hence appear, that the body of Unitarians in that day, while they dissented from the leading doctrines of the Church of England, did not object to its discipline and worship, and therefore continued in its communion. In other words, they laboured under the delusion, (for such it proved,) that, by remaining within its pale, they should gradually bring about a reform in its Liturgy and Articles. Even Mr. Firmin, zealous as he was for the propagation of Unitarianism, remained in communion with the Established Church till the day of his death, and lived upon terms of the strictest intimacy with Archbishop Tillotson, Bishop Fowler, and other eminent divines, to whom, although they recognized him as a member of their own Church, he never made any secret of his doctrinal opinions, or of the means which he employed to propagate them.

The sixth tract is without a title-page, but is headed as follows: *Of worshipping the Holy Ghost expressly, as a Person equal to, and distinct from, the Father.* The object of the writer of this tract is to shew, that such worship is unscriptural; that the only proper object of divine worship is the God and Father of our Lord Jesus Christ; that an inferior kind of worship may, however, be paid to Jesus Christ, as the Son and delegated messenger of the Father, who has invested him with power, authority and dominion; but that all the worship which is paid to Christ should be paid to him as a man, sustaining the office of Mediator between God and men. From this description, the reader will perceive, that the doctrine of this tract is properly *Socinian*; for the Racovian Catechism teaches, that divine honour is due to Christ, and that this divine honour consists in adoration and invocation; that it does not, however, terminate in him, but centres in God alone, as its ultimate object.

The seventh tract is entitled, *The Unreasonableness of the Doctrine of the Trinity briefly demonstrated, in a Letter to a Friend.* London, 1692. This is a well-written and closely-reasoned tract, in which the author, addressing himself to a friend, who had begun to entertain doubts on the subject of the Trinity, endeavours to shew him that those doubts are not without foundation; and that the Defences of the Trinity, which had recently been published, by the Doctors Wallis and Sherlock, instead of placing that doctrine upon a firm basis, only tended to prove the utter hopelessness of any attempt to defend it on rational and intelligible principles.

The eighth tract is a short one of only four pages, and is headed in the following manner: *The Belief of the Athanasian Creed not required by the Church of England as necessary to Salvation: in a Letter to a Friend.* This announcement, in the face of the damnatory clauses, looks something like a paradox. But the author assigns several reasons in defence of his position, which, if they do not convince the reader that the belief of the Athanasian Creed is not required by the

Church of England as necessary to salvation, may at least satisfy him, that propositions are set forth, and requirements made, in the Liturgy and Articles, which are utterly and irreconcilably at variance with each other.

The ninth tract consists of a series of passages from Chillingworth's treatise entitled, *The Religion of Protestants a safe Way to Salvation*; but does not contain any thing in relation to the Trinitarian controversy.

One additional tract completes the volume; and of this due notice will be taken in the proper place. In the mean time let us pause, and inquire, what effect the free discussion of the doctrine of the Trinity had upon the minds of men, belonging to different religious communities.

Manchester.

R. W.

(To be continued.)

P. S. It was stated, p. 139, that "the *Brief Notes* and *Brief History*, which called forth so much animadversion from the pens of Trinitarian writers, were composed at the instance of Mr. Thomas Firmin, in the years 1689 and 1690." This statement was founded upon the following passage, which occurs in a small octavo publication, entitled, *An Account of Mr. Firmin's Religion; and of the present State of the Unitarian Controversy. London, printed in the Year 1698*:—"Mr. Firmin had caused to be written a *Brief History of the Unitarians*, and *Brief Notes on the Creed of Athanasius*, in the years 1689 and 1690." (P. 52.) Such a statement having been made by a contemporary writer, and an intimate friend of Mr. Firmin, the authority seemed unexceptionable; but it appears from a letter signed I. H. M., and addressed to the Editor of the Christian Reformer, that the first edition of the *Brief History* was published two years earlier than either of the above dates. "I have got a copy of the *Brief History* in small duodecimo, printed in the year 1687," says I. H. M., "which is three years anterior to the time stated by R. W. It bears no printer's name, nor even the place where printed. Each letter has a distinct title-page, and its appropriate scripture motto. At the end of the four letters, which occupy 166 pages, there is a recommendatory letter, which states, 'The publisher to whom the foregoing letters were written having left them some time with a gentleman, a person of excellent learning and worth, they were returned to him with the following letter.' In this letter, which occupies 18 pages more, the writer speaks in high commendation of them, for the 'learning and judgment of the author, who has brought so large a controversy into so small a compass.' The letter also (in a general review of the subject) abounds in clear and just reasoning upon the Unitarian doctrine.—It would be interesting to discover who were the authors of these, as well as some other works on this side of the question; with this view I transcribe the following note, written in a neat hand, on the last page of this volume, apparently coeval with the volume itself. There are likewise numerous typographical corrections and marginal references made by the same hand throughout the work. 'Gen. i. 1: In the beginning God (Heb. Elohim) created the heaven and the earth. Elohim being a word of the plural number, must denote more persons than one in God.—

Ans. God said to Moses, Exod. vii. 1, See, I have made thee a God (Heb. Elohim) to Pharaoh. Was Moses more than one person? 1 Sam. xxviii. 13, 14: I saw Elohim ascending out of the earth: He (Saul) said, What form is *He* of? She said, *An old man* cometh up. It appears by the question and the answer that by Elohim they both understood a single person, not more persons.' At the end of this note is written 'T.' or 'F. Smalbroke.'"—R. W. begs to express his thanks for the information contained in the above remarks; and to add, that the only copy of the *Brief History* to which he has immediate access, professes to be "The Second Edition, corrected, with some Additions;" and to have been "printed in the year 1691." In this edition, the whole of the *Brief History*, including the commendatory letter, does not exceed 51 pages; and the MS. note, signed "T." or "F. Smalbroke," is printed as a part of the text, and occurs, with some slight verbal discrepancies, near the beginning of the second letter. (P. 14.) If the substance of this MS. note is not also found in the edition of 1687, the conclusion seems inevitable, that the writer of it was either the author of the *Brief History*, or his intimate personal friend. It is highly improbable that a person transcribing into his own copy of the First Edition of a work the alterations made by the author in a Second Edition, would take the liberty of changing the phraseology. His object would rather be faithfully to insert, in his own comparatively defective and faulty copy, the latest corrections and additions of the author.

SACRAMENTAL HYMN.

"This do in remembrance of me." Luke xxii. 19.

WHAT solemn call invites us to draw near
These sad memorials of a name so dear?
What lov'd constraint impels us to attend
This last injunction of our dying Friend?

His own blest voice. O would that all were here,
To dwell upon his death and drop a tear
Of grateful love, for love so deep and pure,
Which caus'd our suffering Master to endure!

That hallow'd love, once shrin'd within the breast,
Would bid each stormy passion sink to rest;
Then would his gen'rous sacrifice inspire
A fervent zeal his spirit to acquire.

Now, while we gaze on him, our hearts must burn
With love of holiness! And can we turn
And live again too heedless of the tie
Which binds us ev'ry sin to crucify?

O God, our Heav'nly Father! hear us now;
Teach us to form and seal each holy vow;
To seek Thee as our strength; thine arm of power
Our only refuge in temptation's hour.

Newport, Isle of Wight.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND.

MY DEAR * * * *

Rome, Dec. 19, 1844.

WALKING not long since through one of the most populous districts of Rome, I observed in advance of me a woman, pointing with her finger at an image of the Madonna as she passed it, and afterwards reverently kissing her hand. This religious mesmerism excited no remark on the part of the other passengers, who, nine-tenths of them, might possibly repeat the act; but it set me thinking on the character of the Roman Catholic religion, and on its tendency to generate and to rest in mere forms; and then I ran over in my mind, more curiously than wisely, perhaps you will say, the different acts I had seen performed significant of and expressive of devotion, such as turning to the east, bowing and genuflection, prostration, crawling and crossing, touching, kissing and castigation. It will appear trivial to you, perhaps, to take any regular serious notice of such forms, and more so to devote an entire letter to them; but your opinion may possibly be modified, if it be considered that such forms, by very many, are almost unconsciously regarded, not as the mere circumstances, but as the essence of religion, into the practice of which enters as little mind as in the feats of the horse at Astley's, which has been trained by the spur and the whip of its master. Every one knows that the principal altar in a Roman Catholic church is erected towards the east, in which direction, as a matter of course, the congregation are compelled to turn at least during the "messa cantata." St. Gregory, explaining the origin of the custom, gives us an admirable specimen of the value of tradition, when he says, that the custom was handed down to us from the apostles to remind us of Paradise, whence we have been excluded; as also St. Athanasius, when he suggests that it was because there the feet of the Lord had stood. Leo I., indeed, forbade the custom, because the Manichæans also turned to the east; but the ancient traditionary custom is again in force, and the English Church also, like an obedient child, has adopted it, though she, in a very unfilial manner, denies her parentage to mother Church, and endeavours to conceal the features of their resemblance. Now it is an old custom that of turning to the east during the performance of the offices of public worship: so did the Egyptians, so did the Romans, and so, says Virgil, did the "Pius Æneas:"

Surgit et ætherei spectans orientia solis
Lumina, rite cavis undam de flumine palmis
Sustulit.

Æn. viii. 68.

Livy, i. Decad. l. 5, says, "Convertentem se inter hanc venerationem traditur memoriæ prolapsus cecidisse;" as also Pliny, l. 28, c. 2, "In adorando dextram ad osculum referimus, *totum corpus circumagimus*." For the evolutions, therefore, of which I speak, the Churches both of Rome and of England have high authority, and can ascend far beyond either St. Gregory or St. Athanasius. Bowing and genuflection, no less than turning to the east, form an important feature in the services of the Catholic Church. The worshiper on passing the high altar bows or performs a genuflection in honour, I presume, of "Il Signore," who is supposed to be reposing there within the Ciborio. The officiating priest bows, I know not how often, to the "Sanctum Sacramentum," during the performance of a mass, as also to every

member of the chapter during a cathedral service; and they bow to him as well as to each other; suggesting the idea that each had been rendering some courtesy to the other, and that each was now intent on a public acknowledgment of it. During high mass in St. Peter's on a fête-day, when there is a full attendance of cardinals and prelates, it is a strange sight this repeated bowing, and the thought immediately occurs, how little can the mind be engaged in the great realities of religion, or how few of the great realities of religion can be presented to the mind by the Catholic faith, when its professors are continually occupied with forms which distract rather than concentrate the attention, and some of which, in appearance at least, are merely marks of mutual respect! As to genuflection, it is sometimes also used as a penance, or with a view to "acquistare" a few centuries of indulgence. Thus, before Easter week, thousands may be seen ascending the Santa Scala on their knees, puffing and praying, it may be said, in the very agony of devotion: as a penance, too, I have known it enjoined on some to repeat, kneeling on their hands, a certain number of ave-marias. Nor are such customs without classical authority, if Moroni may be relied on, who, in a recently published work, tells us that Julius Cæsar, as well as Claudius, ascended the steps of the temple of Jupiter Capitolinus on their knees. The site is still pointed out, and forms now the approach to the Church of Santa Maria in Ava Coeli, and singularly enough, as I have observed in a former letter, it is still regarded as an act of special devotion to ascend the very same steps. Amongst the recognized acts of devotion in the Catholic, must be numbered also prostration and crawling. Prostrate before an altar, may often be seen, I doubt not, many an earnest and sincere worshiper; and prostrate before the Host, as it is carried through the streets, may be often seen many an ignorant and superstitious one, who falls mechanically on his knees at the tinkling of the acolytes' bell, and rises when *the Lord has passed*, to replace the cigar or resume the tale of scandal. There is a passage in Lucretius, de Rer. Nat. lib. 5, very applicable to such piety, and which, had he lived some centuries later, might have qualified him for a zealous reformer:

Nec pietas ulla est, velatum sæpe videri
Vertier ad lapidem, atque omnes accedere ad aras
Nec procumbere humi prostratum.

Never, however, have I seen an attitude less worthy man or less acceptable to God (for man dishonours God when he degrades his noblest work), than that of crawling. It was at a fête of the Madonna del Arco, in a small village near Naples, that I saw many a fanatic crawling from the church-door to the high altar, and licking the ground, which a rainy day had rendered much more dirty than usual, till their tongues were swollen and their mouths were filled with blood and dirt. Such grovelling superstition is scarcely exceeded by that of any Pagan people, and yet such acts may periodically be observed within a few miles of Naples, under the tacit encouragement of the priests, who take advantage of the concourse of people assembled, either from curiosity or devotion, to sell their little phials of holy water, specific for sore eyes or some other malady which I remember not precisely. So much for the arrogant and ridiculous claims to apostolic descent, or to the influences of the Holy Spirit. Could such absurdities be enacted under



the connivance or sanction of men spiritually so descended or aided? Crawling, too, in private and licking the floor of a chamber is sometimes enjoined as a penance. Montfauçon mentions a practice observed amongst the ancient Romans, similar in spirit to that of which I speak; he says that the women in adversity prostrated themselves on the ground and swept it with their hair (an improvement, some may consider, on licking it with their tongues): if nothing came of it, they threw stones against the temples, just as the Neapolitans, in the present day, if the half-yearly miracle be delayed, abuse their Patron Saint in language more forcible than select.—Signing with the cross is so commonly made in church and out of it, that it merits a passing notice. It is made on entering a church, during various parts of the mass, and at the benediction. When the “Tocco” announces the return of day, or mid-day, or ave-maria, every more devout Catholic signs the cross and mutters his “ave.” When the mother swathes her baby, or when the citizen enters a boat to take a few miles’ trip, or when he bathes in the open sea, he first makes the sign of the cross. Should any word of evil augury or tendency be uttered, again he makes the magic sign, as if the evil spirit were within you, and as if this were sufficient to drive him out. Under all these circumstances, I have seen this sign performed as mechanically and as thoughtlessly as one performs the commonest act of life; and yet, should you smile or utter a word against the observance, your faith and practice, however correct, would stand a fair chance of being regarded as sounding brass or tinkling cymbal. One would imagine, too, that especial sanctity is attached to the act of touching, since no one act is more common than this; and nothing can prove more strongly that, in the opinion of the majority at least, a certain virtue or divinity resides in the statue, the picture, the habit. In the Church of St. Peter’s at Rome, rubbing the forehead against the image of the apostle is universally practised; and often, as the image of a Saint has been carried in procession through a street, have I seen the faithful on their knees, touching the garments if they could, or, if they could not arrive at them, extending their hands towards them. Touching is generally accompanied, too, as are also other forms, by kissing. When the Catholic, for instance, crosses himself in the name of the Father, the Son and the Holy Ghost, he winds up by kissing his own hand; if he touches or merely points at a statue, a picture or habit, he reverently kisses his hand; if he rubs St. Peter’s foot, he also kisses it, as he does that of Michael Angelo’s Christ in the Church of Santa Maria, Sopra Minerva, or of any other Saint who may have been honoured with a statue. Indeed, the second Council of Nice ordained that they who do not salute the sacred images in the name of the Lord and his saints, let them be anathema maranatha; so also the Council of Trent. Hence, not merely in the Church, but in an ordinary morning walk, if a Catholic passes by the image of a Saint or a Madonna, especially if it be his Saint or Madonna, as some are “*assai divoti*” for the Madonna Addolorata, and others for the Madonna delle Sette dolore, some for San. Gennaro, and some for San. Sebastiano. Happy, however mistaken, people, who thus see some portion of the Divinity embodied in whatever direction they walk, and who, like the ancient heathen, whether in the grove or the fountain, in the crowded street or the

penetralia of their own homes, behold a Protector and an Advocate whom they regard as instinct with life, and on whom they can lavish the effusions of their grateful hearts! During the performance of high mass, this act of kissing is repeated in a most extraordinary manner. The officiating priest kisses the altar, his robes and the Gospels; when the wafer is divided and placed in the cup, he gives the *osculum pacis* (in St. Peter's it is the Pope who bestows it), which is passed around till, in rotation, it arrives at the humblest brother of the priesthood. Thus I have witnessed the edifying sight of two of the descendants of the apostles embracing each other affectionately in public who would never meet in private. Such is the value of a mere form. At times, however, this act is used as indeed an emblem of Christian love, and I remember one instance in which it presented an union of religion and poetry, which deeply interested both my heart and imagination. It was at one of the "Missions" occasionally celebrated in Italy, which are marked by a fanaticism that is not surpassed, perhaps, by the camp meetings of America. Towards the end of a series of fanatical exhibitions, a Franciscan friar, who had been preaching to a crowded audience, might have been seen to seize a cross even taller than himself, and, rushing through the body of the church, plant it on the high altar. His pallid countenance, wasted by fasting and scourging, and his flowing robes, in strange contrast with his attenuated form, gave one almost the idea of a being who had returned from the other world to execute some commission of the Most High. Such might easily have been the idea of the highly-wrought people around me, for all were panting with excitement, as they gazed through the sombre gloom of an ill-lighted church to catch a glimpse of that *holy* monk—and not a sound might have been heard amidst that vast and voiceless multitude, till *his* voice broke upon the silence, commanding all who had aught against a brother to approach the altar, and beneath the cross forgive, as they hoped to be forgiven. What a scene followed! I can never forget it; so strongly is it impressed on my mind, both by its novelty and intrinsic interest. Kneeling by my side was an aged man, who rose and tottered to the cross: his days were few, he felt, and he would fain cleanse his bosom of all unkindness, lest at any moment he might be summoned to His presence, who sheweth mercy to the merciful, and forgiveth us even as we forgive. Then rose a younger man, encouraged by the example of the elder; and then another and another and another, till beneath that emblem of our holy religion was assembled a group of persons, but one hour before the bitterest enemies, now giving and receiving the kiss of peace. I knew several of these persons; they had long hated one another with the depth of an Italian hatred, and now they were reconciled to one another through Jesus Christ. What a speaking testimony was this to the blessed influence of Christ's holy religion! I gazed on the scene till my eyes became dim with emotion; distinctions of creed were forgotten, the idle forms and gay fopperies and unmeaning ceremonies which had hitherto engrossed so much of my attention seemed to vanish from before me. Christ is here, I said; it is his spirit which has moved over these troubled waters and allayed the tempest of unholy passions; be *these* my brethren and be *his* spirit mine! I know not whether it be the power and beauty of Christian truth triumphing over the additions of



men, or whether there be in the Catholic religion a peculiar aptitude to awaken the feelings;—certain it is that this religion presents situations which we never find connected with Protestantism: not that I would exchange the one for the other, but that I would endeavour more to seek out all those avenues which lead directly to the heart, and there erect a temple for religion.—To return, however, from this long digression. It is not to the Church that this act of kissing is confined; one may purchase many years of “*Indulgenza*” by kissing a cross, a book, a stone, or any other object which spiritual authority may deem fit to appoint. I have by me a small ill-printed tract, which promises a variety of indulgences to whosoever shall kiss a cross printed on the back, such as preservation from sudden death, from cold, from want, the presence of the Madonna in the hour of death, and many other “*grazie*” of a more extraordinary character still. In almost every district of Rome, too, may be seen such an inscription as the following: “*Baciando la croce si acquistano cento (as the case may be) anni d’Indulgenza.*” There is one on a cross in the very centre of the Coliseum, so that in a short morning’s stroll, or lounging at home on a sofa with a variety of holy relics, amulets and “*Croce benedette*” upon his table, a man may easily acquire a matter of twenty or thirty thousand years of indulgence. Kissing the hand is practised also in private life, as a demand for pardon or as expressive of respect. I was lately in society with the Archbishop of ———, when every one but myself, on being presented to him, kissed his hand. It was a difficult position: was I to regard the act as merely a social form, or as an acknowledgment of spiritual authority? I chose to regard it as the latter; but was quickly relieved from all embarrassment by the amiable manner of the Archbishop, who, extending his hand, gave me a hearty English shake. Every Sunday morning, too, my hand receives this mark of respect: one of my pensioners, a poor half-blind man, (who, by the bye, attributes his defective sight to the “*volonta*” of Santa Lucia,) takes my hand and reverently kisses it, and, not content with this, touches my coat and again kisses his hand. It is but another proof of that immense influence which may be gained over the human heart by the exercise, the easy exercise, of a little sympathy with the misfortunes of our fellow-creatures. Now this act of kissing as an act of devotion is of very remote origin: thus, 1 Kings xix. 18, Jehovah speaks, “*Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*” Lucian, in one of his Dialogues, has the following passage: “*But if any be poor, he sacrifices to the gods by kissing his hand.*” Pliny, too, l. xxviii. c. 2, says, “*In adorando dextram ad osculum referimus;*” so that, whether accidentally or by transmission, the most complete resemblance exists between the Heathen and the Christian Romans in the observance of this custom; and the very same materials which, under the form of St. Peter, are now kissed and rubbed by the Catholic, were, it may readily be believed, under the form of Jupiter, kissed and rubbed by the Heathen. One other *act* of devotion I must allude to, and I have done; this act is flagellation. I was listening the other evening, in the church of ———, to the Litany of the Madonna adapted to the “*Pastorale.*” I know little church music so plaintive and touching as this simple chant, and confess that often in



the evening, when the harmony of my own feelings is a little disturbed, I step in to listen to those sweet notes. Near me, on the evening I allude to, was a poor man kneeling, with an infant in his arms, and two little children beside him on their knees. The infant's hand he lifted and beat upon its little breast at the raising of the Host, and the two other children repeated the act at the word of command, not, however, without a merry laugh! Such is the expression of penitence universally applied, from the Pope even to the *Questuareo*, at the veneration of the "bloodless sacrifice," as I lately saw it called. Another mode of flagellation is a little more severe. A certain number of the faithful meet together at a given period to flagellate themselves. There is a church or oratorio near the Palazzo Dorio, which last Lent was rather renowned for such exhibitions, and several times I visited it from curiosity; but never shall I forget my terror on finding myself unexpectedly present at such a scene, though in another place. A Franciscan friar had been preaching on the subject of sin and penitence, which he treated in such a manner as to drive the people almost to frenzy; there was indeed "weeping and wailing and gnashing of teeth," without a figure: but what was my astonishment, on the friar exclaiming, "*Alla penitenza!—alla penitenza!*" to see the vast congregation around me in a moment on their knees, each armed with a rope or knotted handkerchief, flagellating themselves most unmercifully! As for the friar, he used a scourge of *iron links*, which, as they rattled against the pulpit, heightened the effect wonderfully. The obscurity of the church, rendered still more obscure by the clouds of dust,—the shrieking and weeping of the women,—the lashes, both loud and deep, which resounded from a thousand backs,—and the piteous cries for mercy to the Madonna,—all combined, rendered the scene as vivid and as terrible as any, the most fervid, imagination has ever figured to itself in its dreams of hell. As for me, imagine and pity my position—left in a moment, standing and alone, the only heretic—nay, the only foreigner, in the midst of this multitude of fanatics. I assure you, it was no mere picture, no vain resemblance, no idle dream of purgatory; it was a real, substantial purgatory I endured. A cloud of ropes and handkerchiefs whizzed and circled around my body, which bore ample testimony to the severity of the exercise, as also to the hearty goodwill, perhaps, with which the heretic was smitten. Let this suffice for a description of Roman Catholic flagellation. Like each of the other acts of devotion I have mentioned, this has its counterpart in the customs of the Heathen. 1 Kings xviii. 28, "And they cried aloud and cut themselves," says the sacred writer, "after their manner, with lancets and knives, till the blood gushed out upon them." Amongst the Romans, too, there was a sect called *Fanatici*, much addicted to the temples, whose devotion, for the most part, consisted in shaking their heads and cutting their bodies. Heliogabalus, I think it is Montfauçon who asserts, shook his head amongst them,—no great recommendation, indeed, of the practice; but, such as it is, let the benefit of it be given to the modern Roman, who, like his ancestor, still regards the mutilation of the body as a service holy and acceptable unto God.

Here, then, for the present, I terminate my enumeration of the external acts of devotion practised by the Catholics of Italy. Should they interest you, I may return to the subject, for many more remain

unnoticed, as striking and as important as those to which I have briefly alluded. That such acts of devotion were practised by the ancestors of the people who inhabit these lands, is indubitably true; but whether such resemblance between the customs of the present and the past be the result of silent, unconscious transmission, or whether it be purely accidental, is one of those points in the history of the human mind which it is impossible to determine, nor is it, perhaps, after all, very important. It is interesting, indeed, to trace such resemblances, and therefore have I troubled you with these observations. It is curious, too, to witness, that time, which destroys or changes all things, has left these external manifestations of religion intact; that the heart, as it still throbs with the same impulses now as it did eighteen centuries since, in like manner resorts to the same methods of giving expression to those impulses; and that Jehovah and Jupiter, Christ and Bacchus, the Madonna and Cybele, are and have been saluted with a kiss and worshiped with a genuflection. Here, however, the resemblance terminates. Beneath the unmeaning forms and ridiculous fripperies and Heathen practices which encumber Catholicism, there is a living Spirit, a spirit Paganism never knew, which waits its time to manifest its power and its beauty. A thousand circumstances may exist to conceal its fair proportions and retard its operation. National ignorance, and decrees of Popes and Councils, and relics of Pagan superstition, may all concur to throw a guise about it not its own. Still is it *there*, and, like its mighty Author (Master), when lying swathed and helpless in his cradle subduing the hearts of the Wise, strong in its very weakness, it is insinuating itself into the heart, and gaining increasing influence over the affections. When, in the course of ages, it may please God to remove all impediments to the free manifestation of his truth in these lovely lands, we cannot know: be it, however, our effort to cultivate in ourselves the real spirit of Christ, and to embrace as members of the same holy brotherhood all who call upon the name of the Lord Jesus.

INCOME AND EXPENDITURE OF AN ENGLISH PRESBYTERIAN MINISTER IN 1734.

It appears from the Diary (MS.) of the Rev. William Harrison, of Chinley, Derbyshire, who was minister, in 1734, at Stand, in Lancashire, that his income from the chapel amounted in that year to £45. 0s. 6d. His expenses are thus detailed:

Apparel	£7	14	9
Coals	1	15	6
Malt	1	12	0
Horse-hire	0	8	0
Workmen	0	16	0
Paper	0	2	0
Postages	0	4	6
Eating	25	4	1

£37 16 9

Leaving a balance on the year's expenditure of £7. 3s. 9d., or nearly one-sixth of the minister's income.

A CAROL OF SPRING.

COME, let us sing a song of Spring,
Dash forth upon the swallow's wing,
Share in the glee of land and sea,
Of bird and breeze, and stream and tree !

Can city life, can gain and strife,
Keep us from scenes with rapture rife ?
Can we forget our happy debt
To all Earth holds of Eden yet ?

No, off with care, avaunt despair—
Come forth, and breathe the buxom air !
Come forth, and join the hymn divine,
Young Spring sends up at Nature's shrine !

How softly, kiss'd by golden mist,
Heaving in languid amethyst,
Old Ocean shakes his winding flakes
On sands his low roar only wakes !

With what bright glance the breezes dance
Athwart the Mersey's evening trance !
How fair the stream, how rich the gleam,
When Sunsets paint and Rivers dream !

Lo, the fresh fields, like pictur'd shields,
Charg'd with all arms the green world wields !—
Who thus could pass through flowers and grass,
Nor join the young Spring's raptur'd Mass ?

Hark, 'tis the lark ! you scarce may mark
His place in air, with brightness dark :
Upward he springs, yet downward sings—
Earth claims his voice, and Heaven his wings.

Close to your feet, with gorse-flowers sweet,
The blue-bell and the king-cup meet ;
While, all too rare, through the fine air,
The lone bee comes to pilfer there.

Thrice happy time of bloom and prime,
When joys flow free as minstrel's rhyme !
How can Man fling, o'er one jarr'd string,
A touch irreverent of the Spring ?

Friends, be it ours, while fade these flowers,
To twine our thoughts unwithering bowers :
The sweet spring-sod, in wisdom trod,
Will lift a loving heart to God.

Liverpool.

JOSEPH BLANCO WHITE.*

NOTHING is more deeply interesting than a faithful picture of a human mind. Such a picture these volumes present to us. The character they develop is, moreover, calculated to attract an extraordinary degree of sympathy; and the course of circumstances they describe is as peculiar as it is instructive. A man possessed of great intellectual power, extensive acquirements, and the highest moral qualities, who was throughout life animated by a sincere and fervent love of truth, is here represented as passing through the different conditions involved in a successive connection with the Church of Rome and the Church of England, and a final renunciation of all Church authority whatsoever. "Your experience," said Dr. Channing to him, "is a type of the world's history. You have passed, in your short life, through the stages which centuries are required to accomplish in the case of the race." The feeling with which we follow him from step to step of this progress is one of personal endearment. His mental history is the record of an unceasing, and to a great extent an unavailing, strife with difficulties; his physical life was little better than one continued disease, and we enter into his struggles, his disappointments and his sufferings, with the kind of pity we should experience in the case of a familiar friend. His very infirmities seem to increase our affection for him.

The course which Mr. Thom has taken in editing these Memoirs, is an exceedingly judicious one. He has simply provided that Blanco White should tell his own tale, and has carefully withheld any opinions which he himself may have formed with regard to the various points upon which that tale touches. This plan, which is perhaps the wisest to adopt in most cases where it can be pursued, has peculiar recommendations in the present instance. If we have any fault to find with Mr. Thom, it is that he has sometimes too strictly adhered to his plan. There are a few explanatory facts and statements which we could wish him to have given, if it had lain within his power to do so; but we thank him cordially for the restraint which he must have frequently put upon his feelings in preserving his resolution to let his friend speak entirely for himself. We heartily concur in the estimate he has formed of the work which he has been the means of introducing to the world. "The full value of this Autobiography," he says, "is only for those who will study it as the religious history of an individual man, endowed with the noblest qualities of intellect and heart, but placed in circumstances the most fitted to suppress and limit the natural character. . . . It is an unreserved unveiling of the inward being of a true-minded man." (Preface, pp. ix, xii.)

The volumes before us consist of three distinct parts, and an Appendix. Part I. is an Autobiographical Narrative of the events of Mr. White's life up to the year 1826, composed in the form of letters addressed to Dr. Whately, the present Archbishop of Dublin. Part II. is entitled, "A Sketch of my Mind in England," and was begun in November 1834. Part III. is a collection of extracts from his Journ-

* The Life of the Rev. Joseph Blanco White, written by Himself; with Portions of his Correspondence. Edited by John Hamilton Thom. 3 Vols. 8vo. J. Chapman, London.

als and Correspondence. The Appendix contains some miscellaneous papers and letters, most of which, we think, would have been more advantageously inserted in the body of the work. There is a great disproportion between the degree of information given us with respect to Mr. White in the latter part of his life, and that which relates to the period of his connection with the Church of England. The explanation of this is furnished by Mr. Thom in the following passage, which is worthy of notice on other accounts besides the light it throws on the fact to which we have just referred.

"The greatest deficiency of these volumes, as a biography, is in the want of his Correspondence with the familiar friends of the middle period of his life. . . . There are rich stores of such Letters, and it was his wish, that whatever illustrated the character and history of his mind, where there would be no abuse of confidence, should be freely given. In some cases they have been withheld, because it was found impossible to separate what was proper for the public from matters strictly private and personal; in some, from the openly-avowed feeling that their owners would not supply a line to the biography of a man whose latest theology was deemed so dangerous, though what they had to contribute must, in their estimation, have been of a corrective nature; in others, perhaps from a tender feeling that, as they could not identify themselves with the whole of his mind, nor yet accompany their contributions with an analysis of what they deemed his infirmities or errors, they would keep sacred to themselves those relics of his former sentiments and views, in which they loved him most."—Preface, p. iv.

Joseph Blanco White was by birth a Spaniard, though descended on his father's side from an Irish family. He tells us that his family might be considered as a small Irish colony, whose members preserved the language, and many of the habits and affections, which its founder brought to Spain. He was born at Seville, in the year 1775. Being originally designed for a merchant, he was at a very early age placed in his father's office, whose business was that of exporting the produce of the country, such as fruit and wool, to England. From the first, he contracted a dislike to the employment in which he was engaged, and having declared that he felt a strong inclination to be a clergyman, he was sent to school with that object in view. He afterwards entered a Dominican college, from which he was removed to the university of Seville. He became a fellow of the Collegio Mayor, and as soon as his age permitted was ordained as a Roman Catholic priest. He obtained the appointment of one of the Chaplains of the Chapel Royal of Saint Ferdinand; and was employed in giving lectures on Eloquence and Poetry. He soon renounced all respect for Catholicism, and, together with Catholicism, he rejected Christianity. In order to escape from the irksomeness of his clerical duties, he removed to Madrid; but in less than two years, on the occupation of Madrid by the French in 1808, he returned to Seville. He continued there, principally engaged in conducting a weekly periodical entitled *Semanario Patriótico*, until the beginning of 1810, when, on the advance of the French to Seville, he took the opportunity of sailing to England, determining never more to return to his native land. Soon after his arrival in this country, he established a Spanish journal, called *El Espanol*, which he continued till the expulsion of the French from the Peninsula. The fatigue he underwent in conducting this publication was so great, that his health was completely ruined by it. Life, he tells us, was ever after a source



of nearly unmixed suffering to him. At this period, he re-examined the Christian religion, and, becoming a believer in Christianity, he joined the Church of England. He removed to Oxford, but soon after established his residence at Holland House, as tutor to one of Lord Holland's sons. He was there treated with the greatest kindness; but he resigned his situation at the end of two years. From that time he lived, partly in lodgings and partly with various friends, until he settled at Oxford as a member of Oriel College in 1826; the degree of Master of Arts having been conferred upon him by the Oxford University. Between the period of his removal from Holland House and his settlement at Oxford, he published *Doblado's Letters*, the *Internal Evidence against Catholicism*, and *The Poor Man's Preservative against Popery*; besides conducting a Journal for Spanish America, entitled *Las Variedades*. In addition to the profit which he derived from these and other literary efforts, he received from the government a pension of £250 per annum. At the end of 1828, he returned to London for the purpose of establishing *The London Review*. The attempt was, however, unsuccessful; and in 1832, on the appointment of Dr. Whately to the see of Dublin, he went over to Ireland as a resident in the Archbishop's family. He was on terms of intimacy with many of the most eminent literary and scientific men of his time, and appears to have been regarded by his friends with feelings of the most affectionate tenderness. Being considered a bulwark of the Protestant party, he gave much offence by voting for Mr. Peel at the Oxford election, in 1829, which preceded the passing of the Catholic Emancipation Bill. He remained a member of Dr. Whately's family till 1835, when he openly avowed his adoption of Unitarian opinions. He had rejected the doctrine of the Trinity as early as the year 1818; nor does he ever seem to have reasoned himself back to the belief of orthodoxy; but he so far yielded to the influences around him, as to lose much of his interest in the question, and to conform his conduct to that of the religious society with which he was connected. During his residence with Dr. Whately, he published the *Second Travels of an Irish Gentleman*, in answer to Thomas Moore's work in favour of Catholicism. It was by the persuasion of the Rev. George Armstrong, now of Bristol, that he was led to declare his Unitarian belief; and having done so, he removed from Dublin to Liverpool. In Liverpool the remainder of his life was passed. A short time after his coming there, he published the work entitled *Heresy and Orthodoxy*. From that period his religious opinions seem to have undergone a constant change. Though he retained to the last his sympathy with Christian truth, he rejected Christianity in its historical form; and though preserving the deepest feelings of piety, his views of the Deity, as far as we can understand them, became entirely Pantheistical. His health was completely broken down when he fixed his residence in Liverpool, and the sufferings of his later days present one of the most painful pictures we ever contemplated. Those sufferings were, to the utmost, relieved by the unwearied kindness of his friends; and there is no period of his life at which his moral character so wins upon our hearts as it does amid the fearful struggles and pains through which he passed to his rest. He died at the house of Mr. Rathbone, Greenbank, near Liverpool, on Monday, the 24th of May, 1841, in the 66th year of his age, and was interred in the burial-

ground attached to Renshaw-Street chapel. Released from

“—— The burthen of the mystery,
 —— The heavy and the weary weight
 Of all this unintelligible world,”

at length,

“He sees into the life of things.”

Such a history as that of Blanco White opens to us a wide field of remark on very various topics. There is one subject, however, with which it is more intimately connected than any other: we refer to Religion. To his character as it stood related to that subject, and to the light which the narrative before us may throw upon some religious questions, we shall for the most part confine our observations.

From the earliest period of his life, he was brought into the most intimate contact with the system from which so large a portion of his misery flowed. His parents were strictly religious according to the faith of the Church of Rome, and appear, with the best possible intentions, to have seriously injured his mind, when a child, by the strict discipline to which they subjected him. Though fondly affectionate, they did not hesitate to practise toward him conduct which, if viewed in any other than the religious light in which they contemplated it, must have appeared to them as habitual cruelty. How painful is the following picture!

“I absolutely dreaded the approach of Sunday. Early in the morning of that formidable day, when I was only eight years old, I was made to go with my father to the Dominican Convent of San Pablo, where his confessor resided. Twice a month was I obliged to submit to the practice of confession, which my father went through every Sunday. In the church I had to wait for nearly two hours before breakfast. A short time was then allowed for that meal; after which we went to the cathedral, where I had either to stand or kneel (as there are no seats) a couple of hours more. Many times did I faint through exhaustion; but nothing could save me from a similar infliction on the succeeding Sunday. At twelve we returned home; dined at one; and set out at three for another church, where we spent about two hours. After prayers, if the season allowed it, we took a walk, which generally ended in visiting the wards of a crowded and pestilential hospital, where my father, for many years, spent two or three hours of the evening in rendering to the sick every kind of service, not excluding the most menial and disgusting.”—P. 11.

This is but a specimen of the whole course of procedure to which this poor boy was exposed until the period of his admittance into the Catholic priesthood. The Church more than seconded the mistaken intentions of his parents, and, in order to make him religious, aimed at no less than breaking down his mind.

“From the age of fourteen,” he says, “I had a daily task of devotion to perform, which was exceedingly irksome: I mean, reading, in an audible voice, the whole service for the day, out of the Breviary. Though I read it very rapidly, it was impossible to repeat the whole in less than an hour and a quarter. This duty (as I was made to believe) could not be omitted without incurring the guilt of mortal sin. From my fourteenth to my seven-and-twentieth year, I never omitted this most burdensome practice, except under serious illness. I had, besides, to submit to another devotional task, scarcely less burdensome. Among the Roman Catholic *pietists*, the most approved remedy for all spiritual evils, the most certain method of rising to perfection, is what they call *Oracion Mental*. . . . The person who is about to go through this exercise shuts himself up in a room, or retires to some dark corner of a



church, and, having read a kind of skeleton sermon, of which a great variety is found in the Spanish books of devotion, kneels down, closes his eyes, and tries to spin out the three or four points proposed for meditation into sundry mental ponderings, interspersed with appropriate internal ejaculations. To be able to move oneself to tears, is considered a most satisfactory sign of Christian progress. . . . During a great part of my boyhood and youth, my confessor required that every day I should employ a whole hour—half of it in pious reading, and the other half on my knees in *meditation*. It is impossible to describe the annoyance which this practice gave me. With the watch before me, and alternately leaning on either knee, in order to relieve myself from pain, (observe that nobody uses a hassock,) I tried to think on the proposed subject; yet all I could do was to reckon how many minutes still remained. Nevertheless, being sincerely desirous of doing my duty, I continued this practice many years. To feel indignant, at this distance of time, may be absurd; but it is with difficulty that I can check myself when I remember what I have suffered in the name of Religion.”—P. 26.

Against this tyranny nature revolted, and on the very first occasion which introduced our young devotee to the ordinary freedom of life, he was disposed to cast off the yoke which was laid upon him. This was a summer excursion which he was allowed to take with a family to which he had become attached. “An ardent imagination,” he tells us, “had, at an early period, been developed in him, with a decided love of every enjoyment that kept it in play. An habitual stranger to amusement, the slightest draught of social pleasure turned his brain with joy.” And he came from the innocent delights of which he had been permitted to partake, with a mind alienated from the profession to the miserable routine of whose preparatory duties he had to return. The victim was not, however, allowed thus to escape. The feelings and desires which a brief taste of liberty had produced were to be subdued. For this purpose he underwent what are called the *Spiritual Exercises* of St. Ignatius of Loyola. The account which he gives us of those exercises may be fitly described as horrible. We doubt whether an individual who passed through them, yielding to the influences which they were intended to exert, could be said to have preserved his sanity. One portion of the description of this “masterpiece of Church machinery” we extract, remarking as we do so, that dreadful as it is in itself, the connection in which it stands gives to it a much worse character than it can possess when regarded alone.

“The third day of the Exercises was known to be the most terrific. The subject appointed for that day was the eternity of punishment. I cannot give an idea of the ingenuity employed in striking the imagination by means of this awful subject. Whatever can be conceived to torture the body and agonize the soul,—all was described in the most vivid colours. In the morning, the reading and meditation turned upon the consignment of a wicked soul to hell. The howlings of the evil spirits, as they celebrated their triumph; the first plunging of the wretched being into the flames; its cries of despair, its blasphemies against heaven; the applause with which the most horrible expressions were received by the devil and his angels—all were given with shocking minuteness. The ejaculations of the *Director* added touches of lurid light to the picture; and yet he would not conclude by imploring mercy. That word could not pass his lips. His voice gradually sunk, while sighs and sobs grew louder and louder around him. Perceiving the moment when terror was at the highest, he suddenly assumed a composed and almost familiar tone, assuring his hearers that under the present impressions of his mind, oppressed and sinking as it was under the idea of sin and its appropriate punishment, it

was impossible for him to speak of hope, of mercy, of forgiveness. He must, therefore, dismiss his hearers abruptly, and leave them to their own thoughts. He then clapped his hands (the usual signal for departure) and retired into the vestry. As the congregation crossed the small quadrangle before the chapel, on their way to their rooms, you might think you saw forty or fifty prisoners who had received sentence of death a few moments before. Some held their hands before their eyes, and scarcely could keep themselves from crying aloud. Others looked down on the ground in the attitude of utter despair. All seemed absorbed in grief."—P. 40.

One other illustration of the soul-subduing slavery to which priestly authority was, in this instance, directed, is worthy of notice for the opposition between that authority and the plainest duties of moral propriety which it develops. Young Blanco had read a Latin treatise of Muratori, which was orthodox on every point except where the author disapproves of the solemn vow frequently made in Spain, binding the person who takes it to lose his life rather than admit that the Virgin Mary was conceived in original sin. The Church was silent upon the question; but the Spanish Inquisition had condemned the book. Under these circumstances, he had to make the *general confession* which formed part of the *Spiritual Exercises*; and he gives us this narrative of what occurred:

"As the obnoxious paragraph did not occupy more than half a page, my friend Marmol, who approved the rest of the book, thought that the holy tribunal had been too severe, and took the liberty not only of keeping Muratori's work, but of lending it to me. This fact could not escape my recollection under the terrors raised by the *Spiritual Exercises*. I had to prepare my confession by the assistance of a printed Interrogatory, containing a list of every species and variety of sin which casuistry has defined. Reading prohibited books was of course one of the heads of accusation. This was followed by another founded upon the duty of informing against any one who possessed them. The confessor I well knew could not avail himself for that purpose of a disclosure made during confession, nor was it necessary to name the person who had the book; but I knew also that I could not obtain absolution unless I authorised him to carry the information to the Inquisition, or engaged myself to be the informer. In the greatest distress of mind I laid the whole case before the sub-director whom I had chosen to be my confessor. He told me he could not absolve me unless I promised to accuse my friend of having lent me a prohibited book. I well recollect the sort of trembling yet resolute courage with which I told him that I would rather 'go to hell' than betray my friend. The priest was not insensible to the character and source of this resolution. He delayed the decision till the last day of the Exercises, and I believe consulted Father Vega, who, being a man of great penetration, and probably knowing that the book in question was not at all dangerous, advised him not to insist upon my accusing its owner. I was only desired to caution my friend against possessing a book forbidden by the Inquisition."—P. 46.

Prepared by such influences as these, Blanco White became a member of the Romish priesthood. But even those influences did not altogether succeed in stifling the voice with which nature protested against the violence which was being done to her tendencies and sympathies in the name of religion. Who can read the following statement without deep emotion?

"The least relaxation from the usual tenor of my life, the slightest contact with any but the society in which I was kept by the active and sagacious mind of my mother, never failed to produce a coldness towards the clerical

profession. The year before I was to take sub-deacon's orders, I paid a visit to my relations at Cadiz. This visit had the consent of my parents; but I think they must have regretted it, in consequence of the state of mind which I brought home. My fears of unhappiness in the Church had risen to such a degree, that, though with inexpressible pain, I plainly spoke my mind on that subject. My mother received that communication with all the marks of distress which an ardent female character, encouraged by religious notions, is sure to exhibit when its decided will is opposed. From that moment she never raised her eyes to me without tears. It is not indeed in my own praise (for I reckon it one of the inherent defects of my character) that I mention my utter helplessness, my absolute weakness, in cases where I am called upon to give pain to any human being, and especially to those whom I personally love. A sense of duty has I believe supported me in many trying cases, as the intolerable sense of mental slavery supported me in tearing myself from my family and country. But I am convinced that of the things which I wish undone by myself, the greater part may be traced to that weakness. What then could be expected of such a being at the age of twenty, and with less knowledge of life than an English school-boy has at twelve? Yet, in spite of my heart, I had courage to persist for about a month in my resolution. My father would have supported me, for his judgment was calm, and he never mistook his own wishes for religious duties; but he wanted resolution: I should say he had renounced all right to resolve. His priest's judgment was the rule of all his actions. On this occasion, however, I suspect that my mother kept the whole business a secret, in order to manage it herself. My father's dry and retiring manner did little justice to the kindness of his heart, and I did not know him thoroughly till reflection gave me the power to decipher his character. I recollect that the day before I was to bind myself irrevocably to the Church and a life of celibacy, he took me aside to assure me that it was not too late to change my determination; that if I disliked the profession to which I had been brought up, he would endeavour to settle me in another. Had he given me this assurance a year or two before, I should have been really free to choose. But it came too late. At that moment I was under the spell of my mother's affection. To make her happy was the only way I conceived of securing my own happiness."—P. 49.

We have dwelt with the greater particularity upon these earliest circumstances of Mr. White's religious course, because we think that it is by their means that much in the after-part of his life, which would be otherwise inexplicable, may be satisfactorily accounted for. A highly sensitive being such as he was, whose great mental acuteness and activity were accompanied with a deficiency of what may be called power of character, could not but receive extensive and permanent injury from the fearful discipline which at this period he underwent. A poison was then infused into his nature which he never succeeded in effectually working off, and which to the end of his life gave an unhealthy taint both to his thought and feeling. We have his own testimony to the fact, that the principles of his early education led him astray in his connection with the Church of England. That connection was, to no inconsiderable degree, a revival of religious habits derived from the false form of Christianity in which he had been originally indoctrinated. But beyond this, we are persuaded that the effect of the circumstances under which he became a Catholic priest is traceable, in forms of which he was not aware, after he had cast off all Church authority. When his eyes were fully opened to the evil of ecclesiastical domination as the cardinal source of the deep wrongs he had suffered, the indignant feeling with which he contemplated the personal injury inflicted upon him

by that domination, was permitted improperly to influence the spirit in which he opposed what he thought to be religious error; although, whether error or not, it stood toward him in a very different relation from the treatment against which he had so just cause of complaint. He never lost sight of the injustice involved in that treatment; it came home to him as an actual cruelty which had been committed upon him; and the mere differences of opinion between himself and others were too much regarded in the light which this sense of injustice and cruelty supplied. He thus attributed to the principle of Churchism more than it is fairly answerable for; and his denunciations of what he considered to be incorrect belief partook, unnecessarily, of the bitterness occasioned by the miseries he had undergone.

If ever there were a character peculiarly fitted for the reception of Christianity, and of which it might be predicated that between it and the religious truth of the gospel the most perfect accordance would naturally grow up, Blanco White's was that character. The affectionate truthfulness by which he was so eminently distinguished is just the soil wherein the faith of Jesus produces its most beautiful and luxuriant fruit. And yet how extensively it is true, that, in his case, the blessing was turned into a curse! That which should have been the means of cultivation to him, was so administered as to be the means of moral restraint and perversion; and the affections which ought under its influence to have been made promotive of his highest happiness, were turned into sources of pain and instruments of thralldom. So unmitigated was the evil to which he was thus exposed, that we are inclined to concur in an opinion he expresses, that the infidelity he fell into at this period of his life was a benefit to him, inasmuch as it saved him from the debasement consequent upon the continual violation of a sense of religious duty, into which he would have been otherwise forced. Many and great as are the sins which Popery has to answer for, there is none, in our judgment, demanding stronger abhorrence, than the wicked deliberation with which she proceeds to crush souls like his beneath the wheels of her Juggernaut discipline.

In less than two years after Blanco White had been fully admitted into the Romish priesthood, he became a disbeliever in Christianity. If we understand him rightly, his disbelief proceeded to Atheism. His account of the philosophy of this change is as follows:

"My rejection of Christianity was the necessary result of a free examination of that spurious, but admirably contrived form in which I had received it. I did not deny Christianity in order to live without a moral law. My change was not the effect of vicious inclinations or immoral practices. My conduct was perfectly correct when, in spite of the most earnest efforts to resist conviction, I found conviction irresistible. In rejecting Christianity as an imposture, I was certainly wrong; but I cannot discover how it could be possible, *in my circumstances*, to have separated pure Christianity from the mass of error and deceit which concealed it from my eyes. . . . By the deliberate admission of the fact that *the Church had erred*, I came at once to the conclusion at which every sincere Roman Catholic in similar circumstances must arrive. I concluded that Christianity could not be true. This inference was not properly my own. The Church of Rome had most assiduously prepared me to draw it."—Pp. 109, 111.

The circumstances in which he was placed during the time that elapsed between his rejection of Christianity and his flight from Spain,

must have exerted a more injurious influence upon his religious character, even than those which preceded his ordination. The violence which he had to commit upon his natural feelings was greater, and the misery which his religious profession inflicted upon him through his social relations, increased to an intolerable degree. Among other instances of that misery to which he refers, there is one related by him with extraordinary power. His only remaining sister had resolved to take the veil. Influences of the most objectionable kind had been employed to fix her in this determination; and yet he, who bore toward her the most tender love, was obliged, in silence, to permit her to become the victim of a system which he regarded as a horrible imposture. The whole story is too long to extract; but we cannot refrain from giving the final scene which it records.

"I must hasten to the conclusion of the subject, for it harrows up my heart. At the end of the year of probation, during which the nuns concealed the progress of my sister's illness, while she herself was encouraged to increase the acceptableness of her sacrifice by assisting in this deception, the solemn act of her profession for life was determined upon. *Arjona*, who was then at Seville, was to preach on the day appointed for that awful ceremony. I was to celebrate the High Mass! Alas! what a spectacle must we have presented to the all-seeing eye of Heaven! My early, my valuable friend, the most successful instructor of my opening mind, had, by that time, fallen into habitual and reckless immorality. Whether he had rejected all religion in his heart I know not, for to the last day of our acquaintance he was reserved to all his most intimate friends upon that subject—but I was well aware of the utter wreck which his morals had made both in *theory* and practice. He wrote the greatest part of the sermon he was to preach at the approaching ceremony, in a state bordering upon intoxication, in order to shew that the carousal in which we had been engaged, during a day spent under the glorious sky of Spain, in the country, had not weakened his talent for composition. The ceremony of profession, including the sermon and High Mass, lasted three hours, during which the heart of the officiating priest was in a state which only the infinite mercy, as well as infinite knowledge, of Him who can unravel its secrets, and distinguish the effects of anguish from those of wickedness, could endure and forgive. My poor sister grew worse from day to day: but her illness was as lingering as it was distressing. Her religious fears bordered on distraction. To allay those fears I had frequently to endure the torture of attending her at the Confessional, where I administered the wretched consolations which the system to which she was cruelly sacrificed furnished me with. In that miserable state she lived five or six years."—P. 123.

Is it possible for a man to pass through such an experience as this without contracting with regard to religion itself, identified as it was in his mind with these shocking proceedings, a state of feeling which, whatever changes subsequently occurred to him, would act upon him as a moral disease? But circumstances of this kind do not seem to us to involve the worst influences to which he was exposed. More injurious than this laceration of his affections, was the careful concealment of his infidelity which he was obliged to practise for a series of years. He continually thought one thing, and said and did an opposite one. Abhorring hypocrisy, he lived to all appearance a hypocrite. Taking into account the circumstances in which he was placed, we should hesitate to attribute blame to him in this respect. To have relinquished his profession was beyond his power; the law of the country forbade it. To have made known his opinions would have been to rush upon death,

and the very character of those opinions rendered it impossible that the risk of martyrdom should be run on their account. It appears, too, that every means of escaping from his degrading situation was sought, and the first favourable opportunity of so doing eagerly seized. The fault he committed, if with his views and intentions it can be called a fault at all, was at least a venial one. But venial as it was, it could not but have produced a baneful effect upon the nature on which it operated. The thought and feeling must have become, in some measure, assimilated to the evil with which they were brought into continual contact; and the moral distortion into which the character was forced would create a permanent difficulty in the way of its free and healthy action. Let the sin be laid at the door of the right party. Let us not, in this instance, confound misfortune with delinquency. But let us also preserve a correct judgment as to the moral influence of that misfortune. To do so, will increase our pity for the victim, and swell our just indignation against the inhuman superstition which thus sacrifices all that is true and holy at its shrine. We are convinced that if Blanco White had not, in Spain, been compelled for years to minister at an altar whose services were the objects of his disbelief and scorn, he would not afterward, in England, have continued for years in connection with a Church whose cardinal doctrines he had renounced. Other men might have done so without the preparation of this fearful discipline—alas! multitudes of men have done so under the influence of the most ordinary temptations—but his sensitive and truthful mind would have rendered it impossible that *he* should have done so.

There is another point of reflection suggested to us by that part of Blanco White's life over which we have just passed. To us, the rejection of Christianity does not seem, even in his case, so logically to follow from a disbelief of the claims of Popery as he states it to do. Much less ought that disbelief to lead to a rejection of religion itself. We could the more easily understand the matter, if Mr. White had not possessed the high moral qualities which even at this time so evidently attached to him; but believing that he must have felt a strong moral repugnance to the course he adopted, we are forced to look to the character of his intellect for a solution of the difficulty which presents itself to us. We gather from the general conduct of his life that he was much more ready to conceive objections, than to lay hold of positive truths. The truths which he embraced, he does not seem at any period to have retained with a very tenacious grasp, but the doubts which occurred to him appear always to have had great attractions for his thought. This was the form which his peculiar constitution gave to the ardent desire for the discovery of truth by which he was invariably influenced. The negative side of a subject was what he most clearly saw; and he was unable to look far beyond the difficulties immediately pressing upon him, so as to perceive the principles by which an after experience taught him that those difficulties might be resolved. The sphere of his vision was in this way comparatively limited; and he was moreover too much disposed to submit himself implicitly to the guidance of other minds whose conclusions accorded with his doubts. It was thus that, when he threw off the yoke of the Catholic system, he did not advance beyond the disbelief to which that act of renunciation gave occasion, and resigned himself entirely to the

influence of the French writers to the study of whose works he was led. It was thus that, throughout his connection with the Church of England, his investigations were of a sceptical tendency, while he practically yielded to the force of the associations he had formed, and which conducted him in an opposite direction. It was thus, too, that, when he separated himself from the Church of England, he found no rest for the sole of his foot in the Unitarian form of Christianity which he embraced. He doubted and rejected to the end. And the same dependence upon others which he had formerly exemplified, marked this last part of his life. It was through the power exerted upon him by a stronger will than his own, that he was persuaded openly to declare the Unitarianism which he had adopted; and the religious opinions which he afterward formed, seem to have been little more than a reflection of the German literature to which he devoted himself.

We are obliged to conclude our present notice of these volumes at this point; and we are sorry that this is the case. We are afraid that the remarks we have found it necessary hitherto to make, will, when thus standing alone, convey a false impression as to the general estimate we have formed of Blanco White's character; and we could have wished, had it been possible, that what we have still further to say upon that character should not be separated from what we have said. In yielding to the necessity of thus dividing our observations, we desire to express our high admiration of the man; and we trust that, however others may differ from us as to the particular questions on which we have touched, it will be proved that we are anxious to do full justice to the good and noble qualities by which he was distinguished.

F.

A THEOLOGICAL ARGUMENT FOR A TRINITY OF MONARCHS.

It is recorded by the historian of the Decline and Fall of the Roman Empire, that some insurgent troops, instigated by Heraclius and Tiberius, the brothers of Constantine, the emperor of Constantinople, approached the imperial city, and demanded for the royal brethren an equal participation of the sovereignty, supporting the seditious claim by the following ingenious argument. "They were *Christians*," they cried, 'the sincere votaries of the holy and undivided Trinity. Since there are three equal Persons in heaven, it is reasonable there should be three equal Persons upon earth.' The emperor, though an orthodox professor of the Catholic faith, not approving this application of its grand doctrine to state affairs, and preferring, doubtless, as more rational, the maxim of the Pagan hero, "*nec mundus duobus solibus potest regi, nec duo summa regna salvo statu terrarum potest habere*"—that, consistently with its safety, the world can neither bear two suns nor two sovereigns—effectually silenced the clamour of these polemical mutineers by hanging the leaders of the controversial band on a gibbet, and exposing their dead bodies to the gaze of their companions, who were thus "*reconciled*," the historian informs us, "to the unity of the reign of Constantine."—See *Gibbon's Decline and Fall of the Roman Empire*, Vol. III. ch. xlviii. pp. 314, 315, M'Gowan's edit.

J. B.

CRITICAL NOTICES.

A Fragment on the Roman Catholic Church. By the late Rev. Sydney Smith. Longman and Co. 8vo. Pp. 32.

THIS too brief, and, alas! never-to-be-finished, pamphlet will painfully remind every man that loves honest speech, strong common sense and rare wit, of the loss equally to liberty and literature in the death of Sydney Smith. But for the word *late* prefixed to the author's name in this title-page, there is not an intelligent man in the three kingdoms (unless he wear a mitre) who would not turn to this work with lively and grateful interest. As it is, we sigh where we otherwise should smile. The "Fragment" bespeaks its own authenticity. The Preface briefly tells us it "was found among the papers of the late Rev. Sydney Smith," and very justly adds the remark, that "it will at least prove that his *last*, as well as his earliest efforts, were exerted for the promotion of religious freedom." There are some of the friends of religious liberty who will scarcely be disposed to receive as a service to their cause an argument in behalf of State-payments to the Catholic clergy. But increased acquaintance with the wretched condition of Ireland has of late years forced many minds, in opposition to all their previous opinions, and in opposition to their wishes, to the conviction that the pecuniary independence of the Catholic priesthood is essential to the improvement—nay, to the safety, of Ireland. This independence Sydney Smith believed could only be secured by State-payments, and he therefore advocated them as essential to the removal of "a thousand causes of hatred between the priest and his flock," and as favourable to the increase of the useful influence of the Catholic clergy, as they would be fatal to his factious influence over the people. "For advancing these opinions," prophesied the dying wit, "I shall be called Atheist, Deist, Democrat, Smuggler, Poacher, Highwayman, Unitarian, and Edinburgh Reviewer." It argues no small degree of political wisdom that Sydney Smith foresaw so clearly that the question of State-payments to the priesthood of Ireland was becoming ripe. Were we to judge from the language of the noisy fanatics who congregate on platforms at Exeter Hall, we should be compelled to suppose that even the modified State-payment now proposed by Sir Robert Peel had burst upon the country with all the surprise of a summer's cloud.

There are in this Fragment some remarks upon Mr. O'Connell, too true to be gainsaid, and too witty to be forgotten. Mr. Smith conceded to him "eminent service to his country in the question of Catholic Emancipation," and does not deny that, mingled with his vanity, there are "genuine feelings of patriotism, and a deep sense of the injustice done to his country." On the other side, he observed,

"Daniel, though he hates shedding blood in small quantities, has no objection to provoking kindred nations to war. He very properly objects to killing or being killed by Lord Alvanley; but would urge on ten thousand Pats in civil combat against ten thousand Bulls. His objections are to small homicides; and his vow that he has registered in Heaven is only against retail destruction and murder by piecemeal. He does not like to tease Satan by dribblets; but to earn eternal torments by persuading eight million Irish and twelve million Britons no longer to buy and sell oats and salt meat, but to butcher each other in God's name to extermination."—Pp. 16, 17.

The folly of those who look upon Mr. O'Connell as the sole or great cause of Ireland's agitated state, and who console themselves with the thought that he cannot *always* harangue monster mobs and consolidate new confederacies, is thus exposed:

"And what if Daniel dies,—of what use his death? Does Daniel make the occasion, or does the occasion make Daniel? Daniels are made by the bigotry and insolence of England to Ireland; and till the monstrous abuses of the Pro-



testant Church in that country are rectified, there will always be Daniels, and they will always come out of their dens more powerful and more popular than when you cast them in."

There are some politicians who say, in their present state of political alienation, the Catholic clergy will refuse the State-pay, and they may back up their opinion by bits of fifty speeches spoken at repeal meetings. Thus did the Canon Residentiary settle this matter:

"The first thing to be done is to pay the priests, and after a little time they will take the money. One man wants to repair his cottage; another wants a buggy; a third cannot shut his eyes to the dilapidations of a cassock. The draft is payable at sight in Dublin, or by agents in the next market town, dependent upon the Commission in Dublin. The housekeeper of the holy man is importunate for money, and if it is not procured by drawing for the salary, it must be extorted by curses and comminations from the ragged worshipers, slowly, sorrowfully and sadly. There will be some opposition at first, but the facility of getting the salary without the violence they are now forced to use, and the difficulties to which they are exposed in procuring the payment of those emoluments to which they are fairly entitled, will, in the end, overcome all obstacles. And if it does not succeed, what harm is done by the attempt? It evinces, on the part of this country, the strongest disposition to do what is just, and to apply the best remedy to the greatest evil; but the very attempt would do good, and would be felt in the great Catholic insurrection, come when it will. All rebellions and disaffections are general and terrible, in proportion as one party has suffered, and the other inflicted; any great measure of conciliation, proposed in the spirit of kindness, is remembered, and renders war less terrible, and opens avenues to peace. The Roman Catholic priest could not refuse to draw his salary from the State without incurring the indignation of his flock. 'Why are you to come upon us for all this money, when you can ride over to Sligo or Belfast, and draw a draft upon Government for the amount?' It is not easy to give a satisfactory answer to this, to a shrewd man who is starving to death. Of course, in talking of a Government payment to the Catholic priest, I mean it should be done with the utmost fairness and good faith; no attempt to gain patronage, or to make use of the Pope as a stalking-horse for playing tricks. Leave the patronage exactly as you find it; and take the greatest possible care that the Catholic clergy have no reason to suspect you in this particular; do it like gentlemen, without shuffling and prevarication, or leave it alone altogether." Pp. 13—15.

The witty Canon did not forget, as usual, to apply his doctrine, especially to the Bishops of his Church. With one or two passages in which they are remembered, we must close these extracts.

"If I were a Bishop, living in a state of serene plenitude, I don't think I could endure the thought of so many honest, pious and laborious clergymen of another faith, placed in such disgraceful circumstances. I could not get into my carriage with jelly springs, or see my two courses every day, without remembering the buggy and the bacon of some old Catholic Bishop, ten times as laborious, and with much more, perhaps, of theological learning than myself, often distressed for a few pounds, and burthened with duties utterly disproportioned to his age and strength. I think, if the extreme comfort of my own condition did not extinguish all feeling for others, I should sharply commiserate such a Church, and attempt, with ardour and perseverance, to apply the proper remedy."—P. 25.

"What a blessing to this country would a real Bishop be!—a man who thought it the first duty of Christianity to allay the bad passions of mankind, and to reconcile contending sects with each other. What peace and happiness such a man as the Bishop of London might have conferred on the empire, if, instead of changing black dresses for white dresses, and administering to the frivolous disputes of foolish zealots, he had laboured to abate the hatred of Protestants for the Roman Catholic, and had dedicated his powerful understanding to promote religious peace in the two countries! Scarcely any Bishop is sufficiently a man of the world to deal with fanatics. The way is not to reason with them, but to ask them to dinner. They are armed against logic and remonstrance, but they are puzzled in a labyrinth of wines, disarmed by facilities and concessions,

introduced to a new world, come away thinking more of hot and cold, and dry and sweet, than of Newman, Keble and Pusey. So mouldered away Hannibal's army at Capua! So the primitive and perpendicular prig of Puseyism is softened into practical wisdom, and coaxed into common sense! Providence gives us Generals, and Admirals, and Chancellors of the Exchequer; but I never remember in my time a real Bishop—a grave elderly man, full of Greek, with sound views of the middle voice and præterperfect tense; gentle and kind to his poor clergy; of powerful and commanding eloquence; in Parliament never to be put down, when the great interests of mankind were concerned; leaning to the Government when it was right, leaning to the people when they were right; feeling that if the Spirit of God had called him to that high office, he was called for no mean purpose, but rather that seeing clearly, and acting boldly, and intending purely, he might confer lasting benefits upon mankind."—Pp. 26—28.

Latin made Easy; an Introduction to the Reading of Latin, comprising a Grammar, Exercise Book and Vocabulary. By the Rev. J. R. Beard, D.D. London—Simpkin and Marshall.

IN every elementary work, a systematic and progressive arrangement is of peculiar importance. By attention to this principle, not only is the mind of the learner trained to form a more definite idea of the study in which he is engaged, but it is less liable to be retarded by difficulties, for the mastery of which previous knowledge has not adequately prepared him. Even in abstruse studies, there is always a degree of pleasure when we pursue a regular course of reasoning, and step by step add to our stores of information.

Of late years, several works have been published introductory to the Latin language, which claim the praise of a systematic and progressive arrangement. Among others, we may mention T. K. Arnold's First and Second Latin Books, Dr. Allen's Latin Delectus, and the recently published *Latin made Easy* by Dr. Beard. These authors have given us the results of their own experience, and though for the efficiency of any particular plan much depends on the character and perseverance of the teacher, whoever uses, in the spirit in which it ought to be used, either of the works we have named, will find it well adapted for the object at which it aims, to bring a child "past the wearisome bitterness of his learning."

Our own conception of a more perfect work on the subject combines the excellences of each of the authors we have mentioned. The principles of imitation and frequent repetition are common to the three; but Arnold excels in being introductory to Latin composition; Allen, in furnishing an analytical and synthetical praxis on the forms of the Latin language; and Beard, in supplying more extensively and regularly grammatical guidance for the reading of Latin, and for clothing the thoughts of that language in an appropriate English dress.

Those who have had experience in tuition know how much time is lost and distaste produced in the minds of youth when the information they require is scattered over several works. It is a prime excellency of Dr. Beard's work that it collects whatever is really needed for the assistance of the learner, arranges it in order, and concentrates it at the very point where it will be serviceable. Each lesson is perfect in itself, and as the pupil advances, his chief difficulty, if difficulty it be, will arise from bringing into use the knowledge already acquired.

We object, however, both in Arnold's First Latin Book, and in Beard's *Latin made Easy*, to the plan of printing the Vocabularies on the same page with the Exercises; the two ought by all means to be separated, as in Dr. Allen's Delectus. They are so immediately before the eye of the pupil, as to present an insuperable temptation to an unscholar-like preparation of the exercises, unless the not always effectual mode be adopted of covering the words of temptation.

While commending Dr. Beard's work as one well suited, on the whole, to

introduce youth to an elementary knowledge of the Latin language, we think it right to point out two or three particulars in which it would be improved. There is wanting an alphabetical arrangement of the vocabularies, so as to form a Latin-English and an English-Latin index. A more general marking of quantity is also desirable in an elementary work; and it would materially increase the practical value to the learner if directions were given as to the position which words occupy according to the general usage of Latin authors. It is, we know, almost impossible to please every judgment in points of this kind; but from experience we are disposed to maintain the importance of accustoming youth, from their very first entrance on a new language, to aim at arranging the words of a sentence according to the genius of that language, and carefully to avoid the order which appears natural to an English mind. A page or two would supply what the *Latin made Easy* is short of in this respect.

Of Dr. Beard's untiring perseverance and earnest desire to promote the interest of his fellow-men, many proofs might be given, were this the occasion on which they are called for. His pursuits extend from collecting and forcibly stating the arguments which overturn the latest forms of Scepticism, to the tracing out a safe and comparatively easy path to a difficult language. Such a man we cannot but honour; and knowing that his heart is devoted to works which contemplate public usefulness, we should be wanting in justice did we not bestow the praise which he deserves.

Letter of a Unitarian to the Rev. S. Langston, Minister of St. James's Church, Jersey. By Captain James Gifford, R. N.

THE Minister of St. James's having indulged in much unseemly invective against Unitarians, Captain Gifford felt it to be a duty to truth and to the inhabitants of the island in which he has taken up his abode, to step forward and rebuke this clergyman's bigotry. We wish there were a Captain Gifford at hand wherever a theological firebrand pursues his mischievous calling. This little pamphlet proposes for the consideration of the Minister of St. James's, twelve questions, in answering which he will have to solve the most knotty difficulties involved in the doctrine of the Trinity. Captain Gifford has added various striking remarks and concessions made by distinguished orthodox and other writers. In the notes, some striking popular information is given, calculated to arouse attention to the scriptural claims of the Unitarian doctrine. We rejoice to learn that a third edition of this tract has been called for in Jersey. This is a good omen for the future increase of the Unitarian church recently planted in this lovely island.

PERIODICALS.

The Quarterly Review, No. CL.—Senility and decrepitude have fallen in this our day on Toryism proper, and latterly the same qualities have characterized this its cherished organ. The present is the dullest of a series of dull numbers of the *Quarterly*. It contains a disquisition on Greek Lexicons; some pretty extracts from Fanny Butler's Poems; a treatise on Ecclesiastical Architecture; a second article on Lord Malmesbury's Diaries; an essay on Convocation; reviews of Miss Berry's *England and France*, and the *Improvisatore*, translated by Mary Howitt: then follow thirteen pages of abuse of the Whigs; and the No. closes, by way of a novelty, with an account of Buonaparte's descent upon Egypt, drawn up in the spirit of historical accuracy that characterized the leading articles of the *Times* during the French war. We will make a remark or two on the political and the ecclesiastical article. The attack on "Whig tactics" can only be described by one word; it is essentially *spiteful*. It denies truth, consistency and honour to the leading members of

the opposition. But the article is as blundering as it is spiteful; not a blow is aimed at the "Melbourne Whigs" which might not be turned back on Sir Robert Peel and his government. The reviewer proposes a test of the sincerity of a political party:

"Would you know whether any man or any party have taken up certain opinions—have put forward certain principles—from sincere conviction, or only assumed them to play a factious game and to cover over the nakedness of their interested movements with the garb of a political creed,—observe well if they rejoice to see their adversaries making any sort or semblance of approach to any doctrine or line of policy heretofore recommended by themselves. If they do, you may then give them credit for a real attachment to their professed creed. But if you find them impatient of the very shadow of such support, vexed that their own views should even be supposed to find favour from others, then be quite sure that their whole professions are hollow, that they cared never a rush for all they were affecting to hold most sacred, that they only made pretence of their principles in order to keep their forces together, and help them possibly, by popular support, to obtain all they really cared about—a triumph over their antagonists, and an opportunity of displacing and of—succeeding them."

Never was the blundering of a malignant party-writer more apparent than here. As regards political sincerity, what can be more destructive to the reputation of his own party than the test proposed? What are the Tory majority doing now, but carrying into effect the measures against which in opposition they spoke and voted? The hapless reviewer intended to cover the liberal opposition with infamy; but the terms of his proposition, taken in conjunction with their present conduct in supporting Sir Robert Peel's liberal measures, especially those that bear on the Irish Catholics, are in fact the highest eulogium that can be earned by a political party. Had they chosen merely *not to vote* on the Maynooth question, Sir Robert Peel would at this moment have been out of office. The Whig leaders have their faults, but they are not of the mean and contemptible character ascribed to them by the Quarterly. They rendered during their ten years' government very important services to their country; but if we can read the signs of the times aright, they are destined, now that they are out of office, to render still more signal service to good government and religious liberty and free commerce, by disinterestedly and zealously upholding a Tory Minister disposed in some things to pursue a right and noble course, and protecting him from the treachery or the vengeance of his own party.

The article on *Convocation* is an attempt, by a friend, to teach Churchmen an important but humiliating lesson. The reviewer says, "THE CHURCH MUST BE CONTENT TO KNOW THAT HER STRENGTH IS TO SIT STILL." As applied to the question of the revival of the Convocation, which some Churchmen have invoked as the only power qualified to settle existing disputes, the Quarterly hints that it is inexpedient, being evidently of Clarendon's way of thinking, that of all mankind, none form so bad an estimate of human affairs as Churchmen; but he goes on to prove that the revival of Convocation is not only inexpedient, but impracticable, from the thousand difficulties growing out of desuetude, the absence of definite regulations and privileges, and the greatly altered circumstances of the Church at the present day. All this is very true; but the question was settled years ago by Mr. Hallam in his weighty and impartial judgment, recorded in the 16th Chapter of his Constitutional History of England. We cannot resist giving in the admirable words of that historian the last act of the Convocation:

"They soon excited a flame which consumed themselves by an attack on Hoadly, Bishop of Bangor, who had preached a sermon abounding with those principles concerning religious liberty, of which he had long been the courageous and powerful asserter. The lower house of Convocation thought fit to denounce, through the report of a committee, the dangerous tenets of this discourse, and of a work not long before published by the Bishop. A long and celebrated war of pens instantly commenced, known by the name of the Bangorian Controversy,

managed, perhaps on both sides, with all the chicanery of polemical writers, and disgusting both from its tediousness, and from the manifest unwillingness of the disputants to speak ingenuously what they meant. But as the principles of Hoadly and his advocates appeared, in the main, little else than those of Protestantism and toleration, the sentence of the laity, in the temper that was then gaining ground as to ecclesiastical subjects, was soon pronounced in their favour; and the High-Church party discredited themselves by an opposition to what now pass for the incontrovertible truisms of religious liberty. *In the ferment of that age, it was expedient for the State to scatter a little dust over the angry insects; the Convocation was accordingly prorogued in 1717, and has never again sat for any business.*"—Constitutional History, Vol. III. pp. 323, 329 (2nd ed.).

The Quarterly reviewer is tempted to launch forth on the wider subject of the rights of the Church and its connection with the State. One or two matters are stated which a Nonconformist critic cannot pass over. It is with exquisite pleasure we read in the pages of the Quarterly Review, mournful passages like the following:

"All the so-called securities of the Church of England are worse than nothing, because they are just sufficient to excite discontent without producing any benefit. Mr. Sheil, as a Roman Catholic squire, must not present to a parochial *starving* of £40 a-year; but if under the late administration the Right Hon. gentleman had held the seals of the Duchy of Lancaster, many of the best Crown livings would have been at his uncontrolled disposal. The Cabinet and Privy Council, with the exception of the Chancellor, may be all Romanists. If legal knowledge, talent, eloquence, amiability and integrity, were (in the chances and changes of Parliamentary majorities) to elevate a Unitarian to the Chancellorship, he might pass the *congé d'élire* or the grant of the dignity, at the bidding of a Roman Catholic Premier, and bestow all the remaining ecclesiastical patronage of the Crown at his own discretion."—P. 479.

"The rule of our present constitution is the uncompromising repudiation of religious tests, and the abandonment of religious ascendancy. The House of Commons need not necessarily contain one single member of the Church of England; nor the House of Lords more than the Bishops,—for the Lord Chancellor, though he must not be a Romanist, may, as we have before observed, be a Dissenter."

Passages like these fall pleasantly on the ear. They remind us agreeably of the rapid progress of religious liberty in this country, a progress which we can measure without going back so far as those days which produced so many things that a Quarterly reviewer admires,—when "the Puritan was hanged for reviling the Book of Common Prayer, and the Papist was drawn, hanged, cut down alive, ripped open, embowelled and quartered, for denying the Royal Supremacy." There are some zealous and right orthodox Dissenters, who, because the Church is not yet severed from the State, and because Associations and Conventions for effecting this object are little encouraged or respected by the mass of Nonconformists, are greatly dejected, and think the tendencies of the age are adverse to religious liberty. With such ecclesiastical Quixotes we have no sympathy, beyond respect for their sincerity. We rejoice that the Dissenters generally treat them as visionary enthusiasts, feeling assured the policy they would enforce would only tend to furnish the least scrupulous supporters of the State Church with weapons of offence.

Before we part with the Quarterly Review, we must explain the amusing use which he would make of the admission of Dissenters and Catholics to Parliament. Because that body is no longer, even in theory, exclusively composed of members of the Church, it has entirely forfeited its right to meddle with the Church.

"Parliament cannot interfere with the affairs of the Church without violating those principles of religious liberty which have become vital elements of the British constitution. Hard propositions, but from which there is no escape."

According to the reviewer, Parliament may, notwithstanding its heterogeneous and heretical composition, continue "to protect," and, if it sees fit, to enrich, the Church; but to reform it, or even to relieve it from embarrassing

disputes, it is utterly incompetent! The good Churchman seems to be possessed by the painful conviction that the Church has got all the good it can from the State, and to suspect that the future doings of the State may not tend to the dignity or power of the Establishment, and therefore very resolutely denies the power of the State henceforth to meddle at all. The reasoning of the reviewer on this subject is worthy of a clergyman—or a child: "Parliament is no longer *the English* Parliament—it is *the British*. It is no longer the *English*, but the *British* constitution. That which the English Parliament might constitutionally do, is utterly forbidden to the British Parliament"! Our sage Churchman does not condescend to quote articles of union, Scotch or Irish, or to explain Parliamentary practice in accordance with his amusing theory. Euclid laid down in his axioms that the whole is greater than its part; in reference to the British Parliament and its power of legislation for the Church, the reviewer evidently tries to persuade himself that the whole is *less* than its part. If the day shall ever come when the reviewer's supposition is converted into a reality, and the majority of the British Parliament shall have ceased to be members of the Church of England, that Church will have ceased to be *the* Established Church.

"The real legislature of the Church of England," says the Quarterly's Northern rival, "is Parliament. This simple verity * * * follows as the natural consequence of the general omnipotence of Parliament, and of there being no exception in favour of the Church.—Church property (or, to describe it less fallaciously, the property which the nation has set apart for spiritual purposes) Parliament has given and taken away.—Over the clergy, or the ministers of its Church in holy orders, Parliament has equally held the reins.—It is by Act of Parliament that Sunday is kept holy. Statutory enactments of this description by the supreme authority of the State (there being not a shadow of legislative power in any other quarter), are abundant proof that the Church legislature of the Church of England is in Parliament."

Against reasoning and facts of this character, neither the flimsy arguments of the Quarterly reviewer, nor the hard assertions of Bishop Philpotts, whether laying down the law in his place in the House of Lords, or uttering his *sic volo sic jubeo* from his throne in Exeter Cathedral, will avail nothing.

Perhaps the most amusing discovery of the reviewer is that which he reveals in p. 477, that "Her Majesty is *not* Head of the Church." But, lest the minds of good Churchmen should be disturbed by this singular discovery, the reviewer disproves, while attempting to prove, his position, by quoting the 1st Eliz. cap. 1, which confers on the Sovereign "jurisdictions, privileges, superiorities and pre-eminences, spiritual and ecclesiastical," &c. &c. The reviewer appears sadly disturbed by the practical working of the British constitution, which now makes the Minister, not the Sovereign, responsible for the Royal acts, and which therefore gives into his hands the regulation of all Church matters dependent on the Royal will. It is very true that, in practice, a Tamworth or a Netherby Baronet may be the Head of the Church of England, may appoint Bishops, and even give authority to commissioners to revise Articles and the Book of Common Prayer. We don't care how often these startling truths are put forth. If duly pondered on, they may influence the Oxford divines, with their exalted ideas of the privileges and independence of the Church, themselves to strike the blow which shall sever their Church from impure alliance with the State.

INTELLIGENCE

AMERICA.

Harvard College.—The Hon. Josiah Quincy has resigned the office of President of Harvard University, which he has held for more than sixteen years. In his letter of resignation to the Fellows of the Corporation, Mr. Quincy congratulates them on the peaceful and prosperous state of the College, and describes the conduct of the undergraduates as "orderly, studious and gentlemanly," and the Professors and the members of the faculties of the University as "assiduous, earnest, learned and able." The retiring President alludes with earnest interest to the *religious freedom* of the College. It would appear that the "orthodox," not content with having the direction of most of the collegiate institutions in America, are now attempting to dislodge the Unitarians from their well-earned influence in Harvard College. At a meeting, held on the 6th of March, of the Board of Overseers, a proposition was made to the effect, "that in filling up the vacancies in the clerical part of the permanent Board, care should be taken to avoid giving a majority to any one religious denomination." The proposition was supported by Mr. Child, Rev. Mr. Rogers and Rev. Dr. Codman, and opposed by Rev. Dr. Pierce, Hon. Judge White, Hon. John Reed and Dr. Gannett. We have only room for a few of the remarks of the last-named gentleman. "Mr. Rogers," he states, "had greatly relied on the ground that the College was the child of the Commonwealth, and as no religious preference was recognized by the State, therefore no preference should be manifested by the University. But this doctrine was erroneous, at least to the extent to which it was carried. It was true that the University was chartered by the government, and had received some donations from the State; but it had neither been supported, nor raised to its present position, by the Commonwealth. That was owing to the contributions of private individuals. But the argument, if good for any thing, should be carried a good deal further than his friend had applied it. If Harvard College were the child of the Commonwealth, so were other Colleges; if she had received benefactions from the government, so had others; and if the inference drawn from the fact were well founded, if no theological

preference ought to obtain at Harvard, a child of the Commonwealth, then neither ought any to exist at any other College in Massachusetts—more especially at any which had ever received any pecuniary aid from the State. And surely the gentleman would not contend for that. But in point of fact, the College, instead of being the child of the Commonwealth, was, under God's providence, the child of Congregationalism. Its wealth, in a very great measure, was the gift of individuals of that denomination. As to the ground that former benefactions from orthodox individuals no longer continued, a sufficient answer was found in the fact that, until within comparatively a few years, there were no Unitarians in the State. A change had taken place in this respect—whether for good or evil it was not for him to say—and if, since that period, gentlemen of that persuasion had been the principal benefactors of the College, he must be excused for expressing his belief that they were entitled to consideration in the management of the University. And besides, the orthodox had Colleges of their own, at Amherst, Williamstown and New Haven, to which their wealth was applied and their children sent. Dr. Gannett then proceeded to rebut the charge of sectarianism, which he stated to be an ungrounded and false prejudice. To the utmost extent of possibility, sectarian influence had carefully been kept out of the College for the last twenty-five years."—The orthodox proposition was ultimately put aside by a majority of 33 to 19.

New Unitarian Churches.—In addition to the new Unitarian church about to be erected in the southern part of Boston, which was mentioned in the last No. of C. R., (p. 253), we learn from the Christian Examiner for March, that it is proposed to gather a permanent congregation in the same part of the town in connection with the Warren-Street chapel, where the service has hitherto been adapted to an audience composed almost exclusively of children. Mr. Fox, of Newbury-port, will take charge of the new congregation. A new Unitarian society has also been formed by persons, some of whom have lately withdrawn from the Church of the Disciples, and who, having united themselves under the name of the Church of the Saviour, have obtained

the temporary use of the Spring-Lane vestry for the celebration of public worship. They have secured the services of the Rev. C. Waterston, at present one of the Ministers at Large.—The admirers of Mr. Theodore Parker have induced him to undertake a morning service in Boston, but he still retains his office as pastor of the Second Church in West Roxbury.—At Bridgewater, a new meeting-house is about to be erected by the Unitarian society; and at Worcester, a second Unitarian congregation has just been formed.

Increased Co-operation between "the Christians" and Unitarians.—Of this the American periodicals give us some pleasing tokens. In the autumn of last year, a new theological school was opened and dedicated, of which the Rev. R. P. Stebbins is the Principal, to be supported by the united efforts of the Christian and Unitarian denominations. In the "Christian Palladium," a fortnightly periodical published at Union Mills by "the Christians," the Editor makes the following remark: "Our Christian brethren and the Unitarians in this country make common cause; and I trust the result is and will be good. By associating together, they mutually lose their prejudice. The Unitarian sees, that instead of the Christians being wild and fanatical, as he had supposed, they are intelligent, devoted and rational Christians, &c. While, on the other hand, the Christian brother sees that the Unitarian is not so cold, so formal, so aristocratical and unfeeling, as he had thought."

Unitarianism in Lower Canada.

(Extract from a private letter, dated March 15, 1845.)

"Three or four years since, an Episcopalian theological College was commenced at Lennoxville, under the sanction of the Bishop of Montreal, urged by the zeal of Mr. Doolittle, the resident clergyman. The latter gentleman made great efforts to induce the inhabitants to contribute towards its erection. Some were induced to subscribe, but discovered, what they ought to have seen before, that such an institution was totally uncalled for in such a country, and that they had much more urgent wants for which they were unable to provide. Many also, who have no attachment to the doctrines which it is intended to support, engaged to give their aid, in ignorance of its exclusive character. The con-

sequence has been, that only a few feet of the walls of the edifice have been built. The last mail, however, brought good news to the friends of the undertaking, a friend of the Bishop, in England, having placed at his disposal £6000, which he means to apply to this purpose, together with £1000 from each of the great orthodox societies in England. Without such foreign aid, Episcopal Trinitarianism cannot prevail here. Though it is here offered to the people *gratis*, poor as they are, they do generally reject it, and prefer paying their own preachers and meeting in the humblest hovels.

"A small society professing the Unitarian and Universalist doctrines has just finished a very neat little chapel, about 1½ mile from my house, but are only able to employ a minister one Sunday in each month. This gentleman resides at Lennoxville, and labours amongst various small congregations within a circuit of 30 miles round. I attended at the dedication of the chapel which I have named. The house was crowded for two days in succession. Several ministers addressed the meeting, some of them from the United States, with great ability. People here make great inquiry into religious matters. The Unitarian minister at Lennoxville has opened a library, chiefly of American works, for the use of the public, many of them very ably executed, and likely to advance the cause of rational religion."

DOMESTIC.

The Movement against Maynooth.

The quality of a State conscience has often been matter of speculation to the curious: by any one who may attempt to analyze it, the conscience which rules the professedly religious world will be found quite as incomprehensible.

At the close of the last Parliamentary session, in the month of August, Sir R. Peel intimated the intention of the Government to apply itself to the question of academical education in Ireland; and at the opening of the present session, public attention was specially drawn to the question by the retirement of Mr. Gladstone from the Government, and by Her Majesty, in the Speech from the Throne, recommending to the favourable consideration of the Legislature "the policy of improving and extending the opportunities for academical education in



Ireland." This was on the 4th of February, when Sir R. Peel distinctly avowed that he meant to ask for an increased grant to the College of Maynooth, "unaccompanied by any restrictions or regulations as to religious doctrines which should diminish its grace and favour." On the first day of the session, therefore, the principle of the measure was as unequivocally proclaimed as the details have since been; and yet the "sound Protestant feeling of the country," with but here and there a slight murmur, for weeks afterwards remained as undisturbed as if, instead of a boon, some fresh insult were meditated towards the Catholic people of Ireland. How, in a matter involving, as we are now gravely assured, such all-important interests, is this long lull to be explained? Either the Protestant conscience of this country is very dull of apprehension, or the pretence of conscience at all on this question is only a pretence, or the now excited popular conscience has been acted upon from without more than from within. Can it be that such an outburst of fanaticism as we now witness depends upon the decision of some two or three dozen individuals, the leaders of certain bodies, assembled at a mission-house, a hall or a tavern, and who by a hand more or less consult immense masses of their countrymen, or permit them to remain in undisturbed indifference? The fact noticed by Lord Stanley, that all the petitions of the Wesleyan body were *verbatim* the same, gives, it must be confessed, some countenance to this conjecture.

The plan of the Government may be briefly stated. Instead of about £9000, it is now proposed that the future annual grant to Maynooth College shall be £26,360, with, this year, a distinct vote of £30,000 for repairs: future repairs to be undertaken by the Board of Works, in the same way as the repairs of other public buildings are carried on. This to be a permanent arrangement, not subject to an annual vote of the Legislature.

In the House of Commons, the measure has received the marked approval of the leading men of all parties: its principle was affirmed by a majority of 216 to 114, and the second reading carried, after a debate of unusual length, by a still greater majority—323 to 176. The numbers are less striking than are the names found in the division lists. In reading the discussion, we have

been forcibly reminded of what Sir Robert Peel said of the debate on the Chapels' Bill, that the weight of argument in favour of that measure was unexampled. Quite as striking, to our minds, is the argument in favour of this.

If we may judge from speeches and petitions, the excitement out of doors against the measure has not been equalled since the passing of the Reform Bill. When we are assured that not fewer than 1000 petitions, day after day, reach the hands of Members of Parliament, and that some of these gentlemen have been favoured with as many letters of remonstrance from their constituents, on a question which, as we understand it, involves no new principle—certainly, no new religious principle—and offends against nothing but prejudice and the pocket, we can hardly persuade ourselves that we are really living in sober England.

What is the avowed moving cause of the extraordinary ferment pervading at this moment what is called the religious world? A horror of Popery? Church-of-England-men generally acknowledge as much; the burden of their resolutions and petitions consists of coarse denunciations of the opinions of Roman Catholics, notwithstanding they comprise by far the larger portion of all who profess the Christian creed. Protestant Dissenters, in words, manifest more decency; they are better tacticians than their conforming allies. They are animated, they say, not by bitter hatred of Catholics and Catholicism, but by a pure and well-considered principle of opposition to any religious Establishment whatever. So they declare. How long, may we ask, has this principle taken such powerful possession of them? If this ebullition of feeling be simply directed against the principle of State-endowment, why its unusual fierceness at the present moment? The principle, in a much more aggravated form than is now proposed, has practically existed long enough amongst us, whilst the opposition to it on the part of Dissenters has hitherto been more make-believe than real. They know full well that in Ireland Roman Catholics have for generations been doomed to support a Protestant Establishment; that the like burden has always weighed upon themselves here; that a Presbyterian Establishment has swayed in Scotland, to which both Catholic and Protestant have been made to contribute; that in

many of our colonies Catholic priests are provided for out of the common purse of the country; and that every year grants are voted by Parliament towards the support of Nonconformist ministers in England and Ireland, to which Papist and Churchman have to furnish their quota. Now, in opposition to this, it may be, bad system, what have the great body of Dissenters ever done? Occasionally passed a quiet, formal resolution, but at the same time kept their hands wide open for whatever bounty the State felt inclined to bestow on themselves. Why, if State-endowments of religion be so mischievous, so unjust, so antichristian, have they not proclaimed as much before, and as loudly and vehemently as they make the declaration now? There needed no new illustration of the condemned principle in order to render more manifest its inherent injustice. If there be no selfishness, no paltry sectarian feeling in the present movement, why on behalf of their much-injured Catholic brethren of Ireland have not the remonstrances of Dissenters, year after year, rung as loudly as they now do—for themselves? Compared with the millstone that has been fastened on the necks of that cruelly-treated people, and doomed them to a state from which eye and heart turn away with shame and indignation, what is the burden about to be put upon ourselves? With fifty Maynooths endowed by the State, should we experience a tithe of the injustice inflicted upon the Catholics of Ireland by the Protestant Established Church there? And yet for them, all these years, Dissenters have had no angry eloquence to throw away, and now make all this hubbub, not because any new principle is at stake, but because the shabby money-grant to the Catholic College is about to be increased by a sum amounting to not quite £20,000 a-year! Violate the voluntary principle ever so grossly against the Catholics, and Dissenters are dumb; offend against it ever so little in their favour, and these same Dissenters become outrageous;—and gravely tell you, all the while, that their movement is dishonoured by not the slightest taint of sectarianism!

A statement made by Mr. Bernal Osborne in the House of Commons, on the introduction of the measure, disposes most satisfactorily, to our minds, of the objection to it grounded on the voluntary principle. He is reported to

have said, "Let them look to the sums contributed by the State, since 1800, to different religious sects in Ireland. The Established Church had received directly from the State, £5,207,546; the Protestant Dissenters, £1,019,647; and the Roman Catholics, £365,007; while, by the population census, the numbers of the Established Church were 852,064; Dissenters, 664,264; and Roman Catholics, 6,427,712." Now what would be the practical result, if the efforts of the opponents of the measure were successful? Just to allow things to go on in the same direction—to preserve the same ratio of benefit to each portion of the population! If they wish to gain a worthy triumph for their vaunted "principle," why do they not direct all their energies against the Protestant Establishment in Ireland, or even against Presbyterian endowment there? Either would be a more honourable enterprise, if somewhat more hopeless, lacking as it would "No-Popery" aid, than the one in which they are now engaged. How any man, rejecting the shibboleth of the bigots, can think it right to countenance the present crusade against Catholic endowment, and hold his tongue on the subject of Presbyterian endowment, surpasses our understanding. If the voluntary principle in all its purity is to come into fashion, be it so; we have no objection, provided the fashion be general; but we do protest against applying the principle to the many in Ireland, because they profess the creed of their fathers, and giving the few the benefit of the opposite principle, at the expense of the many, because they happen to profess a different creed. Whatever the errors of Popery, there can hardly be about it any thing so bad as unadulterated injustice of this sort.

Very many, we suspect, who are clamorous for the recognition of their favourite principle, would be somewhat loth to carry it out to its legitimate length. The State has nothing to do with religion, they cry—and straightway they go and sign petitions praying the Legislature to put down the sale of intoxicating liquors on the Sunday! The State, they repeat, has nothing to do with religion—and before a week has passed over their heads, some of them may be found memorializing the Education Board for a grant towards the support of a favourite school, in which are taught the distinguishing articles of their own religious creed! This is all

right enough. It is well for a Christian Government to prevent working men, on whatever errand employed, from slaking their thirst at the alehouse on the Sabbath; it is well for a Government to grant supplies to National Schools, in which Church principles are taught, and to British and Foreign Schools, in which a different sort of "orthodoxy" is taught; to tax Papist and Socinian pockets for such purposes extorts not a whisper of remonstrance from the most ardent advocates of voluntarism; it is only when provision is to be made for the education of Catholics that the violation of principle becomes apparent, and that their zeal is fanned into a flame that threatens to consume alike their benevolence and common sense.

Both on platforms and in petitions, Divine judgments are threatened if an additional £17,000 per annum be taken from Protestant pockets to endow a Catholic College. In £9000, there is nothing to excite the Divine displeasure, but £28,000 will certainly cause the angry bolt to descend! We have often been tempted to think that the most irreligious people amongst us might be found amongst those who make most noise about religion, and this suspicion has not been weakened by what we have seen and heard in connection with the present movement.

Mr. O'Connell has been roughly handled because, though a professed admirer of the voluntary principle, he does not hesitate to accept the proffered boon. He says, "Any one who knows any thing of me, knows that it is my principle that there should be no connection whatever between Government and the clergy of any religion.—The Maynooth grant may seem an infringement on this principle, and most assuredly I would not consent to it, were it not that I regard it as a restitution of part of their own property to the Catholic population of this country. Relieve the Catholics of Ireland from the burden of contributing to the support of the Protestant Church, and I will throw you back your £30,000 a-year." Under the circumstances, we think Mr. O'Connell is abundantly justified in the course which he adopts. Money is taken from Catholics to uphold various forms of Protestantism, and, as a set-off, he consents to receive a small per-centage (and a small one indeed it is) from Protestants in aid of Catholicism. This is dishonest, his rebukers say, and manifests "the want

of sound moral principle." Here, again, the want of principle in the great Catholic leader consists altogether in his acceptance of the increased grant; he was never so much as suspected of any deficiency in that respect while he was satisfied with the smaller. Taking £9000 a-year, Mr. O'Connell was an upright man and an object of admiration to the voluntaries; consenting to accept £28,000, he becomes all at once a dishonest man, and admiration is changed to vituperation. And they who adopt this preposterous moral sliding-scale plume themselves on their consistency, and, with a self-satisfied air which provokes a smile, assure you that in so doing they "carry out their principles fairly in all circumstances"!

With his warm temperament, Mr. O'Connell may be pardoned for expressing himself strongly at the unseemly exhibition which is going on amongst us; but he is unjust to the people of England when he speaks of it as a national display. The nation at large has little sympathy with the prevailing fanaticism amongst certain religious bodies, who well understand the art of petitioning, and know how to turn a small number of persons in numerous localities into a tolerably large batch of petitioners. There are more *Caleb Quotems* in the church than on the stage. The intelligence of the country, we believe, would heartily approve a much larger measure of justice to Ireland than the insignificant grant now proposed; but the feeling is also general, that whatever provision is made for the better support of the Catholic Church there, should be furnished from the ample resources of the sinecure Irish Protestant Establishment. On this point, public opinion is growing stronger and stronger, and, unless we greatly mistake, will not be long in manifesting itself in a much more significant manner than has yet been done. As surely as a Protestant Church exists in Ireland, so surely, before it is many years older, is it doomed to greater changes than will ever be approved by Lord Stanley—presuming his Lordship himself remain unchanged.

The influence attempted to be exercised over Members of Parliament by some of their constituents, on this question, has been of a very unusual description. By the leaders in the agitation, electors have been individually urged to write to their representatives, not merely to state their own views, but to hold out a significant threat if a

certain course were not adopted. There is, perhaps, nothing to surprise us in this; believers in the utter depravity of human nature may consistently imagine that the best of the species are not inaccessible to base motives, however indifferent to the call of religion and patriotism. The process adopted in the class-meeting has been deemed the fitting one to employ towards Members of Parliament. If their judgment could not be convinced, their fears, it was thought, might be awakened. Such would seem to be the impression entertained of English gentlemen by the choice spirits of the religious world. Without any circumlocution, they have told such men as Lord John Russell, Mr. Macaulay, Colonel Fox, Mr. Cobden, and others as high-minded, that if, forming a part of the Grand Inquest of the Nation, they dared to prefer the nation's interests to the narrow prejudices of ignorant and excited bigots—why they should on the first opportunity be turned out of the House of Commons. If they would not vote *a lie*, they were not fit representatives of "evangelical" Dissenters! When such men are pronounced unfit for public trust, we can give a shrewd guess as to the quality of those who would be deemed trustworthy; and the imagination may picture the sort of House of Commons in store for our children when the mind of this country shall be moulded by those who advocate most loudly "civil and religious liberty" to individuals and communities. In such an assembly, what consternation and uproar one solitary Mr. SHEIL would produce! Would they put him down with a groan, a gag, or a gibbet? Or probably—as we may conclude death-punishment will then be at an end—they would only expel him from the island, just as, by the same party in our own day, Catholic priests have been expelled from another.*

* We are grieved and annoyed at the senseless bluster which still fills the "orthodox" journals on this subject. What must all men of sense think of the following, in the last No. of the *Nonconformist*, which has reached us since our remarks above were penned?

"We call upon Dissenters now to scrutinise the division list, and, with stern determination of purpose, to take instant steps for bringing the whole of their power to bear in purging the House of Commons of those pseudo-

We are no great admirers of Sir Robert Peel; certain traits in his cha-

liberals who gave their assent to the second reading of the Maynooth Bill. Let us have a clean sweep—whatever may come of it! No hesitation! No bowels of political mercy! The man who would deliberately save one church establishment by creating another, is not to be trusted even for one hour with the liberties of the people. We have had experience bitter enough, in all conscience, of the enslaving and degrading results of linking the priesthood with the government. The history of ages is little else than a continuous and ever-varying illustration of this theme. If those members of parliament who have voted with Sir Robert Peel, do not know this, they are too ignorant to make laws for the British people. If they do know it, they are too base to be the guardians of English liberty. Out with them—every man of them! Heed not their pretexts! Look not at what they have done in other directions! Scruple not to sever the fondest ties of attachment! If ever the country is to be righted, the sacrifice must be made. Spare not even a Cobden in this necessary work of purgation! The battle is for all time; and he who turns craven at this critical moment is a traitor.

"But the duty of Dissenters will not end with the adoption of such measures. Let them now organise themselves for electioneering purposes—seek and settle upon their new candidate—introduce him to the constituency—and use their best endeavours to test his soundness and sincerity. Let them beware of aristocrats of whatever professions. They must choose from among *themselves* sober men, willing to make some sacrifice for the *regeneration* of the country!"

People who, like ourselves, love a mixture of amusement with instruction, cannot fairly find fault with such a writer. We remember a story—we think in the spelling-book used at our first dame-school—about a dealer in bears' skins buying a remarkably fine one whilst it was on the live bear's back, and who, when he went into the woods to take possession of it, instead of the skin, got a hearty hug from its owner, with a whisper in his ear of a sound piece of advice, quite as useful to dealers in Members of Parliament as to dealers in bears' skins.

racter, which would seem to be almost natural to him, are entirely opposed to our predilections and sympathies. But it would be unjust, on that account, to refuse to acknowledge his claims to public respect in bringing forward, both last session and this, measures which, he must well know, were sure to array against him strong prejudices out of doors and powerful opposition from his own immediate friends. Politically, he had nothing to gain, but every thing to lose, by his generous advocacy of the Chapels' Bill; still, on that question, he pursued a straightforward, honourable course, to which he could be impelled by nothing but a strong sense of justice—for the sake of protecting the unpopular few from the aggressions of the powerful many. For the measure now before the public, there are no doubt weighty political considerations, in addition to any fair claim which the Catholics of Ireland may have to the concession. But is it nothing for a statesman so powerful as Sir R. Peel was, to throw aside all personal considerations, and resolutely adopt, for the good of his country, a course that seems almost certain to prove fatal to himself and his party?

The fever amongst the sects, we trust and believe, has passed its height, and is beginning to subside. The apparent hopelessness of all their efforts, must produce a cooling influence over the minds of the most ardent. Happily, our own body has been almost entirely preserved from the contagion; and it is creditable to the masses that it never reached them. As excitement wears down, common sense, we may hope, will return, and enable not a few persons to extract a useful moral from the fruitless adventure in which they have engaged. Threats, indeed, are held out of organizations with a view to influence future Parliamentary elections in reference to this question; but the reckoning for the present agitation is not yet settled, and compulsory appeals to the pocket sometimes have a very wholesome influence on the future voluntary movements of the head. If our "orthodox" brethren are bent on a suicidal course, we need not affect to feel much concern; but we would much rather see them, by the side of old and tried leaders, battling for attainable objects in a manful and generous spirit. They cannot, they may depend upon it, indulge in such exhibitions as we now witness, without paying a heavy penalty in the loss of that fair influence,

moral and political, which they might otherwise exercise amongst their fellow-Christians and fellow-countrymen.

Maynooth Grant—Dukinfield Petition.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled: the humble Petition of the Members of the English Presbyterian Congregation assembling for worship in the Old Chapel, Dukinfield, in the county of Chester, and of other Friends of Civil and Religious Liberty,

Sheweth,—That your petitioners, as Protestant Dissenters, have no sympathy with the doctrines and ceremonies of the Church of Rome, but have ever asserted and acted on the principle that every man is bound to exercise his own judgment in seeking Christian truth.

That, nevertheless, your petitioners hold it to be a violation of both Protestant freedom and Christian charity, to assail any body of Christian worshippers with reproach and invective on account of their religious principles.

That your petitioners have beheld, with feelings of regret and shame, the conduct of those Protestants, and especially those Protestant Dissenters professing to be friends of civil and religious liberty, who have recently approached your Honourable House with harsh reproaches against their Roman Catholic brethren.

That many of your petitioners have thought it to be a duty to their poor Roman Catholic work-people and neighbours, who have emigrated from Ireland, to contribute to the erection of their houses of prayer; believing, as they do, that the Roman Catholic is the only form of religion which the Irish people will be induced to accept; and that no greater evil can befall either individuals or society than for large masses of people to be cut off from religious influences.

That, while your petitioners would rejoice to see all religious denominations in the empire in a state of perfect religious equality, yet, believing this to be at present quite impracticable, they cordially approve of the proposal made to your Honourable House, for increasing the means of education for the ministers of religion amongst the Irish people.

That, believing a liberal and conciliatory policy can alone heal the pain-

ful divisions with which Ireland has long been distracted, and bind the Irish people in a cordial union with the other portions of Her Majesty's dominions, your petitioners hail the present policy of Her Majesty's Government as wise, just and liberal, and earnestly pray your Honourable House, without delay, to pass the Bill now before your Honourable House for increasing the Grant which has for a long series of years been made to the Roman Catholic College at Maynooth.

And your petitioners will, as in duty bound, ever pray.

Maynooth Grant—English Presbyterian Ministers.

A special meeting of the body of Protestant Dissenting Ministers of the Presbyterian denomination, residing in and about the cities of London and Westminster, was held at Dr. Williams' Library, Red-cross Street, April 21st, 1845, to consider the propriety of presenting Petitions to Parliament on the subject of the proposed Grant to the College of Maynooth; the Rev. David Davison, A.M., in the chair. It was resolved, after some discussion, "That looking at the present state of the population of Ireland, and seeing that the principle of a Grant to the Roman Catholic College of Maynooth has long been admitted and acted upon, this body sympathizes in the desire evinced by Her Majesty's Government to give increased advantages of education to the Roman Catholic Clergy of Ireland by the proposed increase of that Grant, and that it is expedient to petition the Legislature in favour of that increase." Petitions were accordingly agreed upon, and transmitted, one to the Marquis of Lansdowne, to be presented to the House of Lords, and one to Lord John Russell, to be presented to the House of Commons.

Maynooth Grant—Presbyterian Deputies.

At a meeting of Deputies from congregations of Protestant Dissenters of the Presbyterian denomination, in and within twelve miles of London, appointed to protect their civil rights, held at the Library, Red-cross Street, the 21st April, 1845—Richard Martineau, Esq., in the chair—it was unanimously resolved:

1. That this Deputation have read with deep regret the resolutions passed at a meeting calling itself the Deputies

of the Three Denominations of Protestant Dissenters, Presbyterian, Independent and Baptist, held on the 9th inst., on the subject of the Maynooth Grant.

2. That it is well known to the parties thus assuming the title of the Three Denominations that such united body ceased to exist in the year 1836, the Presbyterian Deputies at that time having withdrawn, and having been since repeatedly recognized by Her Majesty's Government as a distinct body.

3. That the resolutions so published must therefore be treated as the opinions of the two denominations of Independents and Baptists only.

4. That apart from the difficult question of the policy of religious endowment by the State, this Deputation believes that in the present religious state of the vast majority of the Irish people, it is wise to endeavour by an increased Grant of the public money to retain the education of the Catholic priesthood in their native country, and at the same time to afford them the means of acquiring a sounder and higher instruction than they have hitherto received.

5. That while thus approving the proposed Grant, this Deputation at the same time must express its opinion that the ample ecclesiastical revenues of Ireland would furnish the source from which the funds for this purpose might with the greatest justice be supplied.

RICHARD MARTINEAU, Chairman.

Unitarianism in Jersey.

St. Lauren's Valley, Jersey,
April 16, 1845.

SIR,
Our infant church at Jersey standing in need of the fostering care of the Unitarian community at large, we deem it to be desirable that a description of the property on account of which our appeal is made should be placed before the public.

The chapel, of which we have now permanent possession, and which was for sale and not for hire, has been built about eight years, is of good materials and workmanship, and is now in good and substantial condition, has a music-gallery, is fitted with gas-apparatus, has accommodation for a congregation of 250 or 260, and, when fresh coloured and otherwise put into order, will make a very decent and satisfactory appearance.

It is reckoned to be an improving estate, and being a central town lot,



commodiously situated, the ground, for which £100 was originally given, is now, from the improved state of the neighbourhood, considered to be fully worth £150, and no one entertains an opinion that any final loss is likely to be sustained. Looking to the worst, therefore—the ultimate failure of our cause—an event I by no means anticipate—any contributions with which we may be favoured may be finally resolved into subscriptions to the British and Foreign Unitarian Association, a result I should think satisfactory to all concerned; for to what better institution could assistance be rendered? The sum required for the purchase is £440. We have been given to understand that a like property in England would cost at least £100 more; and perhaps a cheaper chapel may not have come into the possession of Unitarians.

I may briefly refer to the satisfactory issue of our proceedings hitherto. The opening has certainly met with a much more favourable reception than we had anticipated, as may be certified by the success of the little tract which I published; it was amicably received, passed through three editions, and may be said to have created a considerable sensation. Amongst a numerous friendly acquaintance, we have not met with one instance of untoward change, and we have reason to know that here many minds are in an unsettled state with respect to the Trinity. As an incitement to zeal and perseverance, we may look to Guernsey, the sister isle, where the cause has struggled on for many years under great disadvantage. Our respected and valuable friend, Mr. Randall, writes, that at times his prospect has been so depressed as to have nearly led him to the relinquishment of his endeavours, but that of late he has met with much encouragement by the coming over of some very intelligent and respectable individuals. If, then, at Guernsey our cause has been enabled thus to stand, with a proportion of 9,000 British to a population of 27,000, surely it would shew a want of faith and hope to despair of Jersey, having a population of 60,000, with a proportion of 16,000 British. In summer, Jersey is much resorted to by visitors, amongst whom a sprinkling of Unitarians is usually to be found, and to them our chapel will be an object of interest and, I trust, of favour.

The subscription at Jersey amounts to £30. I am, &c.,

JAMES GIFFORD.

To the Unitarian Ladies of England.

Ladies,—I beg leave to make a very earnest and respectful appeal to you, having observed that in a good cause, which assuredly ours is, your lively zeal, ability and promptitude, are inestimable.

I have antecedently witnessed the commencement of Unitarian worship, and I then deeply felt what a wearisome and comparatively unprofitable period of time elapsed before an impression could be made, or funds raised to build a chapel; yet our cause is the highest and holiest on earth in reference to ourselves, and eminently calculated to establish charity and goodwill among all Christians towards each other; why then should it linger on feebly and ineffectually for years? I fear I am almost too anxious that, for once, and in this entirely new station, our faith should take root vigorously, and spring up quickly and usefully. To accomplish this end it is that I venture to solicit your needful and generous assistance and co-operation. I would most particularly entreat those Unitarian families and individuals who intend to make summer excursions, to visit this new Scriptural Church. Our island is beautiful, worth seeing, and only four hours' sail from the coast of France.—I also beg permission to hint to that talented body, the Unitarian ministers, that the apostles ever made it a point to encourage the new churches by their aid and presence. Frequent services here must prove of great utility, the people having much need of instruction in our doctrines, which are very little known in their truth and purity. If, then, those gentlemen who contemplate change of air and scene, would gladden us by coming to Jersey, they would receive a joyful welcome, and it would be esteemed a most auspicious augury and encouragement to our little band. Let us, who feel the charm and efficient consolation of our scriptural faith, labour unceasingly to implant its blessings in the hearts of all our brethren, and may Almighty God crown our humble endeavours with success! I should state that we shall do our utmost, but at present it cannot be much.—I shall be very happy to receive any communications, and my brother and myself feel it a great privilege to devote our time and thoughts, now in the eleventh hour, to this most dear and righteous cause, which our venerated Father said had long been the "most interesting occupation of his



life." I confess I should feel unspeakable satisfaction to receive our Chapel as the precious gift of the Ladies of England: thus should I value it most, and the record of their kindness would afford an enduring consolation.

In conclusion, Ladies, I beg you to accept my most cordial good wishes, and may you here assist in delivering our brethren from that gloomy labyrinth, that sad confusion, in which the creeds of fallible men have enthralled so many; for it is a work not to be repented of; it is for time and for eternity; for it is to us conscientiously the Truth.

JULIANA ELIZ. GIFFORD.

Re-opening of Dean-Row Chapel, Cheshire.

This ancient chapel, in which, or near to which, a congregation of English Presbyterians has assembled for nearly one hundred and sixty years, has for a long period been in a neglected and dilapidated condition. On the death of the Rev. J. W. Morris, the late minister, it was resolved by the surviving trustees to make an effort to restore the building and to collect the remains of the scattered congregation. The walls were cracked, the windows were all broken, the interior of the building presented an appearance of dilapidation and dishonour which it was painful to contemplate. Around this neglected place, however, was a spacious burial-ground, in which were deposited the remains of the ancestors of many living Presbyterian families. The Rev. John Colston, of Styal, the nearest Unitarian minister, associated himself with the trustees in an appeal to the English Presbyterians, especially those residing in Lancashire and Cheshire. The appeal was promptly and very liberally answered by contributions amounting to £300. This sum has been very judiciously applied to the restoration of the chapel, which has been all but re-built. One end of the building, the interior proportions of which are greatly improved by the alteration, is devoted to two convenient school-rooms. The renovated chapel is neat and convenient. Beneath the pulpit stands a communion-table, protected by oak-railings, and a board announces that the chapel is licensed for the performance of marriages. At the west end of the building is a commodious gallery. Altogether, sittings are provided for upwards of 200 per-

sons. Wednesday, April 23, was the day fixed for the re-opening and rededication. It was a bright and glorious day. Pleasant was the sight of parties on foot, on horseback or in carriages, coming in every direction to attend the simple ceremonial. Although not yet clothed in all the richness of spring, the country around shewed some of the opening beauties of this delicious season. At the distance of two miles rises a beautiful chain of hills, which run to the north-east of the county. The nearest hill is the well-known Alderley Edge, the seat of the Stanley family, who during the 17th century were warm patrons and protectors of the Puritan ministers. In the narrative given by Mr. Hunter of a series of visits paid by Oliver Heywood to the gentry of Cheshire, mention is made of a visit to Sir Thomas Stanley at Alderley, where Oliver Heywood met a large company, and on this occasion the worthy divine was for a moment embarrassed by the desire "to study and speak handsome words with respect to the party."

Soon after 11 o'clock, the chapel was more than filled by a most respectable congregation, including many magistrates, most of the Unitarian ministers of the district, many professional men, and representatives from several old Presbyterian families of Lancashire and Cheshire.

The introductory services were conducted by the Rev. James Brooks, of Hyde, and the Rev. R. Brook Aspland. Beautifully appropriate were the notes of praise which first were uttered and sung in this renovated temple. The introductory Hymn, composed for the occasion by the Rev. Hugh Hutton, of Birmingham, was as follows:

All-gracious Sire! through heaven and earth

Thy love is present every where;
Presiding o'er fair Nature's birth,
Extending o'er our race its care.

Let wide creation bless thy name,
Deep in all hearts thy glories live:
Thee, God alone, thy works proclaim—
Let all to Thee their reverence give.

Long have the praises due to Thee,
Been hush'd within these ancient walls;

Again awakes the harmony,
Which from our souls thy worship calls.

Around us sleep an honour'd band
Who fought to free thy truth from chains—

Their peaceful triumphs bless the land,
Their spirit lives—their work re-
mains.

Accept our thanks, that once again
This humble Temple sounds thy
praise :

Oft may its echoes hear the strain,
Thy people to thine honour raise !

Here let thy word no bondage know ;
But prove its heaven-born pow'r and
grace,

To raise lost souls from sin and woe,
And lead them to their Father's face.

The sermon was preached by the Rev. J. J. Tayler, of Manchester, from 1 Kings viii. 57, 58, 60. With exquisite propriety and taste, the preacher dwelt on the characteristics of our Puritan forefathers. The earnest words and breathing thoughts of the discourse made all present feel that Protestant Dissenters have a noble lineage, and may well be proud of their religious ancestors. "Every fresh record," it was remarked, "of the times in which our Presbyterian forefathers lived, that is brought to light, shews that the most eminent of them were distinguished by catholicity of spirit." At the close of a very interesting discourse, the chapel was solemnly dedicated by the preacher to the purposes of worship, to the instruction of the young, to the celebration of the Lord's Supper, to the baptism of infants, and to the marriage of the young and happy amongst the little flock that would henceforth assemble within its walls. A strong hope was expressed that the interesting sermon, so appropriate to the occasion and the audience, might be given to the public through the press.

A collection was made for the fitting up of the school-rooms, &c., amounting to £52.

We are prevented by the lateness of the month and our limited space from describing the after-proceedings of the day, which were of a highly interesting character ; but, if we are not in the mean time anticipated, hope to give a report of them in our next number, when we also intend to insert a History of Dean-Row Chapel, drawn up by Rev. James Brooks and placed at our disposal.

Testimonials of Honour to Mr. Field and others who aided in procuring the Passing of the Dissenters' Chapels Bill.

It is with very considerable regret that we find ourselves precluded by a

press of matter from inserting the very interesting and judicious report of the Committee appointed at Fendall's Hotel to carry into effect the resolutions that were passed on the 16th of July, last year. We can only state that without difficulty upwards of £700 was raised. Mr. Field has intimated his earnest desire that the memorial of his services may be the re-erection and endowment of the English Presbyterian chapel at Kenilworth ; and this wish, so honourable both to Mr. Field's delicate disinterestedness and his filial piety, the Committee have endeavoured to fulfil. We trust there will be an appropriate inscription on the renovated chapel, describing the interesting circumstances under which its restoration is effected. Mr. Field was induced to accept a Silver Salver, with an inscription recording the objects for which the fund was raised, and the appropriation of part of it to the chapel at Kenilworth. To Mr. Bischoff, whose time, talents and influence, were as zealously devoted to the Presbyterian Union Committee as Mr. Field's, the Committee have presented a Service of Plate and a Bible, on which suitable inscriptions were placed.

In Belfast, the liberal Presbyterians have recently presented Services or Pieces of Plate, with suitable inscriptions, to three gentlemen who rendered important aid in the passing of the Dissenters' Chapels Bill, viz., to J. C. Allen, Esq., Barrister-at-law, who was an active member of the London Presbyterian Committee, and to Mr. Finlay and Mr. Simms, the Proprietor and Editor of the *Northern Whig*, a paper which most cordially upheld the interests of the liberal Presbyterians of Ireland, and ably rebuked the bigotry by which they were during the struggle assailed. A long account of the presentation and the addresses delivered on the occasion was prepared for insertion, but is at the last moment reluctantly withdrawn.

Portsmouth. — A tea-party of the members and friends of the High-Street chapel was held at the Queen's Rooms on Good Friday, March 21, to aid the amount of the fund already subscribed towards the erection of an Organ in that place of worship. After the tea, which was preceded and followed by a hymn, Abraham Clarke, Esq., of Newport, was called to the chair, who introduced some excellent observations on the benefits of such social meetings

and the value of religious truth, and requested Mr. J. Sheppard, the Secretary of the Organ Committee, to read the report of their proceedings, which was highly satisfactory. The Rev. J. Fullagar, in alluding to the attendance of many individuals of different religious communions at the meeting, enlarged on the sentiment, "May persons of all religious denominations more and more join together to promote the effectiveness of all institutions designed to carry forward the mental and moral improvement of human beings." The Rev. E. Kell offered some remarks on the superior tendency of Unitarianism over Trinitarianism in the promotion of piety, and concluded with the sentiment, "May all Christians be Unitarians, and all the world Christians." The Chairman then proposed, "Prosperity to the High-Street congregation and to their esteemed minister," which was responded to by Rev. H. Hawkes, who alluded to the prosperous state of the Sunday-schools and other institutions connected with the chapel. Mr. John Sheppard, in proposing "Civil and Religious Liberty all the world over," adverted to the discontinuance of Church-rates in many places, and to the prospect of the Jews being relieved from their remaining disabilities. About 350 persons sat down to tea, and the assembly was afterwards increased to 400. The introduction of some excellent pieces of vocal and instrumental music between the delivery of the different sentiments contributed greatly to the enjoyment of the evening.

On Wednesday, April 15, the first stone of the *New Unitarian Chapel, Great Yarmouth*, was laid by S. Cobb, Esq., in the presence of the greater part of the congregation and several strangers. In his address on the occasion, the minister, after dwelling on the sacred objects for which the edifice was about to be raised, drew encouraging anticipations for the future from contrasting the present state and prospects of religious freedom with what they were when the annals of the Old meeting commenced, more than two centuries ago, "when conscientious worshippers of God and followers of Christ were compelled either to flee from their country, or to hide themselves from the wrath of persecution;" and alluded with pleasure and gratitude to the kind assistance received from fellow-believers in various parts of the country. After the laying of the stone, Mr. Cobb

expressed his gratification at having been requested to officiate at the commencement of two buildings which did honour to the town; one devoted to the reception and relief of the afflicted, (the Yarmouth Hospital,) the other to the worship of "the only true God."

After the ceremony, several members of the congregation and others were entertained with an elegant collation at Mr. Cobb's residence.

The cost of the new chapel, including fittings for the school-rooms, lighting, airing, &c., will be £950 and the available materials of the former building. It will be a neat edifice, in the Gothic style of architecture, capable of accommodating nearly five hundred persons, with commodious school-rooms and vestry attached. So much of the required sum has been raised, (about £850,) that the congregation hope, with a little further assistance from the friends to our cause, to enter on their new place of worship unburdened by debt. It is confidently expected that it will be completed by the end of September; affording another example of the liberality of the Unitarian public, of the utility of the Unitarian Association, which has made one liberal grant and conditionally promised another, and of the great and valuable results that may be accomplished by numerous small contributions.

Battle Unitarian Sunday-school.—In the month of July, 1842, two or three members of the Unitarian congregation at Battle commenced a Sunday-school, in the vestry-room of the chapel, with seven scholars. The school has gradually and steadily increased, until at the present time it has become, with its Sunday and week-day classes, the principal and almost the only means by which the children of the poor in the neighbourhood can obtain instruction in reading, writing and arithmetic. The school now contains 142 scholars, and upwards of 100 of these have no other opportunity of obtaining the benefits of education than this school affords them.

It has been a matter of no slight difficulty to provide the means of accommodation for the constant increase in the number of children. The school may yet be extended if more room could be obtained, and it is the earnest wish of the teachers to build a room, not only that the school may be extended, but that they may also escape the numerous inconveniences that they are now exposed to. In order to do



this, however, they must rely almost entirely on the support of distant friends, as the congregation is composed almost exclusively of mechanics and agricultural labourers.

There is an old standing debt of £96 on the chapel, which it is necessary to pay off before a school-room can be built. A room, sufficiently large, can be built by the members for £100, so that the sum-total to be raised is nearly £200.

We are glad to learn that contributions to this desirable object have been forwarded from Birmingham, Manchester, Bristol, and many other places. About one-half of the desired sum is contributed.

The Government and the Irish Board of Education.—Sir James Graham, in a letter to the Bishop of Meath on the subject of the National Education Board, says, "Her Majesty's Ministers are not prepared to recommend any alteration in the composition of the Board; the present members command their confidence, and are quite competent to deal with any proposals for changes either in the trust-deeds or in the rules."

English Presbyterian Chapels.—The English Presbyterians are in many places making the right use of their recently-obtained legal security, and are extensively repairing or re-erecting the houses of prayer which their forefathers consecrated to free inquiry and truth. At Leeds, the congregation worshipping at Mill-hill chapel are preparing to build a chapel worthy of the high respectability of the society and the distinguished pulpit talent which it is their privilege to enjoy. The new chapel will be erected on the site of the present building. Five thousand pounds have been subscribed and are deposited in the Bank,—a good precedent, which should not be forgotten by Chapel-building Committees! — At Gee Cross, in Cheshire, the congregation has been influenced by similar feelings and an equal liberality, and plans of a chapel are now under inspection.—At Bristol, our Unitarian friends propose immediately to make a considerable expenditure in renovating their chapel, and in making alterations that will secure an additional number of sittings, which we rejoice to find are much wanted. The time, we hope, is not far

distant when Clifton will have its Unitarian house of prayer as well as Bristol.—We have hitherto spoken of the intended doings of very large and wealthy societies; but we ought not to forget the position and wants of our less favourably circumstanced English Presbyterian brethren. There are at present many claims on the liberality of the Unitarian public, and we rejoice at it. Let no man amongst us who values his principles complain, or refuse to bear his portion of the general burthen. We have been privileged to pass successfully through a great and most important crisis. Great duties devolve upon us. Let us call to mind the noble sacrifices made by our Presbyterian forefathers in erecting places of worship, as soon as Dissenting worshippers came within the pale and protection of the law. The experience of a century and a half has tried and gloriously proved the value of the principle of Non-subscription to Articles of Faith on which our forefathers acted. In honour of their memory, as well as in a spirit of kindness to our less wealthy Presbyterian brethren, let us, according to our means, help those who need assistance, now that our legal security is reassured. We especially ask our readers to direct their attention to the case at Kendal, which is stated in our Advertisement sheet. On different grounds rest the claims of the infant Unitarian society at Jersey; but we trust the earnest appeal which our pages contain on this subject will not be slighted by those to whom it is addressed.

Dr. BEARD has long been preparing materials for a *Popular Dictionary of the Bible*, a work which, to be properly executed, demands from its author varied learning, including especially familiarity with the best theological writings of the continental divines, and a knowledge of the intellectual and spiritual wants of the people in this country. These qualities are eminently possessed by Dr. Beard. We venture to make this public expression of our hope that he may at once receive assurances of support that will enable him without anxiety to undertake the responsibility of commencing so large a work. We refer our readers to the Advertisement, and hope at no distant day to announce the commencement of the publication.

MARRIAGES.

1845. March 31, at St. John's church, Paddington, the Rev. WILLIAM GEORGE WARD, Fellow of Balliol College, Oxford, to FRANCES MARY, youngest daughter of the late Rev. John WINGFIELD, D. D., Prebendary of Worcester.

April 6, at the High-Pavement chapel, Nottingham, by the Rev. B. Carpenter, Mr. HENRY GREGG to Miss REBECCA RICHARDS.

April 9, at the Old chapel, St. Nicholas Street, Ipswich, by the Rev. T. F.

Thomas, Mr. BUCKINGHAM BIRD to Miss MARY ANN GILL.

April 13, at Bank-Street chapel, Bolton, by the Rev. Franklin Baker, M.A., Mr. THOMAS DAVENPORT to Miss MARTHA BREAKLEY.

April 22, at the Dissenting meeting-house, Sharnbrook, Beds, Mr. JAMES WILES, of Somersham, Hunts, to MARY, the eldest daughter of Mr. William TASSELL, of the former place.

OBITUARY

1845. Feb. 7, at Edgbaston, near Birmingham, Miss ELIZABETH TYNDALL, in the 71st year of her age. On the Sunday after her interment, the following notice of her decease was introduced into the sermon, preached on the occasion, in the Old meeting-house, by her friend and pastor, the Rev. Hugh Hutton:

"As our fleeting seasons pass away, how continually do we find ourselves parting from some of our friends or kindred, whose society was to us a privilege and a joy as we journeyed together on the great pilgrimage of life! Another and another is removed from our side, as we advance upon our way; and each departure gives to us the solemn warning, that the moment of our own dismissal from the scenes of earth may be near at hand. There has lately been taken away from the midst of us, one who, from the tenderness of infancy to the maturity of age, was connected with this religious society, sincerely and zealously devoted to the services of this place, and an example of the generous and cheerful influences of our holy scriptural faith. Her heart was the seat of those benevolent and social affections, whose cultivation is the best proof of the Christian's possession of the spirit that was in Christ. Warm and abiding in her friendships, she was ever ready to dispense comfort and aid to all in the wide circle in which she was respected and beloved. But the sphere of her sympathy and kindness was not limited to friendship's peculiar boundaries; she had a heart that felt

for all, and a hand that was constantly engaged in those countless little acts of mercy and beneficence which contribute so much to the relief of the distressed, the comforting of the afflicted, and the improvement of the ignorant and erring. Her piety was of that elevated and practical kind which arises from a clear and firm persuasion of the Fatherly character and providence of God, as revealed in the gospel of Jesus Christ, his Son; and its influence enabled her to bow to all His trying dispensations in resignation and hope, and to look forward to the result of every earthly affliction and suffering of his servants, in the purification of their souls while here, and in the recompense of their patience and obedience in a glorious immortality. Her life was happy, and her death peace. While bowed down under the infirmities that brought the summons for her departure, she felt no dread of the change which awaited her, uttered no repinings on account of the languor and the pain which she was called to undergo, exhibited no eager anxiety to cling to the joys of this transitory world; but with a quiet, steady faith, and with calm yet sustaining hope, she was contented to submit her spirit to the decision of her Heavenly Father's will: and so she fell asleep, without having seen Death in any of his terrors, but, on the contrary, having anticipated the delights and glories of immortality as an inheritance prepared for her and all the children of the Most High.

"May the same principles of divine

truth which animated her spirit, and threw such a cheerful light over her path of probation, and dissipated from before her eyes the gloom of the grave, be the rich possession of all our hearts! May the pure faith of the gospel give us strength and consolation in all our seasons of earthly necessity, be our stay in the hour of death, and the instrument of our preparation for a union in heaven with all who have loved righteousness and served God, their Heavenly Father, in this probationary world."

Feb. 7, in the 22nd year of his age, at Spring Gardens, near Newchurch, in Rossendale, Lancashire, EMANUEL ASHWORTH STOTT. He was a member of the Unitarian congregation at Newchurch, and took a deep interest both in the religious services of that place and in the Sunday-school connected with it. His mind was deeply penetrated with the Saviour's command, "Feed my lambs." His end was remarkably peaceful and hopeful. A funeral sermon was preached by the Rev. John Ashworth to a large congregation. The preacher availed himself of the occasion to dwell on the consolations and supports of Unitarianism in affliction and the hour of death. Some who were supposed to come to find occasions for censure, retired impressed and bettered in their Christian feelings.

March 4, at Saltcoats, near Ardrossan, in Ayrshire, at an advanced age, Miss MARGARET WODROW. She was the daughter of the Rev. James Wodrow, D. D., formerly minister of Stevenston, whose death is recorded in the *Monthly Repository* for 1811, Vol. VI. p. 122, and grand-daughter of the Rev. Robert Wodrow, of Eastwood, the eminent historian of the sufferings of the Church of Scotland. She had long been in declining health, and indeed it was a subject of surprise to her friends, how a constitution early impaired could have held out against repeated attacks of violent disease. The cheerful calmness of her temper, which harmonized happily with her religious faith, enabled her to support the wearisome progress of bodily decay. Her understanding was vigorous and independent; and almost every thing that she said was characterized by originality in thought and expression. An ordinary observer would have remarked in her conversation only benevolence and shrewd

sense, but her intimate friends knew that her mind was of an imaginative and even poetic cast. Its culture had been almost entirely voluntary and self-directed; and there was certainly no cause for regret, that in her youth education had not begun to reduce all minds, manners and styles to a polished uniformity, in which individual character is effaced.

Her religious opinions were in general accordance with those of her father, whose sole companion she had been, during the later years of his life, the rest of his family having died young. The Church of Scotland was chiefly divided at that time into two parties—the Popular party, as it was called, zealous for Calvinistic doctrine and the independence of the Kirk; and the Moderate party, who, without any strong attachment to the Confession of Faith, paid it due outward homage, and endeavoured to strengthen the connection between the Church and State by supporting the Law of Patronage, and to prevent the collision of the ecclesiastical and civil tribunals, which the Popular party seemed desirous to provoke. Between these, and for different reasons disliked by both, stood a very small band of men, whose inquiries into the Scriptures had led them to renounce Calvinism and Trinitarianism; not of sufficient importance to have a distinctive name, but answering to the Latitudinarians in the English Church, and generally distinguished by their superior theological knowledge and comprehensive views. Dr. Wodrow, the pupil and biographer of Leechman, belonged to this school, which, from the influence of Leechman's academical instructions, numbered more adherents in the West of Scotland than elsewhere. Several of them were his intimate friends, and the names of Boyd of Fenwick, Oughterson of Kilbride, and above all Boog of Paisley, will be remembered by those who were acquainted with that district, as distinguished for candour, benevolence and integrity. This class of theologians appears to have vanished from the Church, nor can we hope that it will be found there again, till the Theological Chairs in the Scottish Universities are filled once more by men of the same solid learning and catholic spirit as Leechman and Findlay, Campbell and Gerard. Miss Wodrow's religious opinions approached nearer to Unitarianism than her father's; and when, in later years, the flood of orthodoxy and fanaticism overspread Scot-

land, and she was left in her own circle, all but solitary in her more liberal creed, she deeply felt the change. Her amiable qualities, however, secured her the esteem and affection even of her most orthodox friends; and if those who were more intolerant in their zeal endeavoured to shake her faith, they desisted, on finding that she could rebuke arrogance with good-humoured pleasantry, and meet their scriptural arguments with equal facility of quotation and more accurate knowledge of the meaning of the sacred writers. To the poor of her neighbourhood she was an active benefactress, not only by the distribution of charity according to the means at her disposal, but by seeking them out in their homes and making herself their counsellor and friend. K.

. The reader is requested to correct an ambiguity in the Memoir of Mr. T. W. Reid in our last No., by substituting, in p. 268, *George's Meeting, Exeter*, for *George's Meeting, in that city*.

March 7, at his house, Chorley, Lancaster, aged 62, Mr. JOHN HOUGHTON, after a week's suffering, from the overturning of a gig in which he was riding with a friend. He was, for several years following, the chapel-warden of the Unitarian chapel, Park Street, Chorley.

March 10, at Nuneaton, Warwickshire, in her 60th year, Mrs. MARY ESTLIN, the beloved wife of Mr. John Estlin, leaving four children to deplore her loss.

March 13, at Plymouth, Miss FUSE, aged 89, a much-respected member of the Unitarian congregation in that town. In her earliest years, she had been taught to study and reverence the Bible, and to guide her conduct by its precepts; and through the course of an unusually protracted life, and especially amidst the infirmities which accompany lengthened years, she deeply felt the value of those precious promises which direct the thoughts and

hopes of the Christian to a better world. Until sight and hearing failed, she was most regular in her attendance on public worship. She maintained firmly and prized highly the religious opinions which she professed, and to the last moment of consciousness evinced the deepest interest in every thing which concerned the welfare and prosperity of the Christian society of which she was a member. By her death, many have been deprived of a most sincere and generous friend; but she has "come to the grave in full years, like a shock of corn ripe for the harvest." Long before the close of life, she received many intimations of approaching dissolution; but for these she was prepared. That holy religion which had guided her early life, continued to be her friend and comforter until its close, giving her peace and trust and resignation, and guiding her peacefully onward to "the valley of the shadow of death." "Blessed are the dead which die in the Lord."

March 22, at Mrs. Tayler's, the Park, Nottingham, Mrs. ANN MARY LITTLE-PEAR, aged 72.

April 6, at the house of his father-in-law, Mr. Hall, at York, Mr. G. W. PHILP, son of the Rev. G. K. Philp, in the 35th year of his age.

April 16, at Bramcote, Notts, in his 70th year, HENRY ENFIELD, Esq., Town Clerk of Nottingham.

April 23, aged 23, AMELIA, the dearly-beloved and only daughter of the Rev. THOS. MADGE, minister of Essex-Street chapel.

Calm on the bosom of thy God,
Fair spirit, rest thee now;
E'en while with ours thy footsteps trod,
His seal was on thy brow.
Dust, to its narrow earth beneath;
Soul, to its place on high;
They that have seen thy look in death
No more may fear to die.

NOTICES TO CORRESPONDENTS.

Various papers have been received, too numerous to be here specified; others are reluctantly but necessarily postponed.

Correspondents by post are requested to send their communications *direct to the Editor, Dukinfield, near Ashton-under-Lyne*. Books only should be sent to Mr. Chapman, Newgate Street.



THE CHRISTIAN REFORMER.

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JUNE, 1845.

[Vol. I.

SIR ISAAC NEWTON'S HISTORICAL ACCOUNT OF TWO NOTABLE CORRUPTIONS OF SCRIPTURE.

ON re-perusing, after a considerable interval, that truly excellent work, the late Lord King's *Life of Locke*, I was greatly struck with the light which it sheds on the personal character, not of Locke alone, but many others of the most illustrious men of his age, and on the state of philosophy and theology, both in England and on the continent, at that period. It would be tedious to express all the reflections which occurred to my mind, on subjects of this nature, in perusing the work; but I cannot refrain from adverting to the valuable information which it contains respecting the origin and the after-fate of a treatise on which I have always set a high value, and which deserves to be kept constantly before the public eye,—I mean Sir Isaac Newton's *Historical Account of Two Notable Corruptions of Scripture, in a Letter to a Friend*. It is true that a great deal of additional matter has been accumulated since this dissertation was written, relating to the criticism of 1 *John* v. 7 and 1 *Tim.* iii. 16; some errors have been rectified, and many points then very disputable have been so strongly confirmed by new evidence, as to be no longer open to controversy; still, the *Historical Account*, in many respects, retains all its original value: and an editor, of competent scholarship and industry, who should republish it, preserving and faithfully setting forth all that belongs to the illustrious author, and subjoining, in the form of notes or of an appendix, whatever seems necessary to bring the discussion down to its actual state at the present moment, would, in my opinion, render good service to scriptural science.

It appears, by a letter from Sir Isaac Newton to Locke, dated Nov. 14, 1690, which is given in Lord King's *Life of Locke*, 8vo ed., Vol. I. p. 401, that the former had composed at least a part of his *Historical Account* some time previously, and had mentioned or perhaps shewn it to his correspondent, by whom he was encouraged to complete it, and to take steps towards its publication: it seems to have been agreed between them that the treatise should be printed, in the first instance at least, on the continent and in a foreign language; and Locke, having more frequent intercourse with Holland than his illustrious friend, had undertaken to procure this to be done with that attention to secrecy which the peculiar feelings of the author rendered indispensable. Sir Isaac says, "Upon receipt of your letter, reviewing what I had by me concerning the text of 1 *John* v. 7, and examining authors a little farther about it, I met with something new concerning that other of 1 *Tim.* iii. 16, which I thought would be as acceptable to inquisitive

men, and might be set down in a little room; but by searching farther into authors to find the bottom of it, is swelled to the bigness you see. I fear the length of what I say upon both texts may occasion you too much trouble; and therefore, if at present you only get what concerns the first translated into French, that of the other may stay till we see what success the first will have. *I have no entire copy besides that I send you*, and therefore would not have it lost, because I may perhaps, after it has gone abroad long enough in French, put it forth in English."—At the time when this was written, Locke had been meditating a journey to the continent, which ill health compelled him afterwards to abandon; but he sent the *Historical Account* to his friend Le Clerc at Amsterdam, that it might be translated and published there, according to Sir Isaac's wish. There is little doubt that, in order the more effectually to preserve the author's secret, Locke sent only a transcript of the papers, in his own handwriting, to Amsterdam, and returned the original copy to Newton at Cambridge; for although it is stated in the foregoing extract that there was no other entire copy then in existence, it is now known that several copies are extant in Sir Isaac's own handwriting. They were doubtless transcribed afterwards from the original paper returned to him by Mr. Locke.

In the very interesting paper by Dr. Rees which has been inserted by Lord King in his *Life of Locke*, Vol. I. pp. 423—434, are given several extracts from letters by Le Clerc to Mr. Locke, mentioning the manner in which he proposed to publish the *Historical Account*, as he correctly terms it; which, he says, deserves to see the light: he suggests that the author might read with advantage what Father Simon had advanced upon the same subject; and he expresses his intention of translating it into French or Latin, as soon as his other occupations would allow him sufficient leisure, and of printing it along with a collection of other curious and valuable tracts which he designed to translate and publish at the same time.

But in the mean time, Sir Isaac Newton had changed his mind. On the 16th of February, 169 $\frac{1}{2}$, which was fifteen months after his former communication on the subject, he writes to Locke,—“I was of opinion my papers had lain still, and am sorry to hear there is news about them. Let me entreat you to stop their translation and impression so soon as you can, for I design to suppress them.” This was accordingly done, greatly to the regret of Le Clerc, as his correspondence with Locke shews; and no doubt very much to that of Locke himself, although we have no extract from any letters of his to that effect. It would appear that Newton had taken the alarm lest the work, when published, should appear by its style to be a translation, and lest suspicion might turn upon him as the author. Le Clerc endeavours to shew that the former apprehension was groundless; and there is not the smallest doubt that he was perfectly unacquainted himself with the name of the writer whose work he was to have been the means of giving to the world. This appears not only from the indirect evidence of the extracts from his letters published in Dr. Rees' Remarks above referred to, but from a statement made by Le Clerc himself in his *Epistle to C. Junius Optimianus*, prefixed to Kuster's reprint of Mill's Greek Testament, which appeared at Rotterdam in 1710. In this letter, which is dated Sept. 17, 1708, he says, near the middle of the 2nd page—“I have in my

possession an elegant dissertation in English, *written I know not by whom*, and transmitted to me a long time since by that illustrious man, John Locke; in which '*quod*,' the reading of the Vulgate" (in 1 *Tim.* iii. 16), "is defended. It is well worthy of seeing the light; and perhaps would have been printed ere now, had it not been necessary to translate it into Latin." It will be recollected that Locke had died in 1704; and from the mention of his name in this manner, it would seem as if Le Clerc had supposed him to have been the author of the piece in question, although, for personal reasons, he had in corresponding with him spoken of it as the work of another.

Nothing farther was heard of this dissertation until the year 1734, when I find it stated that a copy of it was printed, under the title of *Two Letters to Mr. Clarke, late Divinity Professor of the Remonstrants in Holland*, in a duodecimo pamphlet. I have never met with this edition, however, if any such exist, nor have I been able to get any good account of it, and I am inclined to think that the date of 1734 is an *erratum* for that of 1754. In the last-mentioned year an edition of it undoubtedly appeared, under the very erroneous title of *Two Letters from Sir Isaac Newton to Mr. Le Clerc*; the editor of which says that "the manuscript of these two Letters is still preserved in the Library of the Remonstrants in Holland. It was lodged there by Mr. Le Clerc, and it was sent to him by the famous Mr. Locke, and is *actually in the handwriting of this gentleman*. And notwithstanding the Letters have the acknowledged defects," (the beginning and the end being both torn away,) "the editor thought it a pity that the world should be longer deprived of these two pieces, as they now are, since they cannot be obtained more perfect, *all other copies of them being either lost or destroyed*."—Although Dr. Rees was well aware of the inaccuracy of the last statement, he says, "In the absence of more decisive information, we may receive as probable, at least, the statement of the anonymous editor of the edition of 1754, that M. Le Clerc deposited the MS. in the Library of the Remonstrants; from which, through the medium of a friend, he alleges that he received his copy." (See *Lord King's Life of Locke*, Vol. I. pp. 432-3.) I am able to supply the information which Dr. Rees desired. It is to be found in Wetstein's *Prolegomena*, prefixed to his New Testament, (Vol. I. p. 185,) which was printed in 1751, that is three years before the publication of this edition of Newton's treatise, from which I translate the following passage: "That illustrious man, Sir Isaac Newton, wrote in English two Letters on the true reading of 1 *John* v. 7 and 1 *Tim.* iii. 16; with such critical judgment and such diligence, (having amassed all the testimonies of every kind, from MSS., Versions, Greek and Latin Fathers and Ecclesiastical History, by which the subject could be illustrated,) that he almost reduced the question to a mathematical demonstration; a task which scarcely seemed possible to be effected by any man, and least of all by a person engaged in a totally different line of study. These epistles *John Locke transcribed with his own hand* and communicated to Le Clerc, who made mention of them in 1708, in his letter prefixed to Kuster's reprint of Mill" (referring to the extract already given). "After the death of the learned Professor, Le Clerc, these two Letters, but unfortunately mutilated, the one at the beginning, the other at the end, *were put into my hands*, along with

a bundle of letters written to him,* in order that they might be placed in the Library of the Remonstrants; and I earnestly but ineffectually besought the heirs of Sir Isaac Newton, in whose possession I knew that copies were extant, both in English and translated into Latin by Hopton Haynes, to supply me with what was wanting in our copy. Of these letters, William Whiston and J. Berriman have also made mention." Perhaps some of your readers will have the goodness to furnish an extract of the passages in Whiston and Berriman, here alluded to, but not specified. In the mean time I may add, that Wetstein makes renewed and most honourable mention of Sir Isaac Newton's dissertation, in his critical note on 1 Tim. iii. 16, N. T. Vol. II. p. 335: "I have ventured to discuss this text more accurately and fully than others, being very much assisted by an epistle of Sir Isaac Newton, which, as it contains many things not sufficiently attended to by others, I have not only judged most proper (with some omissions and some additions) for defending the reputation of that illustrious man, which after his death was unworthily vilified, first from the pulpit and afterwards in a *Critical Dissertation* upon this text, printed at London ten years ago; but have thought it of great consequence to the whole community of Christendom and to the cause of truth, to bring its arguments forward for consideration."—I know not what is the *Critical Dissertation* here alluded to: probably it is the work of Berriman to which reference is made in the *Prolegomena*. On this point also I venture to solicit information.

The extracts already given, however, supply us with a complete and perfect history of the MS. from which the edition of 1754 was printed, and sufficiently explain how the Editor, who appears to have been a well-informed man, was misled into the belief that the dissertation formed a Letter or Letters from Sir Isaac Newton to Le Clerc.

Bishop Horsley, finding the tract already in circulation, and perhaps being aware that its genuineness in the main could not be impugned, had no option but to insert it in his edition of Newton's Works, in which it is printed in the 5th volume, p. 494, &c., from a copy in Newton's own handwriting, which was then in the possession of Dr. Ekins, Dean of Carlisle; but as it is well known that in the library of the Earl of Portsmouth there was, as Bishop Horsley expressed it, "a cart-load of papers in Newton's handwriting, on a subject which he knew nothing about," and among them probably some other copies of this tract, it would be very desirable to have them collated for a new edition. The Latin version of Hopton Haynes, if it still exist, would be likely to contain the last thoughts and the last corrections of the illustrious author.

The edition printed in 1830, 8vo, is correctly copied from Bishop Horsley's; but I think the time is come when something better than a mere reprint of this most excellent and valuable work might be attempted.

MATHETES.

P. S. I have just lighted upon a passage in Whiston's Memoirs of

* Is it not possible that some unpublished letters of Locke might be found in this collection? Is there no Englishman in Amsterdam who would take the trouble of searching?



his own Life and Writings, p. 365, which I imagine to be the one referred to by Wetstein in his Prolegomena: it occurs in a letter addressed by the author to Mr. John Depee, near Coslany Bridge, Norwich, dated April 20, 1738, and is as follows:

“The text your Athanasian has pitched upon, 1 Tim. iii. 16, is unluckily chosen for a *determination* of such a controversy; since it is so very doubtful whether the true reading had the word God or not. I have now by me a dissertation of Sir Isaac Newton's to disprove that reading. And upon its perusal I cannot say whether the word written by St. Paul were Θεός, or Λόγος, or Χριστός or εἶ; which last all the Latin copies suppose, and implies the context to have been, *Great is the Mystery of godliness which* was manifested in the flesh,” &c.

It is possible that this statement may refer to the edition of 1734, if any such was published; but I think the language is such as most naturally suggests to our minds the idea of a copy in manuscript. On this theory it may be inquired, how came it into Whiston's possession? And the readiest solution that occurs is, that probably Newton had given it to him; for there can be no doubt that at one period there was a close friendship between them. Whiston gratefully records the essential service done to him by Sir Isaac in recommending him to be chosen as his Assistant in the Mathematical Professorship in the University of Cambridge, and, on his being appointed to that office, immediately resigning the whole of the emoluments of the Professorship in his favour. In the year 1707, Newton also sanctioned the publication by Whiston of his own *Arithmetica Universalis*, which, in a person of his timidity and jealous anxiety for his literary fame, implies a very high degree of confidence and regard. Can any of your correspondents inform me where Whiston's papers are deposited?—I cannot omit to mention, in conclusion, that the whole subject adverted to in these memoranda confirms the character given of Newton by Whiston in his *Memoirs*, p. 294: “He was of the most fearful, cautious and suspicious temper that I ever knew; and had he been alive when I wrote against his Chronology,—I should not have thought proper to publish it during his life-time; because I knew his temper so well, that I should have expected it would have killed him.”

TRUE CHRISTIAN SYMPATHY.

THERE is a holy brotherhood

For all whose hearts to heav'n ascend,
E'en though by differing tracks they seek
The home where frailty's errors end.

And sweet the sympathetic bond

Which knits their souls in Christian love,
Which pours the wrapt, the fervent prayer,
That closer ties may bind above:

Which longing waits that blissful rest

Where no dim cloud can intervene,—
Where, in the Saviour's perfect light,
Truth's own pure beams alone are seen.

Newport, Isle of Wight.

THE STRAUSSIAN MYTH—THE VOICES OF THE CHURCH.*

THERE is only one thing still wanting for the full exhibition and (in our opinion) the satisfactory decision of the Strauss controversy, so far as English theologians and the English Christian community are concerned, and that is a translation of the "*Leben Jesu*" into our language. To this hour, nothing worthy of the name of an English translation has appeared, owing, we have good reason to believe, to the indisposition of respectable publishers to incur the expected odium (prosecution is very unlikely) of undertaking so dreaded a book, rather than to the want of able and willing translators. This is to be lamented. A book so much talked about ought to be made accessible to those who hear it talked against, and who even read replies to it by various "*Voices of the Church*." And this want of a genuine and reliable translation has too naturally called forth a mischievous substitute in penny numbers for the especial use of the working classes, published by Hetherington. This, being a mere translation from the French translation, could not by possibility answer the purpose of a direct translation; but, as Dr. Beard informs us, it "has not the slightest literary value whatever; being obviously brought out to supply food to the unhappily depraved appetite for sceptical productions so prevalent in these times among our manufacturing population." (Pref., p. 13.) That "depraved appetite" is whetted by the fear of scepticism manifested by irrational Christians. "Stolen waters are sweet;" and the virtual prohibition laid by the English Christian public upon their booksellers against the publication of Strauss in such a sphere as would have ensured him a calm hearing and reply, has resulted, as it was sure to do, in magnifying his importance to Hetherington and a part of the "working classes." We still wish to see Strauss in such an English dress as will enable any intelligent Christian to consider his views, as propounded by himself, without fancying that every extravagance and folly he meets with is to be ascribed to the ignorance of the translator.

Dr. Beard, however, has not chosen to wait for the appearance of such a translation; nor do we see any reason why he should, but many reasons for being thankful that he has not. He has even done the next best thing towards giving a clear idea of the real principles of the Strauss theory, by his concise and truly candid account of it in *Voice* 1, entitled, "Strauss, Hegel, and their Opinions." If he has "nothing extenuated," as surely he has "set down nought in malice." He has done ample justice to the learning and to the earnest truthfulness of the great *mythologer*. He has attested the dispassionate calmness of Strauss's "*Life of Jesus*," while he has, in justice to his subject,

* Strauss, *Leben Jesu*.—(*Vie de Jesus* traduite par E. Littré. Paris, 1839.)

Opinions of Professor David F. Strauss, as embodied in his Letter to Hirzel, Orelli and Hitzig, at Zurich, with an Address to the People of Zurich by Professor Orelli. London—Chapman. 1844.

Soliloquies on the Christian Religion, its Errors and its Everlasting Truth. By Dr. David F. Strauss. London—Chapman. 1845.

Voices of the Church, in reply to Dr. D. F. Strauss, Author of "*Das Leben Jesu*," comprising Essays in Defence of Christianity by Divines of various Communion, collected and composed by the Rev. J. R. Beard, D.D., Member of the Historico-Theological Society of Leipsic, &c. Simpkin. 1845.

urged the need of heart as well as head for the right appreciation of the Gospel evidence, and has traced the confessed bias of the young Doctor's mind against miracle to the philosophical notions imbibed by him in the school of Hegel. No one could be better qualified than Dr. Beard for the task he has undertaken, minutely versed as he has on previous occasions shewn himself to be, in the historical evidences of our holy religion. And he has had able coadjutors, whose respective aid he specifies in the Preface, in the persons of the Revds. G. V. Smith and R. Shaen, and of "three ladies whose names he is not at liberty to mention," while the reader owes many thanks also to the Rev. W. Mountford for the careful and copious Index added.

It is not our purpose to attempt a review of this highly valuable and interesting series. The "Voices" must be heard for themselves, and doubtless will be heard, if they have not already been, by most of the readers of the *Christian Reformer*. In their varied tones of argument and feeling, in their blended learning and acuteness, logic and piety, they form a rich tribute to the Cross of Christ. It was an excellent idea, to comprise in one volume defences of Christianity by divines of various communions in the three thinking nations of Europe. And it is satisfactory to find how the criticisms of the Evangelical German divine and of the French Reformed harmonize with those of English Unitarians, when the evidences of the gospel are the topic. Surely the "essentials of the Gospel" must be in effect vindicated by each, according to his own view of what the essentials are; and lo! the vindication is, with scarcely an exception, satisfactory to all. Proof that the "peculiar doctrines" of sects are unessentials. We may be pardoned for avowing, with something like pride, in the pages of the "*Unitarian Magazine*," that if, as we listened to the "Voices" in succession, they seemed to us to be occasionally weak in argument or criticism, it was precisely where they spoke for a moment the conventional language of orthodox creed-books (as when Neander, for instance, makes the Christian miracles symbolical); and that, correlatively, the arguments of Strauss are then most powerful, or then only powerful, when they are directed against some orthodox notion of the religion of Christ, which he, like every other assailant, assumes to be identical with Christianity.

The second "Voice" is that of Quinet, Professor of Modern Literature in the University of Paris,—a review of the "*Leben Jesu*," clear, calm, candid, yet truly eloquent. The third is also a reply to Strauss by the fervid pen of Athanasius Coquerel, Pastor of the *Eglise Reformée* at Paris, whose writings ought to be more abundantly diffused among English Unitarians than they are.* The fourth Voice, "*The Credibility of the Evangelical History illustrated from the German of Tholuck*," contains that portion only of the entire original work which relates to the writings of Luke. The selection of this one Gospel and its sequel leaves a unity and fulness of effect upon the mind, than which nothing can be more satisfactory. The translator truly ascribes to Tholuck a

* His noble sermon, "Salvation in every Church," is, as far as the present writer knows, the only one that has been translated or even republished in England. His "*Orthodoxie Moderne*" would be an admirable auxiliary to the Unitarian Association, and would express, with little allowance, the views most welcomed among our body.

"most productive industry and varied learning," "a comprehensive and highly-cultivated mind," and "an unusual perspicuity and neatness of style," which latter quality the translator has preserved unimpaired. So pleasant a piece of critical theology is not often to be met with. The internal proofs of the antiquity and genuineness of Luke's Gospel, and of the thorough qualifications possessed by the writer, are brought out in a most masterly way. Next follows Müller's Examination of the Theory of Myths,—solid, learned, but dry, and in point of style contrasting unfavourably with the preceding tract. Dr. Beard next takes up the "Moral Argument for the Credibility of the Gospel Narratives," which, as he rightly says, is "of an essentially popular character;"—"it appeals not to the erudition of scholars, nor to the prejudices of the ignorant, but to the human heart; and, in making this appeal, carries with it its own evidence."—"In truth, this and no other, this moral argument it is which has convinced the world. It is only a few, a much smaller number than may at first appear, who have sifted, or can properly appreciate, the scholar's argument. But the one of which we speak, is open to all minds, and ready to enter all hearts. It lies on the surface of the Scriptures, as the lily and the rose and the wild flower lie on the lap of nature, telling of God and eternal providence." (Pp. 211, 212.) True, most true! Learning is for the few, and let none affect to despise learning because it is not needful to all; but adequate understanding of the Gospel is to be regarded, surely, as accessible to every earnest inquirer. And if conviction, a personal individual conviction, that the Gospel is true, be attainable by the many, it can only be through their moral perception of the truth of its principles and the verisimilitude of its narratives. This is the Saviour's own suggested test: "Why even of *yourselves* judge ye not what is right?" It is the internal argument for Christianity that must make the many believers for themselves instead of believers by proxy. And we have a growing faith that it will effect this more and more.

The next "Voice" is a practical joke upon Dr. Strauss's mythological learning, by Professor J. F. Wurm, in the shape of a "Life of Luther critically set forth by D. Casuar, of Mexico" (by anticipation), a thousand years hence, throwing insuperable critical doubts upon all the recorded incidents of Luther's life, and most learnedly proving Martin to have been a *myth*. Of course the idea is taken from Whately's "Historic Doubts relative to Bonaparte;" it is cleverly worked out. To this imaginary Lutheran myth are added a variety of actual Mahomedan myths of the life of Jesus Christ, by way of contrast to the sober biographies of the New Testament. The last Voice is that of Neander, in passages from his "Leben Jesu," selected and abridged with reference to Strauss; many of which throw new light and beauty upon the Gospel narratives, and by suggesting explanations from the book of our own consciousness, preclude the myth as unnatural and monstrous. Here, again, we feel the power of the internal evidence.—We have thus run over the contents of the volume, but cannot attempt further to detail them. We only desire to promote the perusal of this admirable volume; and in what remains we shall venture a few remarks on the general subject of this new form of unbelief.

We do not hesitate to call the mythological Christianity no Christianity at all. With the utmost stretch of imagination, added to our

utmost candour, (which latter, we have been told, is not small,) we cannot persuade ourselves that Dr. Strauss really believes himself to be a believer in Christianity. Else we must of course admit him to be a Christian, though denying the correctness of his views of Christianity. According to the thorough Protestant principle of individual judgment, we must leave every one to judge for himself, as we do for ourselves, what constitutes Christianity. And if a mythologist really thinks that he is holding Christianity as Christ would have him hold it, if he were now personally present as "Master" upon earth,—then, on our own principles, we can no more deny him the Christian name than we can deny it to a Calvinist, whose gospel is quite "another gospel" from ours. But we have gained a different idea of Strauss's *morale*, which we stop not to vindicate. We think he would have acted more consistently with nice honour, if he had not waited for dismissal from his lectureship at Tübingen on the publication of his book; and as to his Letter to the Zurich Burgomaster, Professors and Public, on being elected Professor of Theology in 1839 (his election being perhaps the chief wonder), Dr. Beard has simply but severely observed, that "this Letter, specially designed by Strauss to avert the popular odium occasioned by his being elected Professor of Theology at Zurich, is, from first to last, a piece of special-pleading, fitted to throw dust in the eyes of the good people of Zurich." We pass by this topic, however, to the views themselves.

Strauss explains, as he says, (explains away, as we think,) the Christian religion as an accretion of mythological stories around the life of a remarkable but in no sense miraculous person. We like the old word *mythology* better than the more pedantic *myth*, and use it purposely. They mean the same; but the similarity of meaning is disguised by the substitution. We have all read the Greek and Rome mythologies. They are partly exaggerated traditions of things belonging to remote antiquity, and partly after-theories devised to account for natural phenomena. By the former process, heroes became gods; by the latter, the powers and objects of the natural world were deified, and in many cases identified with the gods of old tradition. In the Greek and Roman mythologies, these accretions were the growth of centuries;—centuries of tradition first, then centuries of national progress, and then added centuries of philosophical theorising.

Is the Gospel mythological? Are the first conditions of a mythology presented in it? The histories were written, three of them within thirty to forty years of the hero's death, the fourth within seventy, and that fourth by a peculiar personal friend and constant attendant upon his life. The other Gospel records,—that of the preaching of the apostles and such of their letters as have been preserved,—were all the work of the same period. We say this confidently. The Voice from Tholuck gives such proof respecting the early origin of Luke's Gospel and the Acts, as is beyond gainsaying. The first three Gospels must have been written before the destruction of Jerusalem. The ambiguity in the record of the Saviour's prediction of that event proves that the mind of the writer had not received the interpretation of events. And the same observation applies to several of the Epistles, which betray a vague expectation of the end of the world, when only the end of the age was approaching. Strauss is anxious, of course, for the

sake of his theory, to place the date of the Christian Scriptures as low as possible; but Celsus, the great adversary of the Gospel, forces him to admit that the four Gospels were current in the middle of the second century, as he alleges their disagreement as to the number of angels at the resurrection. Now, even admitting, for argument's sake, that the Christian Scriptures cannot be proved to be of earlier date than the middle of the second century, we think any mind not resolved at all events to explain away their miraculous claims, must admit that there was not time for the mythological process to develop itself. Here are only 120 years, at the utmost stretch, for the history of a "man of genius" (so Strauss insists upon regarding the Saviour) to have grown into a miracle-worker among his friends and a miracle-professor among his enemies. Both his friends and his enemies were to be found in every part of the wide Roman empire, and with one consent they regarded him as having put forth miraculous pretensions. Unlike the Pagan mythological personages, whose very date is lost in antiquity beyond the reach even of traditional chronology, here is the life of one whose date is in the midst of the literature of Roman and the criticism of Greek authors,—whose nation, a province of the Roman empire, is conspicuous enough to be the object of no little care and anxiety to its masters, and sends forth in all directions, in the persons of converted and unconverted Jews respectively, ardent adherents and bitter enemies of Christianity, all agreeing from first to last in representing inspiration and miracle as the essential claims of Jesus. Here are none of the requisite conditions for the growth of a mythology. Time, the great element in all such accretions, is totally wanting. The age, as an age of writing, is quite against it; as an age of national intercommunication too, as an age of criticism and of controversy, it forbids the idea. Such an age may occasionally make scientific myths and fit them to old traditions, through fear of the popular odium of assailing the established religion; but it will not make a recent history into a mythology.

Strauss accordingly regards the Gospel mythology as having grown up to a great extent *contemporaneously* with the historical events around which it clustered. Unlike all other mythical stories, it is fact and myth at once. Jesus lives in his own character and person and actions; while his admirers (and his enemies too) ascribe to him the mythical character which has since driven out the personal. Mythical characters rather, we should say; for the Straussian theory invests the real personal Jesus with two distinct and incongruous myths in turn, both derived from the varying views of his followers. Thus, his disciples at first looked upon him through the medium of their Jewish expectations, and therefore ascribed to him every *Messianic* attribute; and viewing him through this medium, they saw miracle in his unmiraculous life. Thus far the influence of the Messianic myth, distorting the true image of genius in Jesus. But he failed to fulfil these Jewish expectations; he was not crowned King of the Jews; he did not drive out the Romans; he was put to death on the cross. Henceforth the Messianic myth vanished from the minds of the disciples; but a new myth arose (*it is not suggested how or whence*)—the idea of a spiritual kingdom and a resurrection from the dead. And by the Jewish ideas which the disciples first entertained, and these spiritual notions after-

wards, they were alike led to view the unmiraculous but genius-gifted life of Jesus through the transforming power of the myth. One myth being dispersed, another myth is assumed. They could not for one moment look upon a real character in its reality. Their preconceived myth and the myth of their after-thought agreed in one thing only, namely, in ascribing a miraculous character to their hero.

Now, on Strauss's own theory, their adoption of the *after-myth* is quite unaccounted for. The Messianic myth may well have been dispersed by the stern facts of the life of Jesus; and if its miraculous facts, especially that of the resurrection, be admitted, there wants no further explanation of the spiritual views of the kingdom of Christ thenceforth adopted by his disciples. In the common language of Christian theology, we are accustomed to say, the Jewish prejudices of the disciples had led them to form expectations of a worldly and temporal kind, which Jesus utterly discountenanced by word and disappointed in fact; and the facts of his life, death and resurrection gradually taught them the spiritual Gospel as they afterwards preached it. Or, adopting so far as we may, the new phraseology,—the "Messianic myth" possessing the minds of the disciples, led them to view the life of Christ, to a certain extent, under an unreal light, ascribing many things to him rather in accordance with their wishes than with his views. This Messianic myth was dispersed by the progress of events; and then the same minds from which the progress of events had so dispersed it, became, some how or other, instantly possessed with another myth of a very opposite character, yet equally opposed to the character of the real events, and agreeing with the former myth in one purpose only, namely, to ascribe a miraculous character to the life and person of Jesus. Is this philosophy? We think not. We require the adoption of the second myth to be explained. We can only explain the adoption of the second opinion, by regarding it as no myth, but as the reflection of real facts.

The word Myth must have some secret charm; or, rather, it is a convenient ambiguity. As applied to the *mental medium* of prejudice, prepossession, opinion or expectation through which a real object or action is seen, it has no propriety whatever. This is quite a different thing from either the mythological story or the philosophical mythology. To call it *myth*, is only trying to confound two different things together. The Jewish medium of thought, through which his countrymen, of course, looked upon Christ at first, was no myth, in the true sense of that term, as applicable to the explanation of fabulous mythological ideas. It was prepossession, prejudice. The prejudice was corrected by the course of events. Strauss calls their prejudice a myth, and their rejection of the prejudice a myth too. Hence it follows that Christianity is mythological! What a confounding of words, in order, surely, to confound ideas!

There is, indeed, one small and comparatively unimportant, though very interesting, portion of the history of Christ, which may be admitted to partake of the character of *tradition*, yet not of mythology, still less of *myth*;—we mean the history of the birth and infancy of Jesus prefixed to Matthew's and Luke's Gospels. It seems to us a matter of great importance to avow and define critically the palpable distinction existing between this and all the rest of the Gospel history, especially

in reference to the present controversy. The difficulties attaching to the narratives of the miraculous birth have been often pointed out, and are no doubt habitually felt by *thinking* Christians. It is a miracle without perceivable purpose, and exposed to palpable objections. The critical difficulties of the narratives are great; and though many may be solved, the genealogical table stands in direct conflict with the miraculous birth, tracing as it does the line of Jesus upwards through Joseph as his father, who, the other account says, was not his father. We have long felt what we have looked in vain to see plainly written on this matter. The narratives of the miraculous birth are, we doubt not, genuine portions of the Gospels of Matthew and Luke. All external testimony is in their favour. We have no right to reject them, as some have rashly proposed, on the ground of internal difficulty and contradiction. But, taking them as integral parts of the histories which they introduce, who does not perceive that their weight of testimony is very different from that which belongs to all the rest? Take Matthew's Gospel, for instance. Here is a history of the transactions of, perhaps, two years of the life of a man of thirty, who at that period first became all at once an object of public interest to his countrymen. Matthew, the narrator, is a companion during those two years; and therefore, in his narrative of the public ministry of Jesus, we find ourselves at the fountain-head of contemporaneous biography. Within thirty years from the end of Christ's ministry, the evangelist composes his narrative in the form in which we have it. Whatever materials already written he may have availed himself of, we feel that his personal knowledge is the voucher for the leading facts of Christ's public ministry. And these are the chief and all-important contents of his work. But to this narrative of the public ministry of Jesus he has prefixed a very brief and imperfect account of the birth and infancy of the Saviour. We ask ourselves, in imagination, how was Matthew informed of these matters? Plainly, it is not now his own personal testimony. He appears to have known nothing of Jesus till the latter was thirty years old. And indeed the holy family seem to have lived in quiet and obscurity up to that time, to a degree that is scarcely compatible with the truth of the miraculous birth, or at least with its notoriety. But it is perfectly consistent with all that we know of the human mind, to suppose, that when Christ's manly ministry had been completed and sealed by his death, the minds of his disciples should have looked back upon the obscure history of his childhood with an inquiring interest which it had not excited till then; and that there should have been a disposition to look for, and to welcome, if recorded or even surmised, some miraculous intimations in the Child, of the now fulfilled miraculous life of the Prophet. Especially, we know "the reproach of the Cross" to have been felt by the early Christians as one which they would be glad to escape, or to counteract by the glories of their Master's birth. Without, therefore, imputing wilful falsehood to any parties, it is easy to conceive of the gradual growth of a belief in a supernatural birth, corresponding to, if not transcending, in its circumstances, those of Isaac and Samuel of old. Well, then,—when Matthew compiles his Gospel, some 30 years after the death of Jesus and 63 or 64 after his birth, he has both contemporaneous materials and personal knowledge as regards the public ministry of Jesus, but he has neither in reference to the

birth. He finds the tradition of a miraculous birth prevalent, most likely the narrative itself in writing; and he finds another record, the genealogical table, which, when placed by its side, must have struck any compiler, one would think, with a perception of the incongruity of the two. What should he do? Give new currency to the one and suppress the other? Or try to adapt and harmonize them? Or simply publish them as he found them, without comment, as the introduction to his personal memoirs of Christ? The latter is the plan he has chosen. And any discriminating reader, we think, is bound to give to the narrative of Christ's personal ministry from such a hand as Matthew's, a welcome and credit which he cannot consistently yield to the preliminary matter, which was adopted by Matthew from unknown and less direct testimony. Any one feels at once the justice, nay the necessity, of making this distinction in the biography of an ordinary person, whose public adult life has first caused any interest to be felt in his parentage and education. And any biographer whose first acquaintance with the subject of his pen has been made in the days of his celebrity, must understand the difference of authorship between writing what he personally knows thenceforth, and what he learns by vague report and more vague surmise of matters long antecedent and hitherto uncared for.

We say, then, we may consign the few pages of the birth and infancy of Jesus to that region of tradition which, in many a biography, precedes the period of reliable history; and yet the concession of this small and unimportant and perfectly distinct part, this mere preliminary to the real Gospel of the ministry of Christ, by the very ground on which it is discredited, proportionately strengthens the credibility of all that is based on the personal knowledge and contemporaneous record; while the Straussian myth, or medium of national or individual delusion, is irrelevant even to this part of the Gospel history, in which, if in any, something like a mythology—if we must call it so—is to be naturally looked for. There is a traditional period at the beginning of many a biography, as there is at the beginning of many a nation's history; the one unrecorded at the time, because unimportant,—the other, because prior to the use of writing.

And here we might digress to the Old Testament, and avow with equal distinctness, as being equally important for the rational discrimination of its truly historical parts, that there are traditional records prefixed to its strictly historical ones. Before the age of writing, in any country whatever, tradition is, of course, the only recorder of events. As regards the Jewish nation, however early we may fix the date of written history, there are many chapters of the book of Genesis, if not the whole book and parts of other books, that are of long prior date. The earliest chapters of all contain the traditional cosmogony of the Hebrews, conceived in the highest poetical and devotional spirit, and presenting a truly venerable record of ancient religious thoughts and feelings, which can only cease to merit our rational respect by being tortured into an inspired record of astronomical and geological untruths. Then follows the record of the Garden of Eden, involving an ancient and venerable and beautiful, but at least questionable, theory as to the origin of the physical evils of toil and pain and nakedness and death. These, together with the history of the deluge and the

brief histories of the earliest races of men, and of the distinguished patriarchs of the human race and those of the Jewish nation, must appear, in the light of criticism, to partake of the nature of tradition often dubious, and of scientific theory often erroneous. They are thus related to mythology properly so called; only that we have already, in customary use, restricted that term to the ancient Heathen traditions of gods and heroes. The earliest Jewish records are purely monotheistic; but there are in them the same elements which constitute a mythology elsewhere. There is tradition unintentionally disguising and exaggerating ancient facts in handing them down; and there is occasional theory afterwards acting in reflex order to propound its notions in a symbolical or allegorical dress. At least it appears so to the present writer, and it would be more surprising if it were not so. The earliest Hebrew Scriptures contain things belonging to times long prior to the age of writing; and we naturally expect to trace in these records the same laws of human thought as appear in other literatures when first written down from previous tradition. But our point is this—the line is to be drawn, in the Hebrew as in all other literatures, between the traditional (or, if you will, the mythological) and the properly historical matters; and there being such an element of tradition involved in certain parts, no more justifies the interpretation of the whole Jewish Scriptures on the new mythical principles, than the invalidation of Livy's early Roman History by Niebuhr can be taken as proof that Julius Cæsar was a myth. So, in the New Testament, where the limited time and the then prevalent use of writing forbid the notion of tradition on the great scale, but where, as in other biographies, the infancy may be deemed in part traditional while the life is notorious, it is utterly unjust to confound the imperfect testimony on which the former part rests, with the full proof given of the events which really constitute the life. But Strauss, like all other assailants of the credibility of the Gospel histories, makes no distinction between matters thus plainly requiring to be kept distinct; and having first invalidated the claims of the miraculous birth to the character of real history, he thinks he has established a *prestige* in favour of the non-historical character of the whole. Let those who value the credit of history or of biography, distinguish between those portions of the one or the other which rest on testimony of various degrees of weight, nor think all false that is contained in the same book in which an error has been detected, nor fear to confess a mistake whenever proved in a book unquestionably honest and mainly credible. It is a great weakness, prevalent in many religious minds, to feel shocked or startled at scriptural discrepancies, instead of regarding them as the proofs of genuine and independent testimony. Plenary inspiration apart, the fact comes as matter of course; and the existence of the fact disproves plenary inspiration.

E. H. H.

(To be continued.)

ROBINSONIANA. No. II.

VII. VIII.

BELIEF IN THE DEVIL.

IN the days when Robinson flourished, an imputation of scepticism as to the existence of a personal Devil influencing the actions of men, was nearly as fatal to character as now that of being inclined to "Socinianism." It was at a meeting of ministers that Robinson once overheard one of them whisper to another that on that essential point of faith he was not sound. "Brother! brother!" he cried out, "don't misrepresent me. How do you think I can dare to look you in the face, and at the same time deny the existence of a Devil? Is he not described in holy writ as the accuser of the brethren?"

On another occasion, a good but not very wise man asking him in a tone of simplicity and surprise, "Don't you believe in the Devil?"—Robinson answered him in like tone, "Oh dear, no! *I* believe in God; don't you?"

IX.

"THE INEFFECTUACY OF PREACHING."

The curious in pamphlet lore may be acquainted with a sarcastic little writing having this title. It is of some seventy or eighty years ago. Robinson might have written it, and the following incident might have given rise to it. At an ordination meeting of ministers, Robinson preached the morning discourse, taking the very appropriate text, "We preach not ourselves, but Christ Jesus the Lord," and warned the young minister against one of the rocks on which preachers are too apt to run, whom he compared to a foolish artist who is impelled by personal vanity to stand in the front of the very picture he is exhibiting, instead of taking care that not even the tips of his fingers should hide an inch of the canvas. However, in the afternoon a preacher ascended the pulpit, who went on another tack, and, perhaps hoping to encourage the novice, expatiated on the blessings of which he, the preacher, had been a partaker, and on the number of "seals" by which the success of his own ministry had been signalized. Robinson hinted at the close of the discourse that it was calculated, following his own in the forenoon, to make him humble.

X.

"THE LORD WILL PROVIDE."

Mr. Robinson was in the habit of delivering an evening lecture on a week-day, and on such occasions, after the service, enjoyed a pipe in the vestry, attended by a few of his hearers. It was from one of these then present, a young aspirant to the ministry, that the following anecdote was derived. One evening the party was broken in upon by an unexpected visitor. A young Church divine, who had just descended from his own pulpit, came in full canonicals, in a state of excitement. He said he was threatened with a prohibition of his lectures by his bishop, on the ground that they led to acts of immorality; and he wanted to know from Mr. Robinson whether he had any cause, from his own observation in his own chapel, to think that there was any foundation for the pretence. Robinson, having answered his inquiry,

took the opportunity of expatiating on the obstruction thus threatened against the preaching of the gospel, and went so far as to exhort the young divine to relieve himself from such oppression and come out from among the ungodly; pointing out to him that the means would not be wanting; among the persons then present were those who would assist in procuring a ground and erecting a building, &c. &c. The seed, however, was cast on stony ground and produced no fruit. The young divine departed, exclaiming as he left the room, *The Lord will provide!* And, whether it came from the Lord or not, in the end there was an ample provision. In a few years he became the most popular preacher in Cambridge,—the founder of an Evangelical and Low-church party, which was for many years triumphant, but is now threatened with discomfiture by the successful rivalry of a youthful Arminian and High-church party, known by the name of Puseyites. The young divine was CHARLES SIMON.

XI.

ILLITERATE PREACHING.

Robinson was desirous of repressing the conceit which so often leads the illiterate to become instructors of their brethren; yet on one occasion, in opposition to what seemed to him a disposition to undue interference, he said, "I have in my pigstye ten white pigs and one black one. The other morning, as I passed by, I heard the black pig squeaking away lustily, and I thought to myself, That's pig language: I don't understand it, but perhaps it pleases the white ones: they are quiet enough."

XII.

WILLIAM HUNTINGDON AND ROBERT ROBINSON.

What can these men have in common? will be the thought of every one who knows much of either of them, and any thing of the other; and unquestionably, in any collation of their names and characters, points of contrast will be more striking than points of resemblance; yet *these*, I am about to shew, were not wanting, and the more remarkable on account of the dissimilarity.

I should be led too far from the illustration of Robinson, my sole object now, were I to expatiate at length on Huntingdon. Besides, I could do so only in those terms of dispraise with which all, except a knot of partisans, who must now be reduced to a small number, were accustomed to speak of him in his life-time. And this would be useless. It may be a duty to expose the idol while it is an object of worship; but when it is broken, even the iconoclast may be careless about the fragments. Huntingdon was of great notoriety in his day, enjoying the very equivocal fame of a popular preacher. He was recognized by no sect; for though his doctrines were those of high Calvinism or Antinomianism, the respectable ministers of the Congregational, Baptist and Wesleyan communities alike shunned him. This was to his personal gain, not loss; for he had talents and resources sufficient within himself to set up preaching on his own account. Being largely endowed with what the French significantly term *moyens*, he was the single trader who could successfully compete with the joint-stock companies. He set an example which has been profitably

followed in the erection of proprietary chapels. These concerns, it is known, are often a good speculation. The owners hire a popular, which implies an orthodox, preacher: he serves for wages, and the proprietors take the pew-rents. But Huntingdon farmed his own estate; he was the sole proprietor of the Providence Chapel, Gray's Inn, which he was serving when he died, at the age of 69, in the year 1813. To justify the terms I have used concerning him, I will content myself with a brief quotation from the Monthly Magazine for August of that year. It speaks of him as being well known by his eccentric writings. "This eccentricity was shewn in catching titles" (I recollect but one, "The Bank of Faith"), an expedient borrowed from the practice of the Puritans of the sixteenth and other centuries, and resorted to by modern Methodists, but more especially by the coarsest boastings of his own favour with God; recording his own granted prayers for relief in the emergency of his poverty; acknowledging, for instance, the anonymous gift of a pair of breeches which he had prayed for.* This is perhaps the surest, though it seems the basest, of all appeals to vulgar sympathy. With him it fully succeeded. He died rich, and around him a sickly halo of reputed sanctity. He was the *laudatus*, though not precisely *laudato*. The Magazine gives an account of his burial at Lewes, in Sussex, "in the presence of some hundreds of spectators of all denominations. The hearse was followed by eight mourning coaches and a considerable number of other coaches. His wife, *Lady Saunders*† [the wealthy widow of a city alderman and knight], and her daughters, with, &c., were the chief mourners." A stone at the head of his grave exhibits the following epitaph, dictated by himself a few days prior to his death:

Here lies
THE COAL HEAVER;
Who departed this life
July 1, 1813, in the 69th year of his age;
Beloved of his God, but abhorred
of Men.
The Omniscient Judge at his Grand Assize
Shall ratify and confirm this,
To the confusion of many
Thousands;
For England and its Metropolis shall know
That there has been
A PROPHET among them.
W. H., S. S.

This S. S., the accustomed affix to his name, he himself declared to mean Sinner Saved, by which he was usually designated in derision. This epitaph reveals the whole man. It justifies, while it almost renders superfluous, all that has been said of him; and it may be again asked, What could Robert Robinson have in common with the author of such an epitaph on himself? For Robinson lived a life of continu-

* He says that this garment fitted him better than any that he was ever measured for. But what, asks he, the wonder? "He that made me, knew my make." Ed. C. R.

† It was *Lady Sanderson* that the S. S. relieved from widowhood. She was the widow of a hop-merchant at the northern foot of London Bridge, who had passed through all the civic dignities with a good name. Ed. C. R.

ous labour and voluntary privation, and died poor. What they had in common I proceed to shew.

George Dyer, in his excellent *Life of Robert Robinson*, a book that truly and delightfully exhibits the character of its subject in all its amiable individuality, names among the friends of Mr. Robinson the late Mr. William Nash, of Royston. This gentleman was by far the most distinguished of all Robinson's friends whom I had the pleasure of knowing. During the active portion of his life, he was a solicitor at Royston, Herts, and in his neighbourhood enjoyed universal respect, both for his high personal character and professional skill, and this in spite of his avowal of Unitarianism.* Educated in orthodox principles, his character was formed in early youth by Robinson, for whom he retained an affectionate attachment during a long life. He was born in the year 1745, and was one of the last who survived to bear witness to the excellences of Robinson; for he lived till the end of 1829. Mr. Nash was a man of earnest and serious thought as well as active life. His habitual humility would have been severely shocked, had any one chosen to address him as a literary character on the strength of his having written one of the hundred answers to Mr. Burke's *Reflections on the French Revolution*, under the title of "A Country Attorney." I recollect with pride having been honoured by the flattering notice of Mr. Nash when a very young man; and I recollect with particular pleasure his breakfasting with me one Sunday; I cannot recollect the precise year, but it must have been shortly before the death of Huntingdon. After breakfast, Mr. Nash said to me, "I have a favour to ask of you. I will thank you to take me to hear Huntingdon. I do not approve of going to places of religious worship out of curiosity, but I have a very particular reason for it." I was surprised at this request, but was well pleased to have my own curiosity gratified also. We accordingly went to Gray's Inn Lane, where Huntingdon had built himself what he presumptuously but characteristically named Providence Chapel,—a spacious building, well filled, but by no means crowded. On leaving the place, Mr. Nash said, in a tone of real mortification, "I am very sorry I came here. I am sadly afraid, from all I have heard of this man, that he is a —; and, of all the men I ever knew, dear Robert Robinson was the very best. Now, they are so alike, that it is quite shocking. He has Robinson's voice and his manner and his style. It is the very man over again. How two persons so different internally, should be so alike externally, is quite a mystery!"

Though Mr. Nash was troubled at what he had seen and heard, I rejoiced in what I had witnessed. It was to me an instructive lesson. I had always been of opinion that all men, in a certain sense, deserve the credit and the reputation they gain, the spurious as well as the genuine. I had applied this to books as well as men. I had always held that when false doctrine gains converts, it is on account, not of the falsehood, but of the truths mixed up with it; and I had already learned that when seemingly unmerited praise is given to any one, it

* He had secured, it is but fair to say, the respect of the liberally orthodox by combining with the profession of strictly Unitarian opinions habits of personal piety and those devotional practices which the intolerantly orthodox affect to consider incompatible with Unitarianism.

is useful to try and account for this by discovering the real merit which lay hidden under the spurious claim to it. During the sermon I heard from Huntingdon, and before Mr. Nash had told me of his resemblance to Robinson, I had explained to myself the source of his popularity. I had already held him to be a first-rate preacher. He had an admirable exterior; his voice was very clear and melodious; his manner was singularly easy and even graceful. There was no violence, no bluster, yet there was no want of earnestness or strength; so that no one would imagine that he could not be impassioned where he ought. His style seemed to me perfect. His language was very figurative, the images being taken from the ordinary business of life, and especially from the army and navy. Hence the perfect intelligibility of the whole. He inspired respect; and while I listened to him, I forgot the awkward stories current about him. Yet there was one report of him I could not forget. It used to be said of him that he knew the Bible by heart, and could give you chapter and verse for every text. This told much in his favour with the people. In it there might be exaggeration; but this I did remark, that though he was very frequent in his citations from the Bible, and always added chapter and verse, and held a little book in his hand, he never once opened it!* I have said his style was good. I expected it would be vulgarly colloquial. I own I was on the watch for improprieties. I detected but a single one; it was this: "Take my word for it, my friends, they who act in this way will not be beloved by God *or by anybody else.*" The "*anybody else*" was a slip, but it was the only one. Of the sermon I recollect nothing, but I have a very clear recollection of my own impression of it. In the enumerated qualities I thought I saw the just cause of his popularity. That was promoted, undoubtedly, by the popular doctrines he promulgated; but these alone could never have enabled him to succeed so perfectly as he did,—I mean in the attainment of what he sought,—mob-favour and riches.

Robert Robinson also, with kindred talents and infinitely higher qualities, moral and intellectual, did not fail to attain all he sought. He gained no riches, it is true, and threw away that popularity so fully at his command; for he would not join in the worship of the people's idols—idols not, framed by the hand, of wood and stone, but wrought by the hand also, and in the shape of creeds. Huntingdon now has left his name only to point a moral. Robinson lives in his valuable

* An aged ministerial friend, who in early life heard S. S. preach several times, says that he believes he had the whole Bible at his tongue's end. This friend is accustomed to tell that whilst a student in the neighbourhood of London, he went one evening to hear this extraordinary man, who at that time rented on Tuesday evenings the meeting-house occupied on Sundays by the Presbyterian congregation under the charge of Mr. (afterwards Dr.) James Lindsay, in Monkwell Street. As a stranger, he sat at the end of the table-pew immediately facing the preacher, and being used to make short-hand notes of curious passages uttered from the pulpit, he was in the act of writing down something startling, when there was a sudden pause, and on looking up he saw the orator's keen eyes fastened upon him and the forefinger of his right hand pointed at him: there followed immediately these words, which still ring in his ears after the lapse of half a century:—"What is that young man there scribbling? Does he want to learn to be a parson? Be swift to hear and slow to speak, young man!"
ED. C. R.

writings. The beautiful Sixteen Discourses still remain for the edification of many readers, some of whom may wish to forget what they deem a subsequent apostacy from the true faith; whilst others gladly recognize in these the seeds and elements of convictions which were afterwards elaborated in an intellect further advanced in its progress: for these Discourses indicate a mind in a transition-state. Personally, these Sermons are to me more impressive and pleasing, because I can clothe them in the yet unforgotten person and manner and tones of William Huntingdon.

H. C. R.

THE HAPPY DEAD.

"Blessed are the dead." Rev. xiv. 13.

HAPPY the dead whose life was given
 To duty and to God;
 Their souls have pass'd away to heaven,—
 Their forms beneath the sod.
 Each gentle and each glorious thought,
 Their happy spirits know;
 They find the home so long they sought
 While wanderers here below.

Happy the dead! for theirs is rest
 Eternal and serene;
 Their spirits mingle with the blest,
 Where not a cloud is seen.
 No more they weep, no more they faint
 Beneath the world's harsh blame,
 The breath of scandal ne'er can taint
 Their pure, their spotless name.

Happy the dead! their cares and woes
 Are buried with them deep;
 Theirs is "the rapture of repose"—
 A calm and blessed sleep;
 The lowering storms of mortal life
 For aye with them are o'er,
 Its angry turmoil, rage and strife,
 Shall trouble them no more.

Happy the dead! then grieve no more,
 O ye that loved them here;
 Cease—cease their exit to deplore,
 And stay the rising tear:
 They live—they love in yon bright Heaven,
 Where bliss has no alloy;
 O rather wish to *you* were given
 The lot they now enjoy!

J. R. W.

THE LIFE OF THE REV. JOSEPH BLANCO WHITE.*

IN resuming our attempt to trace the religious history of Blanco White, we have to start on very different ground from that over which we have hitherto trod. Our former article was confined to his experience as a Spanish Catholic: our present one will relate to his connection with English Protestantism.

We have already said that, after his arrival in this country, Mr. White instituted an examination into the truth of the Christian religion, which resulted in his belief of Christianity. The form in which Christianity presented itself to him, was that held by the Church of England, and he became a member, and subsequently a clergyman, of the Establishment. It is characteristic of the man, that though he gave only what he calls "a provisional assent" to the collection of doctrines which constitute the creed of that Church, he should have entirely resigned himself to the influence of its system, as likely to afford him the full religious satisfaction for which he longed. This was the result, partly of his strong affections, and partly of a desire to suppress the mental irritation under which he so constantly laboured.

"Fully persuaded," says he, "that by the act of becoming a member of the Church of England, I had placed myself out of the pressure of every important religious error, I gave full scope to my social feeling in regard to the English clergy. My desire to identify myself with that body of men was vehement. I cannot describe the uneasiness which I derived from every thing that betrayed the foreigner in me, and marked the line of separation which was always to remain between myself and the English clergy."—Vol. I. p. 287.

This information does not, however, furnish us with the whole of the case to which it relates. When describing the change of opinion which led him to connect himself with the Church of England, he gives us the following insight into the condition of his mind:

"There is not in my composition a particle of that which can produce in myself or communicate to others unhesitating zeal. I have indeed tried to catch the spark of enthusiasm from persons whom I have warmly loved; but my efforts were in vain. What those worthy friends reproved in me as *intellectual pride* cannot be destroyed but with my identity. This characteristic breaks out in every thing I have written: I must 'come and see,' and every one of those who can be benefited by my writings must naturally be of the same disposition. I am nevertheless sure that this unflinching allegiance to 'the light that is in us,' has nothing to do with pride. I have no reason to doubt that I am, and that I have *always* been, ready to follow Truth through losses and perils, through honour and dishonour: but as Truth has never manifested itself to me in such a broad stream of light, as seems to be poured upon some men; as Truth has appeared to my mental eye like a vivid, yet small and twinkling star, in a storm—now appearing for a moment with a beauty which enraptures my heart, now lost in such clouds as, had I less faith, might make me suspect that the previous clear sight had been a delusion—I have submitted to this long and painful trial, making it my rule to proceed, whether in glimmering or darkness, always in that direction in which the light had appeared. What, if I should be under the deception of those who attempt to reach an object, in front of which they were placed before they were blindfolded?"—I. 213.

It is scarcely possible to conceive of a system less adapted to the

* Continued from p. 309.

comfort of a man who possessed such a disposition as this, than that with which the Church of England is identified. That Church is essentially a compromise between opposing and irreconcilable principles. It endeavours to possess, at once, the credit of Protestant liberty and the immunities of Papal authority. It is impossible for it to accomplish its purpose, and the attempt to do so continually involves it in the grossest inconsistencies. One of the greatest evils of these inconsistencies is the suffering which, through their means, is inflicted upon those whom a sincere attachment to Protestantism in its true form has persuaded to connect themselves officially with this system. If the spirit by which they are animated be preserved, they must soon find that the Church to whose favouring influences they trusted has practised upon them a cruel delusion. It allows just so much freedom of thought as is calculated to encourage the doubts natural to such men, while it demands the most sectarian adherence to its exclusive dogmas and practices. Private speculation and disbelief it boasts in permitting; but it vehemently resists any open expression of dissent from its formularies or opposition to its institutions. Conformity is its great idol; and it retains within its pale men of all shades of theological opinion who will sacrifice their sincerity to the worship of that idol. Those who thus violate the essential principle of morality, it treats as its friends; but nothing can be more bitter than its enmity against those who would honestly carry out the liberty upon whose secret indulgence it smiles. Against such, it not only thunders its ecclesiastical anathemas, but it employs the still more formidable machinery with which its social position has furnished it. To renounce its practical slavery is necessarily to forfeit friendships, and to fall into a lower rank of society. It vindicates its title to a *kingdom of this world*, by regarding dissent with the aristocratic contempt which vulgarity excites, and treating acknowledged heresy in the spirit appropriate to rebellion. Blanco White was soon called to struggle against the toils which this system had prepared for him. His inquiring mind led him away from Orthodoxy. Dishonesty he was not capable of, and yet the inducements he had to remain in connection with the Church of England were too powerful for him to resist. The continuance in that connection was urged upon him both by shame and love, and the influence of these principles was seconded by the uncertainty of his own views. The manner in which he endeavoured to suppress his heretical scruples presents a very instructive, though melancholy, representation. The following passage on this subject, taken from his *Evidence against Catholicism*, is worthy of most serious attention.

"My mind, in fact, found rest in that kind of conviction which belongs peculiarly to moral subjects, and seems to depend on an intuitive perception of the truth through broken clouds of doubt which it is not in the power of mortal man completely to dispel. Let no one suppose that I allude to either mysterious or enthusiastic feelings: I speak of conviction arising from examination. But any man, accustomed to observe the workings of the mind, will agree, that conviction, in intricate moral questions, comes finally in the shape of internal feeling—a *perception* perfectly distinct from syllogistic conviction, but which exerts the strongest power over our moral nature. . . . That assurance respecting things not seen, which the Scriptures call *Faith*, is a *supernatural* gift, which reasoning can never produce. This difference between the conviction, resulting from the examination of the Christian Evidences, and

Faith, in the scriptural sense of the word, appears to me of vital importance, and much to be attended to by such as, having renounced the Gospel, are yet disposed to give a candid hearing to its advocates. The power of the Christian Evidences is that of leading any considerate mind, unobstructed by prejudice, to the records of Revelation, and making it ready to derive instruction from that source of supernatural truth: but it is the *spirit of truth* alone that can impart the internal conviction of *Faith*."—Evidence against Catholicism, p. 25.

Justly, indeed, did he afterwards say, in reference to the subject to which the above extract relates,

"If Truth has any charge against me, it is, that, deeply impressed with the fear of a relapse into my anti-christian opinions, and still in bondage to the theological notion which identifies some one collection of metaphysical propositions with Christianity,—*I wished sincerely* that I might not find sufficient reason to change the views which I had embraced."—I. 240.

The consequence, as it seems to us, of that mode of satisfying his doubts which we have just depicted in his own language, was, that he became intimately connected with what is called the *Evangelical party* of the Church, and that his works against Catholicism partook much of the spirit of their theology. Sympathy with their views and objects it was, however, impossible for him to retain long; and during the latter years of his connection with the Church of England, he belonged, nominally, to that liberal section of the clergy of whom Dr. Whately may be justly regarded as the head. Under these circumstances, his alienation from Orthodoxy gradually, and to a great degree insensibly, progressed. The view of Church-of-Englandism which he derived from his residence in Ireland, revealed to him the religious tyranny fostered by that system; so that when he found it necessary to make an open profession of Unitarianism, his love of liberty concurred with his theological persuasions in forcing him from the Establishment.

"Were it not," he says, at a time when he had no wish to leave the Church on doctrinal grounds, "for my attachment to the Whatelys, and for the hope that I may be of essential service in the education of their boy, who is growing very much attached to me, and requires a tutor who will teach him for love, not for money, I would quit this country—I would fly a second time from the Popery of Protestants, as I did from that of the Spanish Romanists."—I. 493.

The period at length came when he clearly saw the wide departure he had made from the views of Christianity to which he was giving his tacit support. His sense of rectitude then compelled him to separate himself from the kind friends upon whose love and care his temporal happiness seemed to be almost entirely dependent. Burdened with inward and outward sorrows, though strong in the consciousness of moral integrity, he sought a last refuge among strangers in a strange place. How affecting are these outpourings of his wounded spirit!

"I feel like Jonah under the withered gourd. I am very near the end of my life's day—and what have I done? What have my endeavours to oppose corrupt Christianity produced? Nothing, that I can perceive, but my own weariness of spirit, and my mental solitude—for I have no one with me. Yet God knows what is best. I place my poor exertions and the sorrows which have attended them in his hands. I do not regret the origin of all—my determination to quit my country. I approve that resolution more and more. The consciousness of having loved truth, and detested dissimulation, is worth what I have endured, what I endure, and much more."—II. 53.

"The final resolution as to a public declaration before my death, if after due consideration I should find the duty of such a declaration imperative, will be the most severe sacrifice to which the present state of Christianity has doomed me. The expressive and affecting allegorical picture of Jonah under the withered gourd presents itself repeatedly to my mind. I threw myself into a sea of troubles (not indeed to escape from a painful duty, but to perform that which I owed to truth and honesty), and I saw the Protestant gourd rapidly growing over me as a shelter. In vain have I tended it with incessant care: it has withered, and though I do not feel angry, I do certainly feel dejected even unto death. I ask myself, 'Dost thou well to be *grieved* for the gourd?' Having found the unsubstantial nature of the showy gourd which the Protestant principle applied to rear up a Church Establishment which grew up 'in a night' of imperfect knowledge and inherited prejudice, do I well to be *grieved* because I must not enjoy its shelter, though it still appears luxuriant and vigorous in the eyes of the world? Should I not consider it as a privilege that I am enabled to see the worm at its root, and that, if my conviction of duty increases, I shall probably bear witness to the world what I have seen, that they may look for a more enduring and fructifying plant under which to rest."—II. 61.

The consequences of the step he took in proclaiming himself to be what the Church calls a heretic, were, upon the whole, such as might be expected. He was cast off with a kind of pitying contempt by the mass of those who had regarded him, not only as a friend to be loved, but as a champion to be boasted of. He seems to have thought that it was to his advantage that he remained in connection with the Church of England so long after he began to perceive the untenable character of its creed. In some respects it might have been so; but the painfulness of his situation, when at last his connection with that Church was dissolved, was much augmented thereby. To tear asunder the ties which time had increased and strengthened, produced greater laceration of heart. There were noble exceptions to the conduct to which we have just referred; and among those exceptions Dr. Whately is to be mentioned as occupying the most honourable place; but even in cases of this kind, we cannot but mark, with sorrowful indignation, how great an alteration of position was necessitated by the cruel demands of ecclesiastical propriety among those whose affections toward each other were unchanged. The system which, in its essential conditions, thus interferes with the charities of life, should blush to call itself by the name of Religion. Blanco White was so constituted, that to him the alienation of friends would be the severest of all afflictions. We have more than once referred to his exquisite sensibility; and the proofs of it lying before us are so many and so rich, that if it were our object to exhibit this phase of his character, we should scarcely know how to choose between them. It is, however, but due to him that at least one record should be given of that yearning after human affection which this sensibility produced. It will afford our readers an opportunity of judging of the anguish he must have felt at the period of his life over which we are now passing. We have no doubt that this touching memorial presents a true insight into the peculiar quality of his heart.

"As I got up this morning, and was looking at the fields opposite my window, delighted with the sight of the tender and pure verdure spread over them, and enlivened by the beams of the early sun, which had risen without a cloud, I was agreeably struck with the voice of a woman, who sang along the



road something that might be taken for a little air. When she came in view, I perceived that she had a basket full of flowers, and that she was going to sell them in town. My heart is still beating, sweetly beating, from the impression which the sight of the flowers made upon me. They were primroses, new primroses, so blooming, so fresh, and so tender, that it might be said that their perfume was perceived by the eye. A sudden tear started in mine, and my heart was instantly overflowed with mixed sensations of tenderness, melancholy and pleasure—the pleasure of longings and regret. There is, perhaps, no man more quick than I to the effect of certain associations; those particularly which remind me of the checks which have opposed my affections without intermission. God knows that my soul has desired nothing but what is absolutely consistent with the first duties of virtue. I never remember to have felt the least allurements in riches, power or splendour. Nature and its charms have been the object of my most ardent love from the earliest part of my life. My heart glows at the thought of every thing that reminds me of the endearments and charities of human nature. My tears flow at this moment with an inexpressible feeling of melancholy and regret. I consider how innocently, how easily, I might be a very happy man; and how my circumstances have debarred me from the enjoyment of every object which is dear to my heart. This thirst for love which nature has given me, while my fate has doomed me to pass through life without one to share my affections, is one of the most exquisite sorts of pain which I have known in the course of my life.”—III. 341.

We cannot refrain from inserting one or two specimens of the means which were employed to divert Mr. White from the path on which he had now entered. They may be regarded as types of their several classes. We do not bring them forward as at all peculiar to the Church of England. They will accord with the experience of almost every one who has left the ranks of Orthodoxy.

Here is an instance of the superiority so frequently attached to the claims of party as compared with those of honesty :

“Of all my present trials, none is equal to that which arises from the efforts by which my friends are endeavouring to convince me, that, far from being bound in conscience to declare my dissent from the Church of England, there is a duty incumbent upon me which requires my continuing, to all external appearances, in that Church. I cannot help looking around me in bewilderment and distress, as if I were on the point to ask myself—Is virtue, then, a phantom, and honesty an empty sound? Are the best men agreed in that view, and am I only a fanatic, who has taken literally, principles which were never intended to be strictly followed?”—II. 82.

The illustration of blind bigotry which we shall next quote is exceedingly graphic :

“Mr. S——, of St John’s College, Oxford, came to me this afternoon, with an intention of making an impression of awe upon my mind. As I really respect him, I checked the temptation which now and then I had to joke upon the closing of his eyes, the sepulchral tone of voice which he assumed, and the other external symptoms of downright weak enthusiasm which he exhibited. He was evidently puzzled when I, partly but very slightly assuming his tone, said—‘Your situation is awful, Mr. S——! You make *additions* to the word of God! You employ your reason in creating theories which you substitute for the plain declarations of the Gospel, and thus deter men from embracing the Christian religion. Now,’ I added, ‘suppose I assumed this tone over you, what would you say?’ ‘That you were wrong.’ ‘Then I must infer that you are not wrong, because it is *you* that assume a similar authority over me.’ It would be useless and tiresome to record the conversation. Mr. S—— is a

complete specimen of the straightforward orthodox believer. He acknowledges the safety of believing as much as possible. I wonder, for safety's sake, he does not believe in Transubstantiation and Purgatory. He told me there was, now, as great a separation between us, as between himself and a Mahometan. He was indeed altogether as melancholy an exhibition to me as I was to him—though in very different ways. He frequently repeated—‘If you would deliver yourself up *simply* to the Scriptures,’ &c. ‘So I have’ (answered I), ‘to the best of my power; but by *simply*, you mean according to your own sense.’ ‘Certainly.’ ‘That is, if I deliver myself up to you, we shall agree!’ II. 102.

Hard to endure as was the intolerance thus depicted, yet how much more painful must have been the tender anxiety of the following scene!

“Our parting was such as might be expected from such pure and ardent Love. And yet the accursed poison of Orthodoxy, the notion that eternal happiness must depend upon the acquiescence in some at least of the doctrines of that unknown Being—the Church—poured one drop of bitterness into our cup of friendship. My dear friend, Mrs. Whately, in tears, declared to me her secret hope that I should return to the *Divinitarian* faith. She said she had studied that point according to my method, and that she was convinced I was wrong. What could I say to this? I could not harrow her heart by the suggestion of any fundamental doubts invalidating her conviction. I begged her not to allow her kindness towards me to excite alarm in her breast about my spiritual safety. I told her I was sure she was safe in following her convictions, and that I felt the same or greater certainty in regard to myself:—‘the more I have studied those points (I added), the more calm and steady has been my conviction.’ ‘Oh, that is what I fear!’ she answered, while tears flowed down her cheeks.”—II. 326.

It was during the time of his connection with the Church of England that nearly the whole of the works which Blanco White gave to the world were published. All his writings are exceedingly interesting and instructive. They abound in specimens of acute thought and fine feeling. Their fault is a want of firm grasp of their subject, and logical connection in its development. Their great charm is, that they truly represent the character of the man. Any one of his works will serve to bring vividly before the imagination the general features of that character, and the perusal of them is like holding familiar intercourse with their author. Nothing is more remarkable in him as a writer than the complete mastery over the English language to which he attained. His English was not only correct, but peculiarly racy and idiomatic, and no small degree of the attraction of his productions arises from the beauty of their style. It is worthy of comparison with that of some of our best writers for the striking combination of ease and strength which it presents. These volumes are, we think, calculated to raise still higher the estimate of his literary merit which was entertained previously to their appearance. On this topic, however, we can only bestow a passing glance, though it was our intention to have enriched our present article with some very delicate appreciations of character which are scattered throughout his journals and correspondence. The following noble Sonnet will vindicate his title to the possession of poetic genius:

“Mysterious Night! when our first Parent knew
Thee, from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of Light and Blue?”

Yet 'neath a curtain of translucent dew,
 Bathed in the rays of the great setting flame,
 Hesperus with Host of Heaven came,
 And lo! Creation widened in Man's view.
 Who could have thought such Darkness lay concealed
 Within thy beams, O Sun! or who could find,
 Whilst fly, and leaf, and insect stood revealed,
 That to such countless Orbs thou mad'st us blind!
 Why do we then shun Death with anxious strife?
 If Light can thus deceive, wherefore not Life?"—III. 48.

From this digression, into which the mention of Blanco White's writings has led us, we return to the course of his religious experience. Immediately on his taking up his residence in Liverpool, he became an attendant upon Unitarian worship, and to the close of his life he was intimately connected with persons professing Unitarian belief. Judging from some of the notices of this part of his history which have appeared, we conclude that the real nature of Unitarianism is very generally misunderstood. It seems to be supposed that that term designates both a defined theological system and a united ecclesiastical polity. Neither of these conclusions is at all correct. Unitarianism properly expresses no more than a certain belief on the subject of the Trinitarian controversy; and those who hold that belief may and do differ very widely among themselves in other respects. Each Unitarian congregation is, in this country, perfectly independent of the rest, and holds itself amenable to no other standard of doctrine but that which is presented by the conscientious conviction of its individual members. Unitarianism is in these respects essentially distinguished from both of the Church systems which have before passed under our notice. There are, indeed, certain views of theology, beyond the points of the Trinitarian controversy, by which Unitarians generally are, as a matter of fact, distinguished; but a great mistake might be committed, if the theological belief of a particular individual or congregation assuming that name, were taken as the exponent of those views. To these views we are ourselves deeply attached, and we regard them as the true Christian consequences of that persuasion on the subject of the person of the Deity which the word Unitarianism expresses; but we are most anxious, on this very account, that that word should of itself be understood to indicate no more than its etymological signification implies. A man may, according to that signification, be a Unitarian, without at all participating in the general convictions with regard to Christianity which we entertain; and while allowing that he is a Unitarian as well as ourselves, we do not wish our convictions to be confounded with his any farther than the truth of the case will justify. These remarks are, we think, called for by the character of the opinions which Mr. White adopted in connection with Unitarianism. They differed widely from the opinions commonly held by Unitarians. If the persons with whom he held intercourse had indoctrinated him with those opinions, the responsibility of so doing should be confined to *them*. It would, for the reasons we have stated, be unjust to extend it to others because they pass under the same name. But if, on the other hand, as we believe to have really been the case, he was led to the adoption of these differences by the peculiarities of his own disposition and habits of thought, upon *himself alone* the responsibility must rest.

There were various circumstances which rendered Mr. White's position an exceedingly unfavourable one in its relation to what we regard to be the legitimate influence of Unitarianism. He brought to the study of Christianity, in the form in which it was now presented to him, a mind habituated to principles of scriptural interpretation altogether different from those by which that form of Christianity is supported. It is impossible to peruse the specimens of criticism which he has left, without seeing that he was very imperfectly acquainted with the literature of liberal theology, and that the mode in which he arrived at his conclusions could not have been adopted by him if he had instituted a more thorough and systematic investigation into the questions on which he delivers his opinion. The manner in which he identifies "*faith*" with *trust*, and "*salvation*" with *moral safety*, as those terms are used in the New Testament, may be cited in illustration of what has been just said. Besides this, we can frequently perceive that where a verbal assent to the view of the case most prevalent among Unitarians is given by him, the essentially dissimilar view supplied by Orthodoxy is still present to his mind, and suffered to confuse his judgment. For instance, it is quite clear to us, that he was never able entirely to separate the use of the New Testament, as a simple record of the Christian Revelation, from the theory which attributes inspiration to the book itself. His arguments against the historical form of Christianity are invariably coloured by his objections to that theory; and he thus continually calls the employment of the Scriptures as an authentic account of Christianity, *Idolatry*—a term no more applicable to the reception of historical evidence in this case, than it is in any other.

In addition to the disqualifications we have just pointed out, Mr. White appears to us to have paid but little attention, even in his own way, to the *positive* views of Christianity which are commonly connected with Unitarian opinion. This was not only consistent with the disposition we have already attributed to him, but was necessarily consequent upon the course which he seems to have deliberately adopted after he separated himself from the Church of England. He can scarcely be said to have sought for a form of Christianity which might supply him with positive Truth; but, on the contrary, resigned himself almost exclusively to the influence of sceptical research. Disappointed in all his previous efforts to obtain certainty of belief, and freed from the trammels under which he had been so painfully held, he regarded it as his calling in future rather to detect and expose what might appear to him as error, than to seek for satisfaction in any thing like fixed persuasion. In our judgment, the comparative mental contentment of the last part of his life arose from a belief that he was faithfully fulfilling his destiny while he steadily pursued this destructive course—a belief originating in despair of being able to succeed in any other course. If our conjecture as to the state of his feeling be correct, Unitarianism could have been to him no more than it was,—a transition-state through which he was led to other negative conclusions beyond those which it embraced. As such it was employed by him. The short time during which he was attached to the definite form of Christianity which most Unitarians hold, confirms this view of the case. He can hardly be said to have rested in that form at all. The rejection of orthodox dogmas was the path through which he necessarily passed in the progress on

which he had entered; but so far from the responsibility of his subsequent unbelief belonging to Unitarianism, it is our firm conviction that his sad experience of Orthodoxy had unfitted him for availing himself of the Christian advantages which Unitarianism might otherwise have supplied to him. It is upon facts of this kind that the charge against Unitarianism, that it leads to Infidelity, is chiefly grounded. It does lead to Infidelity in this sense—but in no other—that its denials are of necessity first assented to by those who afterwards reject Christianity. The consequence of this is, that many take upon themselves the name of Unitarians only because they concur in those denials. What may be called Christian Unitarianism is never accepted by them. Orthodoxy has in numerous instances disabled them from accepting it. It has left them neither will nor power to profit by the pure truth of the gospel; and they pursue the sceptical course into which superstition and despotism have forced them, in spite of the checks which are really placed in their way. Unitarianism is so far guiltless of their unbelief, that the causes productive of that unbelief have prevented them from yielding to what we have already stated to be the legitimate influence of Unitarianism. It is not only right that that unbelief should be attributed to these causes; but that their operation in this direction should be considered so powerful as to render inapplicable the only remedy possible to the case.

There is, indeed, one merit which we can proudly claim for that Christianity with which Unitarianism is connected, as it stood related to Mr. White's history. It was distinguished from the other forms of Christianity to which he had attached himself, inasmuch as it inflicted upon him no penalty when he renounced its faith. The friendships which his profession of that faith enabled him to form, were continued to him, in all their strength, to the last. No subsequent change of opinion was suffered to interfere with them, or to alter the social position which he occupied. Liberty of thought was fully conceded to him, in a spirit of respect and love, by those from whom he differed in sentiment. The Christianity cultivated by the party to which he allied himself in the latter part of his life, proved itself to possess at least this characteristic of genuine religion, that it harmonized with all the kind and generous feelings of the human heart, in circumstances in which what commonly goes under the name of Christianity very frequently checks the expression of such feelings. As far as his social happiness was concerned, Mr. White had no cause to regret that he had committed himself to Unitarianism. It visited him with neither suffering nor reproach. It secured to him, in full measure, both the justice and the goodness which, in spite of his accumulated pains, made his latest days his most peaceful and pleasurable ones.

It does not come within the purpose of the present review to combat what we must honestly call Mr. White's anti-christian opinions. The difficulty of doing so successfully would not at all arise from any strength of argument by which those opinions are supported; but from a dreaminess of character which prevents them from being grasped with any certainty of hold. They are on this account likely to be the more injurious to the class of persons who may be inclined to concur with them; but the instances must be very few in which they can shake the faith of those who may determine not to accept what they do

not accurately understand. The marked difference in point of clearness between the sentiments of Dr. Channing and Andrews Norton, and those of Mr. White himself, when the correspondence between these parties contained in the volumes before us touches on theological questions about which they disagreed, is descriptive, we think, of the real state of the Christian controversy itself, as far as Mr. White has to do with it. In addition to the want of definite statement and logical adherence to the point in hand, attaching to the views to which we are now referring, there is another general circumstance relating to them worthy of observation. They are in no instance consistently followed out. The belief retained cannot be supported, if the ground on which what is rejected be valid; and neither the kind of Christianity or Theism contended for can be established on such reasons as are here advanced in their favour. It would not be difficult to shew that some of Mr. White's main principles would legitimately conduct to a universal Pyrrhonism.

We have just alluded to Dr. Channing's letters, and we cannot help saying that they have given us a more elevated idea of a character our admiration of which we should scarcely have thought capable of being increased. They are, in our opinion, the great gems of the work. This may also be the proper place to observe, that these volumes are valuable, in other respects, besides affording a faithful picture of Blanco White himself; and that they are especially interesting as bringing us in contact with various eminent persons belonging to very different circles of society. Such a mixture of individuals of almost all parties as is here presented to our view is not elsewhere to be found. Among the well-known names which are thus introduced to our notice, that of Lord Holland is to be mentioned with pre-eminent distinction. No nobler character than his shines out from these pages. The representation given of him enables us fully to sympathize with Mr. White's remarkable expression concerning him—"I remember that I could not see Lord Holland's handwriting without a sudden expansion of my heart."

A personal acquaintance with an individual commonly affords to us a general view of his character, in consistency with which we estimate the facts concerning him which come to our knowledge. Unity is thus given to circumstances which would be otherwise inexplicable. In reading any piece of biography, it is one of our first objects to supply the want of this personal acquaintance by ascertaining those principles of temper and habit which may serve as rules of interpretation applicable to the whole course of life presented to us. In proportion to our accomplishment of this object will be the amount both of true and instructive knowledge which we shall gain. The same facts relating to different persons may possess a very dissimilar character; and the main importance of any facts depends upon their fitness for the illustration of spiritual truth. The peculiarities of some individuals are so distinctly marked, that we scarcely enter upon the perusal of their history before we discover the mental thread by which its various events were connected together. In cases of this kind it frequently happens, that the lessons we ought to derive from such perusal relate rather to the regulation of personal conduct, than to the elucidation of the general subjects with which we may be thus brought into contact.



To the class of individuals just described, Blanco White seems to have belonged; and we know no memoirs more likely than his to be abused, if his particular constitution and tendencies are not continually kept in mind as explaining much both of his opinions and actions. If all that we know of Mr. White exhibited to us a man of sound logical judgment, the exercise of whose reason was, as far as possible, unbiassed by his personal feelings, and whose conclusions stood to his own mind in a distinct and established form, we should be inclined to admit that the course which he pursued on any subject would afford no small indication of the truth as it related to that subject. When we found him, after passing through various religious changes, finally rejecting Christianity in its historical form, we should feel that his name would justly give strength to the anti-christian cause. But no one who fairly looks into the matter can concede to Mr. White such a character as we have imagined. His mental and moral qualities stamp all his opinions as worthy of examination; but there was that about him which entirely forbids us from regarding him in the light of an oracle. The path he trod must have been, under all circumstances, an eccentric one; and the incidents of his life are much more valuable, as illustrating a singular but attractive disposition, than as affording an example of the proper pursuit even of that love of truth to which he so sincerely and earnestly devoted himself. There is one expression which he uses with regard to himself, and which, we think, most aptly describes what was, perhaps, the greatest defect attaching to him—"my restlessness of character." This restlessness is observable in nearly all he did. It made him dissatisfied with almost every situation he occupied, and constantly embittered to him the employments in which he was engaged. It produced a ceaseless desire for change even as to the places where he lived. It led to the utterance of complaints under circumstances to which the silent acquiescence in inevitable necessity would have been far more appropriate. And it originated an exaggerated appreciation of advantages which had the charms of novelty to recommend them, as well as a somewhat morbid discontent in seasons of disappointment. Much, very much, of this restlessness was, we are persuaded, the effect of disease; and we have no doubt that the faithful picture of his feelings presented in his journals conveys a more unfavourable impression of him in this respect than the most intimate intercourse would have done. The kindness of his nature would cause him to repress the manifestation of what might have conveyed to others the idea of selfishness. But having been admitted behind the veil which concealed his inner man from observation, we must, with all affectionate allowance for the painful circumstances in which he was placed, attribute no small portion of his procedure to the disposition we have just indicated. That disposition had certainly a great influence upon the opinions which he adopted from time to time. None of them were formed without diligent investigation and reflection; but no amount of conviction of which he was capable was sufficient to counteract the impulse which unceasingly urged him to shift from the mental position he had attained. The process he thus underwent effectually served, in his case, the purposes of that trial by which his moral nature was cultivated; but it was, we believe, frequently mistaken by him, and is likely to be mistaken by others, for a

progressive advancement along the line of Truth. We cannot examine his latest conclusions on the subject of religion without being convinced that, had he lived longer, his course of unbelief would not have terminated at the point where it did; and we should therefore regard it as quite a misunderstanding of his character to consider its many estimable qualities as fortifying those conclusions. The peculiar conditions of that character make it useful to us as a subject of curious and valuable study, but not as a safe intellectual guide. We say this under a deep persuasion of the many direct benefits which Mr. White has conferred upon what we believe to be the cause of Truth, as well as with an ardent admiration of the testimony which his life affords to the supreme importance of moral integrity.

There is one very obvious lesson incidentally suggested by the general view of Blanco White's character upon which we have just been remarking. It relates to what seems to us to be the great danger consequent upon any extensive change of religious opinion. Such a change, unless carefully watched and faithfully conducted, under a conviction of the necessity of preserving the sense of moral obligation unimpaired, may, though it be error which is renounced, prove permanently detrimental to the whole character. A mere rejection of error will not supply the place of the moral habits which that rejection may be the means of breaking up; and to the danger of injuriously interfering with those habits, religious changes are, from the nature of the case, more exposed than any others. Into such danger Mr. White did not sink, for his moral constitution rendered it impossible that he should do so. Such a constitution, however,—so tenderly alive to moral beauty and goodness,—falls to the lot of but few; and the intellectual course which he ran, if followed by others, would inevitably plunge them into evils from which he happily escaped. It should be the first purpose of every truthful inquirer steadily to fix his view upon certain cardinal ends of his being, to the promotion of which all his inquiries should be made subservient. To their cultivation he should hold at all risks, and estimate the value of that to which he attains, as it enables him the better to fulfil this great work of his life. By pursuing this path, instead of heedlessly casting ourselves upon the sea of speculation which may open before us, we shall meet with the best rules for producing correctness of judgment, while we provide ourselves, in every vicissitude of thought, with securities to rectitude of conduct.

We close with an abridgment of the beautiful account which Mr. Thom has drawn up of the last days of his friend.

"For some time his spirits seemed to revive at Greenbank. The daily sight of trees and fields, tender nursing, and the face of friends, with the absence of all distresses external to himself, hardly attainable by a helpless sufferer in lodgings, soothed and cheered him;—but soon great prostration of strength appeared, and for nearly three months, to use his own words, 'he lingered in the face of death.'

"It is so much more easy to give vivid pictures of bodily suffering, than to convey any real image of the mind which endured them, that perhaps eye-pictures alone can truly catch the spirit of such times of anguish and patience. events n describe the torture of a frame with no unwounded part to support happens, right, and yet make the reader subordinate the physical impression, rather to trials full upon him the large, patient eye, the only member that the general 'v moved,—or sees it lifted in love, calmness, and supplication?

For many weeks before his death, stiffness, with severe pain in the neck, and total inability to move himself, kept him from the use of a bed, and both his days and his nights were passed in the chair in which he died. Long confinement in one position, and the gradual perishing of the powers of life, had produced mortification at the extremities—and in these circumstances he continued, through sufferings which even witnesses could very faintly know, and with a self-control and patience which only God can compute. . . . He had at all times the strongest sense of the value of social worship; and when his bodily sufferings permitted, he never omitted an opportunity of seeking these connections with his fellow-men. A few weeks before his death, he sent for the writer of these notices, who was in the same house with him, early on Sunday morning—and having for days together suffered anguish which cannot be described, he said with tears which he was too feeble to restrain—‘I wish you to ask for me the prayers of your congregation.’ I do not doubt the goodness of my God, nor do I believe that he overlooks me, or requires intercession—but my soul longs for religious sympathy, and I wish to have the feeling that I am not separated from my fellow-Christians, nor deprived of the consolations I have always found from social prayer.’ An idea of the weakness, of the utter dependance on the services of others to which he was reduced, was faithfully conveyed in the words of one of his friends—‘that even the tear which any expression of affectionate sympathy, or his own silent heart-prayer drew from him, had to be wiped away by the hand of another.’ Nothing at this time more forcibly impressed those who saw much of him than the simplicity, the directness with which he submitted himself to the necessities of such a condition. It was the unreserved readiness of a child; but it was also the dignity of a child of God, who can receive no degradation from his Father’s hands. He endured as coming from God, with a perfect simplicity, what, without that feeling, would have been humiliation worse than death. It had been usual to lift him from one large chair to another, and wheeling it from room to room, to give as much variety and freshness to his life as his condition permitted; but at last all such change became impossible. For several days before he expired, the sense of suffering was growing dead, and he wished for no alteration of position. He was gradually perishing away. On the 14th of May, about two o’clock in the morning, awakening from a short sleep, he said to the friend who was watching by him at the time,—‘I shall drive every one away from me. You will not give me up. I see the links in the chain of Providence that has brought me to where I am. Though there are difficulties in the course of this our life, yet in the direction of those difficulties there are circumstances that are more than compensations. I never doubted of Providence—but I see it in my own case more clearly than in any treatise.—These people are to me the representatives of a merciful God: but if for the purity of the house, or the health of any one, a change is necessary, let me not be considered.’ The night after, to several members of the family collected around him, he spoke of the state of his mind in what he knew to be the presence of Death, and, aware that the power of distinct utterance was failing, added—‘When the hour shall come, let it be said once for all, my soul will be concentrated in the feeling, ‘My God, into thy hands I commend my spirit.’ God to me is Jesus, and Jesus is God—of course not in the sense of divines.’ He remained some days longer, chiefly in the state of one falling asleep, until the morning of the 20th, when he awoke up, and with a firm voice and great solemnity of manner, spoke only these words—‘Now I die.’ He sat as one in the attitude of expectation, and about two hours afterwards—it was as he had said.”—III. 300—310.

Dr. Channing thus characterizes him, in a letter written on hearing of his death:

“I differed from him a good deal; but I do not know that I ever read anything from his pen which I did not find instructive. He understood the con-

trovery between Romanism and Protestantism as few do. Very few of us get to the heart of this quarrel. Most Protestants fight Romanism under its own standard.—I have sometimes observed on the beach, which I am in the habit of visiting, a solemn, unceasing under-tone, quite distinct from the dashings of the separate successive waves—and so in certain minds, I observe a deep under-tone of Truth, even when they express particular views which seem to me discordant or false. I had always this feeling about Mr. White. I could not always agree with him, but I felt that he never lost his grasp of the greatest Truths."

F.

A MORNING HYMN.

God of the morning! whose bright beams
 Dispel the shadows of the night,
 And clothe the universe in light—
 Scattering our slumbers' sickly dreams :
 Thy LOVE illumines our mortal way—
 Though cloud and tempest intervene,
 And veil awhile the chequered scene,
 Their deepest shades Thy LOVE display.
 Though earth spread wide her woe-filled roll,
 Dark character'd with grief and pain,
 And wet with tears, that fall like rain—
 Light from Thy throne illumines the soul :
 For many a brighter page is there ;
 Where Joy has left its gladdening trace,
 Which Hope beholds with smiling face—
 Bless'd Hope!—sweet soother of our care :
 And Faith from that dark record turns
 To highest heaven her trusting eyes,
 And, above this vale of tears and sighs,
 Unfading glories *there* discerns.
 Thy LOVE illumines our mortal doom—
 Though death throws o'er all earthly things
 The spectral shadow of his wings,
 Life springs refulgent from the tomb.
 The SAVIOUR rose!—light of a world
 That in sepulchral darkness lay :
 He heralded eternal day,
 And man's *immortal* hopes unfurl'd.

J. B.

Rotherham, March 21, 1845.

THE CROWN OF THORNS.

In the seventh number of the Classical Museum, lately published, is found a very elaborate article by Mr. James Yates, on the Use of the Terms *Acanthus*, *Acanthien*, &c. We extract from it the following passage, which may have some interest for theological readers.

"The learned Bishop Pearce conjectures that the *Στέφανος ἐξ ἀκανθῶν* or *ἀκάνθιος*, mentioned Matt. xxvii. 29, and in the parallel passages, and translated 'a crown of thorns,' was of brank-ursine. 'I find,' says he, (commentary on Matt. xxvii. 29,) 'nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was made of thorns and intended, as is usually supposed, to put him to pain. The reed put into his hand, and the scarlet robe on his back, were only meant as marks of mockery and contempt. One may also judge by the soldiers being said to *plat* this crown, that it was not composed of such twigs and leaves as were of a *thorny* nature.' He further argues from the silence of the Fathers before Tertullian, but adds, 'As this is a point in which we have not sufficient evidence, I leave it almost in the same state of uncertainty in which I found it.' His conjecture is noticed, with some approbation, by Kenrick,* Cappel† and Belsham.‡

"Notwithstanding my respect for the authority both of Bishop Pearce and of those who have countenanced his conjecture, it appears to me that none more baseless was ever advanced. Every one who knows and considers what kind of plant brank-ursine is, will admit that it was as impossible to plat it into a crown, as to make a wreath of the leaves of the lettuce, the cabbage or the artichoke. On the other hand, no plant can better suit the circumstances than such a one as the *Spartium Villosum* [which the writer has previously endeavoured to shew was the 'Flexi vimen acanthi' of Virgil, *Geor.* iv. 123]; or still more probably it might be the *Rhamnus*, which, as Rauwolf states, 'doth not only grow without but within the town of Jerusalem plentifully, and puts out, early in the spring, into long, thin and pliable twigs, with a great many long and strong prickles.'§ The more common opinion is, that it was the *Paliurus acutus* or *Christ's Thorn*, a shrub very nearly allied to the *Rhamnus*, which like it, abounds in Judæa and has pliable branches armed with sharp spines.|| But, whatever might be the thorny plant employed for this cruel purpose, at Easter, when the Crucifixion took place, it would probably be destitute of flowers and leaves, so as to correspond with the appearance exhibited by the painters."

* Exposition of the Hist. Writings of the N. T., Vol. II. p. 577.

† Life of Christ, p. 502.

‡ Improved Version of the N. T., note on John xix. 2.

§ Ray's Coll. of Travels, Vol. I. p. 319; E. F. K. Rosenmüller Bibl. Alterthums, Kunde 4, I. p. 194. The *Rhamnus* mentioned by Rauwolf is the *R. Spina Christi*, Linn.—*Zizyphus Spina Christi*, Willdenow.

|| Lady Calcott's Scripture Herbal, pp. 483—486. See also T. Bartholinus *De Cruce*, C. iii.; Is. Chr. Wolfius *Comm. in Matt.* xxvii. 29; Loudon's *Arboretum et Fruticetum Britannicum*, Vol. II. pp. 526—528.

INSTRUCTION AND ENCOURAGEMENT FROM THE EXAMPLE OF OUR PRESBYTERIAN FOREFATHERS:

PREACHED AT THE RE-OPENING OF DEAN-BOW CHAPEL, GRESHIRE, APRIL 23, 1845.

The following Discourse was prepared in some haste amidst a press of other occupations, and written, I can truly say, without the remotest view to publication—in fact, with a silent determination, should such a request be made, respectfully to decline the honour. But it having been represented to me, that, in a more permanent form, it might be a useful memorial of a few obvious but important principles to the members of the congregation on whose first re-assembling for public worship it was delivered,—and my respected friend, the Editor of the *Christian Reformer*, having kindly offered it a place within his pages,—I thought, under such circumstances, it would seem like affectation to decline compliance with a wish so generally expressed; and I desire, therefore, to present it, as a slight offering of Christian friendship and affection to the Minister and Congregation of Dean Row—an earnest, if they will so accept it, of my sincere good wishes for the long and prosperous continuance of a connection which has, to all appearance, so happily commenced.

JOHN JAMES TAYLER.

Manchester, May 7, 1845.

1 KINGS viii. 57, 58, 60:

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

That all the people of the earth may know, that the Lord is God, and that there is none else.

THE heart must be unhappily tempered that has never been touched with a feeling of tender and holy veneration for the memory of departed excellence. It is the privilege of our nature to look back into the past, as well as forward into the future. Only from what man has been, can we infer with any certainty what he is, and what he may be; and it is surely reasonable and delightful to own our kindred and cherish our sympathy with the faithful and the upright, who completed their task of earthly duty in former generations, and are now gone to their reward. I have always felt, therefore, that there was something natural and becoming in the pride which claims descent from a virtuous and pious ancestry. Titles are vain and corruptible things, made splendid themselves only by the virtue of which they are the momentary symbol, and soon tarnished by unworthy possessors. Estates pass away into other hands; and the wealth accumulated by the industry of our forefathers is often dissipated in an hour by one of those vicissitudes, against which neither integrity nor prudence is always a security. But the memory of brave and noble deeds is an imperishable inheritance. A virtuous example cannot fade. It shines through the dimness of the past, to encourage or to upbraid posterity: and the principles of truth and freedom that have been sowed darkly and painfully in one age,—watered with the tears, perhaps fattened by the blood, of patriots and confessors,—spring up and endure amid the conflict of adverse elements, gathering a robust vigour from the very storm which agitates them—and, subsisting into calmer times, yield their living fruits in the wise thoughts and holy endeavours of successive generations.

I can understand the deep love and reverence of earnest and truthful hearts for the faith which they accept as divine—because associated, however mistakenly in our judgment, with their highest conceptions of wisdom and beneficence—because it carries back their remembrance to the great heroes and instructors of humanity. I can forgive the passionate regret of the devout Heathen for the silenced hymn, the cold altar, the decapitated god, the venerable temple, plundered and laid low by the ruthless hand of monkish fanaticism—since these were to him the representatives of all that was most beautiful and glorious in the worship and poetry of his fathers: I can sympathize with the homage rendered by the pious Catholic to the memory of the holy men and holy women, whom he reveres, in all sincerity, as the faithful ministers of God's mercy on earth; and, in the absence of higher influences, I can well believe that the Heathen and the Catholic have been made holier and happier by this secret sympathy which, in their souls' best moods, they have cherished with the most venerated images of human greatness and excellence. The purer, indeed, such feelings can be purged from every tincture of superstition—the more completely the objects of them can be divested of every mythical and fabulous appendage, and stand forth to our contemplation as true and simple men, acting under the same circumstances in which we are placed, and devoted to objects which we still feel to be supremely important—the more healthful must be their influence over us, and the more animating the example of their virtues.

In those who read history superficially, and take a worldly measure of the events which it sets before us, it would excite, I am well aware, a feeling of contemptuous incredulity to speak of the noble lineage of Protestant Dissent. And yet, if we value men more than names—if we esteem principles above secular honours and advantages, which are but accidents in the uncertain course of human affairs—then, I say deliberately, we have reason to be proud of our religious ancestry. If I were asked for the period in our history exhibiting the most rapid and powerful development of great principles in government and religion,—I should turn at once to the memorable contests of the 17th century; and if I were further asked, who were the men that carried into them the purest love of liberty—that were animated by the most disinterested spirit, and acted under the clearest, strongest sense of right,—I should reply with as little hesitation, the great Puritan party, from an important section of which we claim our descent and inherit our institutions.

I do not overlook their errors and their prejudices; I would not justify the intolerance of which some among them were often guilty; I am far from sympathizing in many of their views and tendencies; but viewing their labours and example as a whole, I say we have reason to venerate their memory, and pronounce it blessed. They feared God, and sought the right; they preferred principle to expediency; and they brought strong wills and honest hearts to the fulfilment of those duties which they religiously believed were cast on them by God. And it is in this spirit of fidelity to conscience, and unswerving adherence to principle, that they have bequeathed a precious legacy to their descendants. The earliest memorials of this House of Prayer are associated with names that take back our thoughts into the troubled

times of which I have been speaking—those of Angier, Jollie and Henry—borne by the honoured fathers of English Nonconformity. With such men it is honourable to claim kindred. They were truly among the excellent of the earth. And although their doctrinal system in some important points differed from our own, yet every fresh record of those days that is brought to light, only proves more clearly that the most eminent among them were deeply imbued with a genuine catholicity of spirit—that the Trinity itself had already become an open question*—and that they had amongst them in full vigour that principle of free search into the meaning of Scripture, which is the foundation of Christian liberty, and of which all doctrinal conclusions honestly arrived at under the growing light of knowledge and intelligence, may be regarded as a legitimate result.

The religion which they taught, was the religion of the conscience, the heart and the life. The object of their ministry was to make good men and true Christians. No doubt they attached high value to their theological system, but it was as a means to that end. If they saw evidence in any one of a sincere love of Christ and God, and an earnest endeavour to walk according to the Gospel—such Presbyterians as Angier, Henry and Baxter, were satisfied; they could leave the rest to the Searcher of hearts. It is a gratifying circumstance, on which we could not have congratulated ourselves this time last year, that the Legislature has recognized the legitimacy of our descent from these worthies, and owned us as true English Presbyterians—that we can assemble within these walls, around which are deposited the remains of our pious forefathers, and feel that they are our own.

But shall we allow this sentiment of reverence for the founders of our churches to expire in our bosoms as a barren feeling? Shall we not rather express in our aims and our efforts the relation we sustain to them? How are we to accomplish their intentions, and carry on their work? Let us dwell for a few moments on this consideration.

I observe, then, first of all, that we shall fulfil the purpose for which this House of Prayer was originally designed, by keeping close to the pure and simple Gospel of Jesus Christ—taking up and zealously pursuing our Master's work, which is no other than that of calling men every where to a life of piety and true holiness, planting in their hearts a deep and governing principle of faith and love, inducing them to own and feel themselves the children of God, and so to prepare for heaven. Our people have parted with many foolish and hurtful superstitions. Much light and some good notions have found their way among them. But in passing from a lower condition of social existence, they have not yet completely righted themselves in a higher and better. Their whole being is less under the entire and simple control of religious belief than it once was; it is broken, struggling and discordant; and till this highest of human motives and influences has once more resumed its ascendancy over them, and furnishes the supreme law of their lives, we cannot expect to witness a tranquil, happy and progres-

* See an account of conferences in the neighbourhood of Manchester on doctrinal points in 1663, in the *Life of Adam Martindale*, recently published by the Chetham Society, p. 110. The inference which I have expressed is drawn in a note by the Editor, the Rev. Canon Parkinson.

sive civilization. Other changes must doubtless concur, affecting their physical and social state: but this is the one great and all-important change, without which every other will be unavailing—I mean, turning the heart of the multitudes earnestly and reverentially to God, and filling it with a profound and religious sense of duty. To prepare and promote this moral and spiritual change in society, is the highest task of philanthropy. Such was the change which our pious forefathers laboured to accomplish, as the indispensable condition of public liberty and national prosperity; and all Christian Ministers, however humble and limited their spheres of action, who can recover and carry on, and extend, the good work which they began, must be reckoned among the greatest of human benefactors.

Let me remark, secondly, that to do this work well, and to labour in the spirit which reared this and other sanctuaries to the glory of God, Ministers themselves must be penetrated with the power of religion. They must disengage the Divine Word from the technical forms and phrases in which a false learning has enveloped it, and take it up in all its amplitude and strength, as a living truth, a present interest, capable of a direct and searching application to every human heart. It must be no longer the speech of a strange people and a distant age, falling dead and powerless from learned lips—but become itself a new life, transfused into the preacher's own soul, quickening all his thoughts, unlocking every source of holy and tender feeling within him, and furnishing him with a language, simple and expressive, into which the great ideas of Scripture will easily translate themselves, and with which its rich phraseology will spontaneously combine—to persuade, convince and encourage, or to awaken, rebuke and subdue. He must employ the aids of human learning to effect more readily and completely this separation,—so indispensable to the lasting influence of every religion founded on the writings of a distant period—between the accidental and the essential, the local and the universal, the transitory and the lasting. He will use it, if I may so express myself, to get at the living heart of Christianity; and when he has found that, he will embalm it in a spirit of genuine Catholicity, and prize it above all the nice distinctions and vain questions of sects and parties. The truths of which he will thus obtain possession, will become in his hands a two-edged sword, piercing to the inmost depths of the soul and spirit, and laying open the thoughts and intents of the heart. Springing from experimental knowledge in himself, his words will find out the secret places of other men's souls, and touch those hidden springs of conviction and sympathy, in which every child of man, alike the simple and the wise,—once roused out of the torpor of self and sense,—is conscious of a mysterious relationship to the great and unseen God. It was by this plain, earnest, experimental speaking to the hidden man of the heart, that our forefathers, with all the disadvantage of a perplexed and cumbrous creed, achieved such conquests over ignorance and sin, and gathered in such a harvest of souls to the garner of Christ. They honoured and cultivated good learning, and were often deeply versed in sacred lore; but learning was with them an instrument to higher ends. I hope we shall never cease to resemble them in this love and cultivation of learning—never loosen the tie which they always maintained between faith and a well-disciplined understanding—never suffer

the pure light of knowledge to be quenched amongst us in the dark fogs of a presumptuous fanaticism. But we must recollect with them, that learning, to the Christian teacher, is a means, not an end. The test of its value must be sought in its actual effect on life—in its helping us to bring out great truths and deep principles from the works and word of God with new evidence and power, and imprinting them with a more convincing force on the minds of men.

And this leads me to notice, in the third place, that, while we strive to impress and affect the heart and the conscience of mankind, we must, at the same time, unfold and exercise their reason, and nourish it with sound and healthful knowledge. The education of the people must ever be one of our chief objects—first and foremost their *religious* education—catechetical, expository and doctrinal—that they may know *what* they believe, and *why* they believe, and faith may have some clear and definite principle on which to rest—but, secondly also, their *general* and *secular* education, that we may enable them to keep pace with the progress of knowledge and intelligence, that the true balance of faith and reason may be preserved,—reason enlightening faith, and faith sanctifying reason. Protestant Dissenters have never been indifferent to the cause of popular education. What would have been the condition of the humbler classes during the last century, but for their exertions and those of the Methodists! Schools were anciently attached to most of their chapels, long before the fever of sectarian rivalry broke forth. I do not mention this as a reason for acquiescence in what has been done, but as an example to do more. We must extend the process of intellectual culture on every side and by every means. Without such an accompaniment, appeals to the heart and conscience alone, may sometimes prove dangerous, misguided sincerity becoming itself an element of mischief. The religion of the heart will then only yield its best fruits, when the understanding is well cultivated, and goes along with it. The separation and mutual hostility of these two forms of the religious life was the bane of the last century. Let us thank God, if we can at length discern their necessary relation and natural harmony, and let us go on to strengthen and perfect the union between them.

I remark, fourthly, that the history of English Nonconformity is intimately associated with the cause of civil and religious freedom. We owe to the efforts of our Puritan ancestors the preservation of whatever liberty we now enjoy. But for them, it would have perished in the despotic grasp of the Stuarts. They rescued the treasure, and handed it down, stained with their own life-blood, to us. O let us acknowledge, in this respect also, the solemn responsibilities they have devolved on us.—I have no feeling in common with that effeminate sentimentality—that affectation of heavenly-mindedness—which disowns all connection between the spirit of religion and the spirit of liberty,—which professes to be so absorbed by the interests of another world, that it cannot spare one thought for the manifold sufferings which oppression and injustice inflict on this. Not that I would ever have the pulpit desecrated with the low passions and vulgar strife of party-politics. But there is surely a humane, a holy, a religious love of freedom, of which no true servant of Christ can divest himself—that noble spirit, which has ever glowed most intensely in the bosoms of the wisest and

the best—which reveres the moral nature of man, and abhors the tyranny that would degrade and crush it—which yearns for the universal assertion of that just and equal liberty, in which every child of man shall be permitted to stand erect, and grow up into the full and perfect image of the God who made him. This is a love of freedom by which we cannot be too strongly possessed. This is a fire from heaven which will burn, I trust, for ever on the altar of our sanctuaries, fanned into a bright and constant flame by the breath of Christian earnestness and love. Civil and religious liberty may be deemed by some a mere form of words, that is gone by—that belongs to a vanished age. To me it is rather a sacred spell, hallowed by the voice of the many virtuous men who have uttered it. Would to God we *could* now regard it as the beautiful word of prophecy, that has long been fulfilled, and is left written on the page of the past, only as a measure and a witness of the ever-advancing providence of God! But there are wrongs still pleading in its name for redress, which call on us to be unceasingly active for their removal. The claims of humanity and the claims of conscience are not yet fully understood. Too often the cry for justice is intermingled with the yell of bigotry. Freedom itself is asked for in the spirit of narrowness, and with the disownment of a brother's claim. Let it not then be said, that the watchword of civil and religious liberty is antiquated. Let us rather cherish the spirit which it expresses, with a new zeal; and so long as the principles of Nonconformity flourish among us, and we hold dear the principles of its ancient Confessors, let us not cease, till every vestige of intolerance is swept away,—till, by the united force of example and reasoning, our laws and our public opinion shall become alike impartial and just, and nowhere in our land shall one badge of injustice deform the honoured name of Religion.

Such are some of the principles and responsibilities bequeathed to us by the founders of our religious institutions. So far as we comprehend and revere them, and act them out consistently, we shall make ourselves respected, acquire influence, and do good. Our numbers are small; our name is unpopular: yet there is much in our past history and present position which constitutes us the natural guardians and representatives of the great principle of liberty of conscience, and renders us peculiarly responsible for its preservation and increasing influence. True and pure religion—simple, earnest, heartfelt, rational—is placed at this day between two opposite dangers—a proud, exclusive priesthood on one hand, and an ignorant fanaticism on the other. To keep our way, and fulfil our allotted task, between these burning fires—neither wanting in courage and faithfulness to maintain the right, nor provoked by insult and wrong to unseemly vehemence and the forgetfulness of Christian charity—requires no small share of prudence, temper and self-control. May God make us equal to the work which he has put on us; fill us with the spirit of truth and the power of principle; keep us from idle jealousies and invidious distinctions among ourselves; dispose us to love the spirit, more than the forms, of religion; and allow all honest, pure-minded, truth-seeking natures to come to Christ, and to acknowledge him, in their own way! May we thus guide our footsteps by conscience and principle through troubled and adverse times, till a calmer season shall arrive, and the truth we have preserved

shall come forth from the strife, strengthened and purified—to make new conquests and sway a wider realm!

Comparison of present appearances with past facts is fitted at first view to fill us with discouragement. Presbyterian Nonconformity is shorn of much of its ancient honour and influence. Many rural chapels in this and the adjoining counties attest the wide extent of its former diffusion. But the gentry and yeomanry that once formed its strength, no longer belong to it; the former have been absorbed in the Establishment, and the latter have almost ceased to exist. It is now chiefly confined to the towns, or to those neighbourhoods in which manufactures have collected a large population; so that, looking at the actual condition of our country, we are almost tempted to say, that Dissent, in all its forms, is a natural adjunct of town-life, and cannot generally be transplanted into rural districts. Undoubtedly, this is the fact at present: yet a change is conceivable—already, perhaps, in incipient operation—which may restore to our fields and villages a class resembling in some respects the ancient yeomanry, a class midway between the gentleman and the mere tenant-at-will—intelligent, instructed and independent—who shall bring back with them the plain and manly culture, the strong sense, the household piety and virtue, which infused such a heart of strength into the cause of the old Puritanism. Why should Agriculture, the most ancient and respectable of human employments, fail to attract to itself the capital and industry and science which have conferred on Commerce and Manufactures such a vast and increasing moral influence? There is nothing in the nature of the employment itself to account for it: and in that wider future which seems opening before us, and where the Christian naturally anticipates for his religion a strengthened influence and purer administration, in conjunction with the progress of knowledge and freedom—may we not hope, that, with the removal of those restrictions which check and pervert the natural expansion of human energies, a more vigorous and intelligent life will gradually spread itself over our rural districts, and procure for them, through the same class of minds which have done so much for the civilization of the towns, the means of better education, more general culture, more intellectual pursuits—and freer, purer, less sacerdotal religion?

Sorry, indeed, should I be to see any one sect grow up into power, and put down from its ascendancy the Church already in possession, only to substitute a worse domination of its own. But I believe that with such a change as I have supposed, there would be room and opportunity, in the country no less than in the town, for a more varied administration of religious influences,—that, without effacing the distinctions or disturbing the ancient usages of long-established religious communities, freedom and emulation would impart new life to them all,—and that, when they found how well they could work together, and what comfort there was in religious harmony, they would gradually cease, under the influence of just and equal laws, to regard each other as rivals, and be content to subsist side by side in a brotherly friendship and co-operation. So, perhaps, at length, may the differences of sects be gradually softened down and fade away, in mutual recognition and some great national communion of worship; and so, that beautiful picture of the poet be realized—

As star that shines dependant upon star,
Is to the sky, while we look up in love—

Such to this British isle her Christian fanes,
Each linked to each for kindred services.*

It may be said, this is visionary. I answer, it is not impossible. Nay, I am persuaded, it is a state of things that will come at last; for I have faith in the progressive good feelings of human nature—I have faith in that assurance of the Gospel, which tells me all the disciples of our common Lord shall at length, if not in forms and in dogmas, yet in spirit and purpose and feeling, be one—gathered into one fold, under one Shepherd; and I say further, that we must hasten on the advent of that better time, by living in the constant faith of it—speaking the truth, but speaking it in love—and letting the blessed spirit of love be the actuating principle of our ministry and our lives.

It would be painful indeed to believe, that the worship of the Almighty amid his own works, must be for ever shut out from the spirit of freedom and improvement, and can never be maintained in what we deem its purest form. For how natural, how welcome to our best feelings, seems the thought of rural worship! How gladly could we often turn, on a bright Sabbath morning, from the smoky precincts of the town, to the fresh and incense-breathing fields, where the House of Prayer, embosomed in the green lap and deep repose of nature, is sending forth its voice of invitation to the scattered farms and hamlets around! There may be piety every where; and perhaps its greatest achievements have been wrought in “swarming cities vast;” perhaps it is the change from these that is so delightful to some minds: and yet amidst the works of creation, we seem to be more deeply conscious of the silent presence of God—there seems to be a spontaneous going forth of all things to gratulate and adore Him: and these sentiments, which will be more intensely experienced as education and moral culture diffuse a susceptibility of them, a Minister may turn to the best account, by seizing the mood into which such impressions have already cast the soul, and tempering it with the solemn influences of Gospel truth—speaking to it, thus softened and awakened, of faith and principle, of trial and temptation and duty—of life’s uncertain course and death’s mysterious change—of the evanescence of the bloom and loveliness of earth—and of that more enduring beauty, that leaf which shall never fade—that sun which shall never wax faint and pale—when the former things shall have passed away, and all things become new in the Spiritual Paradise of God.

He whose ministry is cast amidst rural scenes, has some peculiar means and opportunities of good. He may feel occasionally a want of the higher stimulus which is furnished by a life in towns. But the objects of his care lie more within his reach and under his control. The field of duty is more his own—more open to direct and simple impression, less crossed by hostile and conflicting influences, which mar and pervert a Minister’s best efforts. Here, as in every other scene, his duty is shaped by circumstance; and it must depend on himself, on his own energy, judgment and faithfulness, whether he

* Wordsworth

turns his opportunities to good, or allows them to slip away from him unimproved.

May this House of Prayer, whose memories take us back to the origin of our Churches, around which are deposited the remains of those who through successive generations preached the words of heavenly truth within its walls, and which this day we dedicate anew to the service of God and Christ, fulfil its mission among the agencies which in future years are to spread the influences of moral culture and a Christian life through this neighbourhood! Here, on each returning day of rest, may the voice of prayer and the hymns of cheerful thankfulness go up to heaven, and the pure Gospel of holiness and love be dispensed with earnestness and fidelity! Here may the sinner be humbled into penitence, and the simple learn wisdom, and the mourner be comforted, the wavering be strengthened in faith and obedience, and the doubter be released from his perplexities, and find peace in God! Here may children be instructed, and believers hold sweet communion with each other in the commemoration of their risen and glorified Lord! Here may the young and happy pledge their troth, and unite their hearts in the lasting bonds of a pure and holy love! Here may parents dedicate their new-born offspring to God! And here, too, when life's short task is done,—as successive generations are gathered to their final rest,—here may the promise of life and immortality be pronounced over the mouldering clay, and the solemn words be uttered, which commit dust to its kindred dust! And Thou, Sole God and Father of all, Thou from whom alone proceed all knowledge, wisdom, power and grace, aid and bless with Thine all-sufficient Spirit the heart of Thy servant, the future pastor and teacher of this Christian flock, that he may understand Thy holy will, and seek the things which make for truth and peace and righteousness among men. Give him strength for the work which Thou hast entrusted to him. Endue him with fortitude to bear up under all difficulties and discouragements, and put into his heart a spirit of holy energy and zeal, that while he acknowledges the high responsibilities of his ministerial vocation, he may pursue it in hopefulness and trust to the close of his earthly pilgrimage. And when he shall be called to his last account, may the good seed that he has sown, be blessed by Thee to an abundant harvest, and may others enter into his labours, to fulfil Thine unfailing purposes of mercy and love, and hand down Thy truth to distant generations! Amen.

ORTHODOXY.

"There are men, to whom *orthodoxy* is a word so imposing, that to support it they can adopt measures which religion, reason and honour must ever view with disgust."

This is the deliberate judgment of a Roman Catholic priest—the Rev. *Joseph Berington*—"Hist. of Lives of Abeillard and Heloisa," p. 272, 2nd ed., 4to, Birmingham, 1788.





DEAN ROW CHAPEL. 1687.

A BRIEF HISTORY OF DEAN-ROW CHAPEL.

THE year in which Dean-Row Chapel was built cannot be precisely ascertained. The difficulty has arisen from the nature of the tenure, which was originally leasehold for three lives; for when the lease was renewed, there was no motive for preserving the old lease, which was henceforth useless. It is supposed to have been built about the time of the passing of the Toleration Act. It is probable, however, that the Dissenting interest had been established at Dean Row some time before, otherwise it is scarcely likely so capacious a building would have been erected. Cheshire was a county noted for the early planting of numerous Presbyterian congregations. There were no fewer than forty-eight ministers in the county who gave up their livings for conscience' sake, many of whom founded congregations, for the most part near the places where they had officiated, and where their ministry could be attended by their former hearers. Some of these congregations have become extinct, and some have passed into the hands of the Independents. It is not easy to collect many particulars respecting ministers living at that early period. Mr. John Brereton was ejected from Wilmslow, and Mr. Robert Barton from Mobberly, places in the vicinity of Dean Row, and they might lay the foundation of a congregation at that place. In this they might be assisted by Mr. Thomas Edge, another ejected minister, who resided at Chelford, not far distant, and of whom it is recorded, that "he preached much in the surrounding neighbourhood." It is stated that, as the times were dangerous, "he commonly gathered his people before their neighbours were out of their beds, and broke up early in the morning."

The first minister at Dean Row of whom we have any certain record was Mr. Eliezer Birch.* Mr. Birch came to Dean Row about 1687 or 1688. He was prepared for the ministry at the celebrated Northern Academy for educating Dissenting ministers kept by Mr. Richard Frankland. It appears, from a list of the students, that he entered the Academy, Feb. 9th, 1676. It would seem, therefore, that Dean Row was not his first place. It is mentioned in the Nonconformists' Memorial, that "he preached the funeral sermon for Mr. George Moxon, an ejected minister at Congleton, in the new chapel, September 15th, 1687." Did he come from that neighbourhood to Dean Row?

Mr. Birch officiated at Dean Row nearly twenty years, and attended the meetings of ministers held twice a year at Knutsford, from the time of their commencement in 1691, till his removal from that neighbourhood. This I learn from a manuscript minute-book of these meetings, which is in the possession of the Rev. H. Green, of Knutsford. This book is a very singular and interesting document. It commences in 1691, and is continued till 1744, when the meetings ceased. They probably gave way to a new arrangement, in the establishment of what is denominated "The Provincial Meeting of Presbyterian Ministers in Lancashire and Cheshire," held annually, at different places in rotation, and which has continued to the present time.

This book contains much curious matter, illustrating the history of the Presbyterians in those early times. The meetings were presided over by a Moderator, chosen at the preceding meeting. To this meeting was referred any difficult case that might arise in any of the respective congregations. This meeting was also consulted respecting the removals of ministers. At this meeting candidates for the ministry were examined and ordained, and at every meeting the names of all the ministers present and the candidates were entered in the book, and also the text preached upon, the thesis given to each

* There were two ejected ministers of the name of Birch,—Mr. Robert Birch, ejected from Birch chapel, near Manchester, and Mr. Samuel Birch, ejected from Bampton. Was Mr. E. Birch a son of one of these gentlemen? It is said in the Nonconformists' Memorial that Mr. S. Birch had seven children (their names are not given), and that he was a native of a place near Manchester, where he had a small estate.

candidate for discussion, and the ministers who severally took part in the ordination service. There is the following entry in the book, in reference to the removal of Mr. Birch from Dean Row:—"May 15th, 1707. Since our last meeting, Mr. Eliezer Birch, who had been nearly twenty years minister to the congregation that meets at Dean Row, left them and accepted of a call to a congregation at Yarmouth, in Suffolk (Norfolk), who wrote to him to press his removal, alleging that, in case of much greater usefulness, it was allowed by Dr. Owen and others of their principles." Mr. Matthew Henry mentions in his *Diary* that Mr. Birch, previous to his removal from Dean Row, applied for ministerial ordination. The following is an extract from his *Diary*: "Mr. Birch, who was ordained by the people, and had been their minister almost twenty years, at his removal (from Dean Row), not satisfied with the want of ministerial ordination, procured three or four ministers privately to ordain him with the imposition of hands. The moderate of that congregation are striving to gain that point from the other party." It seems there was a difference of opinion in the congregation at Dean Row respecting "ministerial ordination by the imposition of hands."

The congregation at Yarmouth to which Mr. Birch removed was at that time large. They had two pastors. The name of Mr. Birch's colleague was Mr. Adam Smith. Mr. Birch stayed at Yarmouth only a few years. In a manuscript containing a short history of the congregation at Yarmouth, a copy of which has been sent to the Rev. J. Colston, of Dean Row, by Charles F. Tagart, Esq., of London, there is the following statement:—"In 1710, a quarrel arose, which was in danger of dividing the congregation, and both Mr. Birch and Mr. Smith were dismissed. Mr. Smith died of a broken heart on his journey homeward; Mr. Birch went into Lancashire." The cause of this quarrel is not mentioned. It might arise from a difference in religious opinions, which at that time began to be much agitated in Presbyterian congregations. The great probability is, that Mr. Birch and his colleague held different opinions, and each being supported by his own party, it was thought prudent, in order to preserve peace, to part with both. If so, it affords another proof of the early departure of the English Presbyterians from the ancient creed.

In 1712, when Mr. Coningham removed from Cross Street, Manchester, to London, Mr. Birch succeeded him, and remained minister at that place till he died, May 12th, 1717. It is said, in the manuscript alluded to, that some of Mr. Birch's descendants were eminent manufacturers at Manchester. The name of Birch is on some grave-stones at Cross-Street chapel.

The successor of Mr. Birch at Dean Row was Mr. Hugh Worthington. He was of a respectable family in the neighbourhood, and had been a pupil of Mr. Timothy Jollie, of Attercliffe, near Sheffield, who succeeded Mr. Frankland in educating ministers. Mr. Matthew Henry assisted at his ordination, and he recorded the event in his diary as follows, which shews the singular seriousness and devotional habits of the old Dissenters:—"Sept. 2nd. 1707. A solemn fast in the congregation at Dean Row, for the ordination of Mr. Hugh Worthington, whom they have chosen to be their pastor in the room of Mr. Birch. I preached from 2 Cor. v. 18; Mr. Angier prayed over him; Mr. Jollie, of Sheffield, gave the exhortation. We had many things very affecting. The Honourable Mr. Cecil Booth was with us in the evening; this was one of the Stamford friends." Fasts and prayer-meetings were very common amongst the early Dissenters, on any important event occurring in which they were greatly interested. If it is thought the old Dissenters carried this too far, is there no room to fear that their descendants have gone to the opposite extreme? Certainly, it had a tendency to bring them under a more abiding sense of their religious obligations, and kept alive the devotional affections, which prepared them for and promoted a regular attendance on public worship.

This Mr. Hugh Worthington, who was ordained in 1707, was great-uncle to the late Mr. Hugh Worthington, of Salters' Hall, London, who in a brief



memoir of his father, who had been minister at Leicester nearly 56 years, which he inserted in the Monthly Magazine for Nov. 1797, makes honourable mention of his great-uncle of Dean Row, as "distinguished both as a scholar and a preacher, and who in succession trained many persons for the duties of the pulpit." In a note appended to this memoir, there is the following farther notice of Mr. Worthington, of Dean Row:

"As this gentleman was not only Mr. Worthington's relation, but his tutor, and seems to have been a principal instrument in forming him for all his future usefulness, a few particulars respecting him may not be unacceptable. He was trained to the ministry partly under Mr. Jollie, of Sheffield, and partly under the still more celebrated Mr. Matthew Henry, of Chester. His first settlement was at Ormakirk, in Lancashire, from whence he removed to Dean Row, and continued there to the end of his life, preaching with great acceptance and with more popularity than any minister in that part of England. The chapel, though large, was so crowded, that numbers stood in the aisles. He was fluent, tender and pathetic in his address,—often in tears, and numbers in his auditory were equally moved. He had notes containing the heads of his discourses, and references to various scriptures, but delivered the major part of his discourses extempore. In every sense he was an excellent preacher, moderate in sentiment, fond of Mr. Baxter's writings, of an amiable temper, and highly respected by his people. Though he was very studious, and assisted not a few in their preparation for the ministry, yet he visited his charge much, and made his visits (especially among the sick) devotional and edifying. Mr. Worthington, of Leicester, never spoke of his uncle but with the deepest veneration, and has acknowledged that, under his preaching, the impressions of religion received by a pious education were strengthened in his heart." Mr. Worthington's pastoral visits must have been laborious. His congregation consisted of yeomen and tenant-farmers, spread over a large surface of the surrounding agricultural neighbourhood.

Mr. Hugh Worthington was succeeded by his son, of the same name. He was probably educated under Dr. Latham at Finnerley, Derbyshire, where most of the ministers in these parts at that time received their education, many of whom were Arians. He was ordained at Knutsford, Sept. 1st, 1730, along with Mr. Nicholls. The thesis given him for discussion was, "De necessitate supernaturalis religionis." (It is remarkable that amongst the numerous ordinations at Knutsford, scarcely was there one thesis given to the candidate, when examined previously to ordination, that was on disputed doctrinal points.) Mr. Worthington was ordained by prayer and the imposition of hands. His father prayed over him, and also gave the charge. His first appointment was to a congregation at Leek, where he continued till he succeeded his father at Dean Row. After exercising his ministry at that place about thirteen years, he resigned his charge, and gave up the ministry altogether; but he resided in the neighbourhood till his death, a period of twenty-five years. He was buried at Dean Row, and it appears from the following epitaph, that he had experienced many trials in life:—"Here lieth the body of the Rev. Hugh Worthington, who succeeded his father as minister of Dean-Row Chapel, in the year 1735; and after conflicting with many difficulties in this world, he peaceably left it, Oct. 1st, 1773." His successor, Mr. Brocklehurst, entered on his charge, 1748, and continued minister of Dean Row till his death, 1786. He was from the first an Arian, as appears from his manuscript sermons which I have seen. It is therefore clear that the doctrine of the Trinity has not been preached in Dean-Row chapel for about a century. What the opinions of the two Worthingtons were, I have no means of precisely ascertaining; but from its being said of the first Mr. Worthington that he was "moderate in sentiment and fond of Mr. Baxter's writings," it may be inferred that he was not a rigid Calvinist. "Moderate in sentiment," at that time implied a departure in some degree from the doctrines of Geneva. During Mr. Brocklehurst's ministry, the chapel was well attended. He had a pleasant, lively manner; his discourses

were both judicious and animated. While he lost nothing of the dignity of the gentleman and the scholar, he was kind and condescending to the humbler class of his hearers, and being in good and independent circumstances, he was enabled and disposed to practise liberality towards them; hence he was greatly esteemed by his hearers, enjoyed their confidence and affection, and the pleasant intercourse between pastor and people terminated only with his death. He was succeeded by Mr. George Chadwick, a native of Hyde and educated at Daventry. He was a man of strict integrity and a blameless life, and as such was much esteemed by his people; but he had not popular talents as a preacher. He was rather eccentric in his habits, and of retired manners. He seldom exchanged with his brethren in the ministry, nor cultivated much acquaintance with them. He was never married; and as he lived very retired, and was careful in his expenses, he contrived to save a sum of money out of his moderate salary, which at his death came to his relations. An anecdote is related of him, that going one Christmas to spend a few days with his friends at Hyde, he concealed a purse of gold for safety amongst the shavings in his bed-room grate; and the day before he returned, his aged and thoughtful housekeeper, to warm his bed-room, lighted a fire in it, and down came a shower of gold. She was greatly alarmed lest there should have been bank-notes with the gold, but was glad to find that nothing had been consumed but the purse. During Mr. Chadwick's ministry, the congregation began to decline, partly by deaths and removals, and partly by the springing up of more zealous sects, especially the Methodists, though it was far from being small at his death, in 1803. It is a remarkable circumstance, that while his housekeeper was preparing for his funeral, she died suddenly, and they were both interred on the same day.

The next minister was Mr. Proctor, educated at Northampton. His first settlement was at Ilminster, in Somersetshire; his next, at Burton, in Staffordshire; from whence he removed to Dean Row. During his ministry, the congregation, which was not large, remained nearly stationary. After officiating at Dean Row eleven years, he removed to Prescot, where he died in 1826. If Mr. Proctor had been succeeded at Dean Row by a zealous popular preacher, there is reason to believe the farther declension of the congregation would not only have been stayed, but it might have recovered in some degree its former prosperity; but this was not the case. His successor, Mr. Shattock, was engaged only from year to year, a mode of engaging a minister that must always prove injurious to the interests of a congregation, as the minister and the people cannot feel the same mutual attachment as when they consider the engagement to be permanent.

After a year or two, Mr. Shattock was succeeded by Mr. Morris, a most unfortunate choice, as events have proved, who, having lost the confidence and esteem of his congregation, saw it gradually dwindle away, till it was totally dispersed, and the chapel fell into the utmost state of neglect and dilapidation. To those who remembered it in its former flourishing condition, who had been accustomed to assemble with their fathers to worship within its walls, and the honoured ashes of whose relatives repose near it, its ruined state must have been a painful sight. The neighbouring ministers longed for its restoration, and overtures were made to its minister to resign, but he refused to listen to reasonable terms. By his death an opportunity has been afforded for giving Dean Row once more its rank amongst us, and the generous efforts to repair it, not only by the remains of the former congregation, but of others, have shewn great zeal for its prosperity. It is now put into excellent repair, with the addition, through some judicious alterations, of more convenient accommodations for Sunday scholars; and through the able exertions of the Rev. J. Colston, who has kindly undertaken the pastoral charge, and has already rallied round him many families that formerly attended the place, there is great reason to hope that this early and once flourishing seat of Presbyterian Dissent will again lift up its head, and the congregation, now

settled, be "edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, be multiplied."

SUMMARY OF THE SUCCESSION OF MINISTERS AT DEAN ROW.

1. Eliezer Birch, from 1687 or 1688 to 1707—removed to Yarmouth.
2. Hugh Worthington 1707 . . 1735—died at Dean Row.
3. Hugh Worthington, Jun. . 1735 . . 1748—resigned and ceased from the ministry.
4. William Brocklehurst . . . 1748 . . 1786—died at Dean Row.
5. George Chadwick 1786 . . 1803—died at Dean Row.
6. Tullidolph Proctor 1803 . . 1814—removed to Prescot.
7. N. Shattock 1814 . . 1817—removed.
8. J. W. Morris 1817 . . 1843—died at Dean Row.

ROMAN CATHOLIC HYMN FOR THE HOUR OF PRIME.*

Jam lucis orto sidere
Deum precemur supplices
Nostras ut ipse dirigat
Lux uncreata semitas.

Nil lingua, nil peccet manus
Nil mens inane cogitet;
In ore simplex veritas
In corde regnet caritas.

Incepta dum fluet dies
O Christe! custos pervigil
Quas sævus hostis obsidet
Portas tuere sensuum.

Præsta diurnus ut tuæ
Subserviat laudi labor;
Auctore quæ te cœpimus
Da te favente prosequi.

Superba ne nimis caro
Menti licenter imperet
Carnis domet superbiam
Potus, cibique parcitas.

Deo Patri sit gloria
Ejusque soli Filio
Sancto simul cum spiritu
Nunc, et per omne seculum.

Amen.

While yet the morning star is low,
Before our God we suppliant bow,
Praying the Uncreated Light
Our footsteps to direct aright

Our tongue, our hand, from sin restrain,
Our soul from evil thoughts and vain,
Truth guileless to our lips impart,
And Charity o'errule the heart.

As older grows this new-born day,
O Christ!† our watch and ward away,
Our cruel leaguering foe drive hence,
And guard the gates of flesh and sense.

Grant that the labour of our days
May ever, Lord, subserve thy praise;
What good, Heav'n prompting, we
intend,
Thy grace conduct to happy end.

Let not the pride of flesh control
With tyrant sway the nobler soul;
Let diet spare, and abstinence,
Subdue and drive the tyrant thence.

To God our Father, praise be giv'n
By all on earth and all in heav'n;
And grant that we, like Christ his Son,
May ever serve the Holy One.

E. T. T.

* This beautiful Latin Hymn is still sung in the morning by the boys of Winchester School. The only liberty which the translator has ventured to take with the original has been to alter the doxology.

† Or, O Thou, or O God.

ON SUBSCRIPTION.

THE public papers informed us in January last, that Mr. Canon Wodehouse had resigned his preferment in the Church, and that the Bishop of Norwich had not accepted his resignation. We are surprised that friends of religious liberty have not more noticed this event. Mr. Wodehouse is identified with the application to the House of Lords, in 1840, for a revision of the Liturgy; and though he does not give up the *principle* of Subscription,—at least did not then,—he yet followed up the debate on that occasion with a considerable pamphlet, entitled, “What is the *Meaning* of Subscription?” (The Debate is given at length in *Christian Reformer*, 1841, and the pamphlet is fully reviewed in the same work, 1842.) The debate at the time carried our thoughts back to a former “application to Parliament for relief in the matter of Subscription,” and that for a larger measure of it (1772—Lindsey’s *Memoirs*, Chap. ii.). The final putting into execution of Mr. Wodehouse’s threatened resolve,—in abeyance, it would seem, since 1840 or 1841, and indeed long before,—naturally revives a subject which of all others is of vital importance to the cause of Truth. Attention, too, may the rather be fixed on it now, from so much having been said, in connection with the Dissenters’ Chapels Bill of the last session of Parliament, on the principle of *Non*-subscription. It appeared to us throughout that measure, that that great principle was an all-sufficient plea; a principle which, as it clearly provided for change of views in a life-time, *à fortiori* provided for a change in a succession of lives. But enough has been said of the measure itself. It is time we turned it to the account of the sacred cause of which it has been the safeguard. That which in Parliament found advocates as a simple measure of justice, is in *our* hands a means to an end; and happy is it for us that that end formed no consideration of theirs; otherwise we had not gained it. For this we honour them, and very highly. It was not fit that the end should be considered by friends and foes. *Fiat justitia ruat cælum*. Yet, now that justice *has been* done, we cannot but be anxious that attention should be directed to the great principle upon which the pleadings turned, and to its ultimate results in our hands, indifferent or even opposed to that principle as some of our best advocates in their own persons professedly are. Now that the ardours of triumph and indiscriminate of gratitude are over, as we value the higher ends of our success, we cannot but revert to higher considerations. Such higher considerations, we would fain hope, without impeaching the fairness of our advocates, were not absent from *them*. Nor do we in fact impeach their fairness by attributing to such considerations, those at least of liberty of thought and non-subscription to creeds, the *con amore* air of the pleadings. They naturally caught the freedom of their subject, and it aided rather than impeded their justice. Though of the Subscription-party, they could not look into a Non-subscription cause without being animated by its freedom and fidelity to nature. Robinson and Baxter and Calamy emancipated for a while the eloquence of Mr. Gladstone, and the Gospel threw a halo round the Chancellor, who in exchange for it gladly left a Bishop his Law. But we fear we must confine this warmth from “freedom’s holy flame” to our lay friends. It was “too warm for the temperament” of the House, particularly

that side of it where our clerical advocates sat. We wish not to detract in the least from their high sense of justice, and, as times go, the merit of their avowal of it. Still, from one who maintains that the Church of England is founded on liberty of conscience, the sect of Dissenters who have made the greatest sacrifices for it might have been spared the manifesto of his chief hostility.* And another, who declared he most undoubtedly had no sympathy with their religious opinion,† will always be known as one of a class who, from Grotius and Locke to Paley and Watson, having been the most successful advocates for the truth of Christianity, “have either shewn a close conformity with our creed, or have laboured under the suspicion of a wide departure from the standard of orthodoxy.”‡ Our friends the Bishops, therefore, will excuse our freedom, seeing they are well content to hold preferment by virtue of Subscription under an Act of Parliament.§

It is wonderful, it is astonishing, that this great spiritual crime should exist,—a crime which voluntarily bars, seals up and denies the truth. It would be a most disheartening index of Christianity in the world, did we not measure that by the other extremity of the finger, and, in what it points to, discern the true Christian memorial in the earth, contending as of old against a spiritual wickedness in high places. What a mournful picture is this history of Subscription! What pleas, what sophistries, (the offspring of a wounded conscience,) what sedatives and opiates and flattering unctions, have not the entrapped righteous devised! Subscription of *general* consent, forsooth! So long as the general includes the particular, they are bound to the fiercest anathema and most unchristian dogma. Subscription of *peace*? *Ubi solitudinem faciunt, pacem appellant*: in proof whereof let them survey the dark waste of theology they have left behind them in the Church, and the fierce war for the spoils now raging around. These are the fruits of *Subscription*. *Eloquentiam quoque pacaverat*, except that now there is a loud strife for subjection to itself. But as for its *speaking out* on the great subject it has chained, its sons are but as dumb captives to grace its triumph, or renegade mercenaries to fight other battles under its banners! Hear one of its dignified leaders:

“— who are the men that have excelled most (excepting always Sir Isaac Newton) in philosophy, astronomy and mathematics? Have they not been clergymen? And was not their skill in these sciences the effect of their great and constant application to them? Was not that time spent in these studies, that you think should have been applied to the study of the Scriptures? On the other hand, take out two or three from so great a body, and where is there a clergyman of a great genius, and that has made a chief figure in the learned world, that has writ upon the Scriptures—at least with any masterly skill in criticism? And what is it that all this can be imputed to? * * * To be plain, the one thing that turned them from so noble and necessary a study was the want of liberty which, in this study only, is denied men. * * * for men to have eyes and understandings of their own, and yet not to see or understand but

* Parliamentary Debates on the Dissenters' Chapels Bill, p. 362. 8vo. London. 1844.

† Ibid., p. 352.

‡ Obstacles to the Diffusion of Unitarianism, and the Prospect of their Removal: Rev. J. Kenrick's Association Sermon, 1827, p. 24.

§ Debates, &c., p. 361.

as they were bid, and that by men who could not see or understand themselves—*οὐκ ἀγνοῦντες ἑαυτοὺς*! * * * The consequence of which, besides the improvements made in arts and sciences, has been, that many of them have separately made more good emendations, and happily explained more difficulties in the smallest Pagan writer, than they have done, take them altogether, in two hundred years upon the whole body of the Scriptures.”*

Here is a confession of a Bishop, honest and true enough,—himself a victim among the countless hecatombs. He, indeed, graced Marlborough's triumph instead of the *Church* militant; and multitudes after him have betaken themselves to other camps, making good his truth and irony for centuries more. There are many now whom his words most accurately describe,—lights of a science, too, directly contravening their Subscription-bonds; not only deserting their appropriate function, but, as *they* hold it, playing it more directly false. How long they shall escape the strife of angry tongues, remains to be seen. For within their pale it is at this moment being demonstrated, that opposition may be too glaring for their only common principle, that of the ecclesiastical interest (meaning the particular interest of ecclesiastical individuals), in the eyes of laughing or mourning spectators, to be decently acted upon. These things may be passed over or pardoned by the world; the means may be forgotten in the end, according as the end is valued by its respective admirers. But there is an enormous evil in them that poisons the whole; which, more than any one thing, is index and cause of a moral taint throughout society.

The teacher of divine truth begins his career with a lie. The herald of a divine morality starts with a violation of its first of duties. The servant of Christ keeps back part of the price from his offering to the Lord, and strikes himself dead throughout his course. How can he, *if he would*, have fellowship with those whom the truth has made free, and to whom Christ has given life everlasting? Talk of being *sectarian*—we must be *honest*,—and above all things in Religion. But when is this enormity to cease?—this original sin of the Church to be blotted out, the moral taint to be cleansed, and the deadly paralysis to be healed? Is the Bible for ever to do homage to Cranmer and Ridley, that 15,000 clergymen may live by bread alone, and preach in chains? And is the impious Subscription-key to be hopelessly turned upon the knowledge which *they* will not use for the word that proceedeth out of the mouth of God? A woe was once denounced upon such, and if such they continue, will again be fulfilled. The kingdom of God will be taken from them and given to a nation bringing forth the fruits thereof. If honesty, truth, charity, justice, religion, freedom, come not *within*, then come, and come quickly, Law and Power and a Nation's Voice, demanding of clergymen conformity with the divine law they profess, and enforcing the demand by an Act of the Parliament whose creatures they are!

R.

* The Difficulties and Discouragements which attend the Study of the Scriptures in the Way of Private Judgment, in order to shew that, since such a Study of the Scriptures is Men's indispensable Duty, it concerns all Christian Societies to remove (as much as possible) those Discouragements: in a Letter to a Young Clergyman. By Francis Hare, D.D., successively Dean of Worcester and St. Paul's, and Lord Bishop of St. Asaph and Chichester. Republished in Tracts for the People, No. VI. p. 26, seq.

VERSES ON THE RETURN OF SPRING.

God of the Spring! Thy love I feel
In the bright sun that glads my eyes,
And, grateful, on the verdant turf I kneel
Beneath the blue arch of the skies :

Whilst round me breathes the vernal air,
As if commissioned from above
In gently whispering accents to declare
Thy messages of peace and love.

Earth, like a second Eden, blooms,
New risen from her wintry bier—
The fragrant flowers spring radiant from their tombs,
Sweet infants of the opening year.

And from the rocky chain of hills
The unfettered water leaps in glee—
Soft is the music of the shining rills,
Rejoicing in their liberty.

The minstrel birds their tuneful lays
Pour from each budding bush and tree,
Whilst soaring, *glowing*, in the sun's bright rays,
The lark fills heaven with harmony.

Father! I bless Thee for Thy grace
Which thus the world's wide waste renews—
What eye, not worse than blind, can fail to trace
Thy love in all earth's brightening hues ?

Touch'd by Thy power, her snowy shroud
Nature, reviving, casts away,
And golden sunshine gilds the fleecy cloud,
As at creation's natal day.

We have *our* winter, like the clod,
An icy chill benumbs our frame—
Shall not the spirit—kindled spark of God!—
Retain unquench'd its vital flame ?

Man dies, and all his works decay,
Vast cities sink on hill or plain,
Temples and palaces fast fade away,
Nor from their ruins rise again :

But, in this dust of mortal things,
Mind still asserts its deathless doom,
And, phoenix-like, the soul immortal springs
E'en from the ashes of the tomb !

J. B.

Rotherham, April 3, 1845.

LIFE OF JEAN PAUL RICHTER.*

THE biography of a celebrated man has divers sources of interest. We may value it for the contemporary history with which it is linked, for the development of intellect and character, for the progress of an obscure individual towards celebrity, or for the moral evolved from his example and experience. It is often interesting on account of the society to which it introduces us, and our curiosity is gratified by being shewn the *interior* of those men hitherto only known in public. Either or all of these interests are comprised in the biographies of Johnson, Edgeworth, Walter Scott, Dr. Arnold, &c. The Life of Jean Paul Richter, though deficient in one of these points of attraction, is nevertheless a charming piece of biography which draws and rivets the attention. The affections of the reader are fixed on the hero with an intensity rarely bestowed on an historical character unaided by fiction. Richter, until now, has not been sufficiently known in England, and hence not properly appreciated by us. His imagery is so redundant, his thoughts so exuberant, simile is so interwoven with simile, that his ideas even in his own language seem confused, and are presented to us in conglomerate masses; but however peculiar and obscure his style may occasionally be, his morality and religion are clear and practical, and devoid both of mysticism and scepticism—rare qualities in a German! The private life of an author, without all the accessories above mentioned, is rarely of stirring interest, and is seldom eventful; but Jean Paul's struggles to live, to love and *not* to love, his romantic attachments, his devoted friendships, his visits to courts, and his humble home-doings, present us a series of graphic and vivid pictures of his countrymen and country-women,—a class which, from their *homely* habits, their sentimental outpourings, and their freedom from conventionalisms, is quite unknown in the formal society of luxurious England.

The English reader will be startled and grieved at the kind of devotion paid by German ladies to an author, an adoration to the idol of their imagination which transcends all reason and modesty, and to which they will sacrifice not only fortune and life, but even their good name. The melodious fascinations of a Byron, or the personal attractions of the Alcibiades of his day, have never enabled them to boast of half the number of devotees that have bowed at the shrine of a smoke-dried German in a ragged *schlafrock*! But we forbear. Jean Paul's artless and benevolent character, his philosophy, philanthropy and piety, are all too good for badinage; and the temptations and flatteries to which he was exposed, only served as fuel to purify his character and leave the gold in the crucible.

For Richter's habits of life, and those of his heroes and heroines, we must make a large allowance of national peculiarities, and we must look beyond them, at those beauties which are exemplars to the great human family. A severe critic† has endeavoured to account for what he calls "the strong tinge of German vulgarity," and the incon-

* Life of Jean Paul Richter, compiled from various Sources; together with his Autobiography: translated from the German. In 2 Vols. John Chapman, Newgate Street.

† Edinburgh Review, on Wilhelm Meister.

gruities of their fiction, by their having "suddenly emerged from being the learned drudges of Europe, and their desire to avoid the pedantic rules of antiquity." Of this we are certain, that the Germans as much transcend us in the general diffusion of romantic feeling, moral sentiment and mental philosophy, as we surpass them in the refinements and elegances of social life;—each are more widely spread, and embrace humbler grades. Richter wears no waistcoats, dines for twopence, and makes his own ink, and his *beau-ideal* of a wife is, "a gentle girl who could *cook something* for him, who would sometimes smile and sometimes weep with him." His excellent Caroline, who wrote for the press, and read Plato in Greek, used to "turn and dye her own gowns," &c. Kotzebue's "Poor Poet" calculates upon his tailor's marriage, and the death of his neighbour's lap-dog, to receive orders for poetry! These are national characteristics, but not vulgar propensities.

There is so much child-like simplicity in Richter's character, that the author and man of genius are forgotten, until we recognize by the honours and the epithet "*The Unique*,"* which he received, that he and his works created an extraordinary sensation throughout all Germany, and we perceive in him the Walter Scott and Dickens of his day. Fame brought him an invitation to the Court at Weimar, when the Dowager Duchess Amelia, daughter and sister of Dukes of Brunswick, was the presiding spirit there.

"All wanted to see the wonderful man. The men received him with outstretched hands—the women, with beating hearts. They vied with each other in attentions to him; even the Duchess Amelia, who had given orders that they should immediately inform her of his arrival, flattered him by many expressions of sympathy and admiration."

Whoever had read his works wished to be introduced to him, and whoever saw and heard him was compelled to love him. In the exultation of the moment, Jean Paul writes, "God saw yesterday upon his earth a happy mortal, and that was I."—"Ah, here are women! and I have them all for my friends; the whole Court, even to the Duke, reads me!" Court flattery, however, did not blind him; he sees the "painted egotism and unpainted scepticism," and returns with renewed zest and activity to his humble home, his own true-heartedness intact, "to his poor watchful mother, sitting after her hard day's work at her wheel by the light of a poor fire."

We have anticipated events, and must retrace our steps to Richter's childhood. His early years were passed "in sharp contests with actual want." His father having destined him for the study of theology, his incompetency to purchase books induced him, before the age of seventeen, to copy out more than three hundred quarto pages: his attention was then turned to controversial divinity, and the eternity of hell torments occupied his thoughts,—a doctrine which he ultimately believed to be unchristian and incompatible with the designs of a God of mercy.

"About this time," says his biographer, "he exchanged the tenderness of a devout heart for the most zealous heterodoxy. Such experiences as these have often been observable in minds of the highest order: with the intense

* "*Der Einzige*."

fervour with which the mysteries of religion take hold of these young hearts, do they pursue the painful doubts that afterwards arise, till they are led back through faith and love to the clear atmosphere of truth."

In the midst of penury he writes,

"Many think themselves to be truly God-fearing when they call this world a valley of tears. But I believe they would be more so if they called it a happy valley. God is more pleased with those who think every thing right in the world, than with those who think nothing right. With so many thousand joys, is it not black ingratitude to call the world a place of sorrow and torment?"

At length, after long struggles, Paul decides to give his thoughts to the public through the press, rather than the pulpit—to write, rather than to speak; and his resolution once taken, he never wavered. After writing as a schoolboy, "On the Practice of Thinking," his first printed book was, strange to say, "*Das Lob der Dummheit*."* In 1790, Richter became a schoolmaster at Schwarzenbach, in fulfilling the duties of which he passed four of the happiest years of his life. His instruction was as superior to ordinary teaching, as his genius and attainments were to those of other men. "Above all, and with all, he directed their tender, childish hearts to a *Father in heaven*." He said, "There can be no such companion to the heart of children, for the whole life, as the ever-present thought of God and immortality." He gave wise counsel, too, out of school, to all his neighbours. A young bride he conjures not to be the mere household slave—"thou wert born for something better," &c. This was the season of Paul's life when "he passed through those moral conflicts that resulted in a deep spiritual faith, and in love and devotion. His whole nature acquired an earnest direction, and his works were henceforth created to elevate his happiness, to soothe and cheer in sorrow. Satire remained among his lighter weapons, but he took from it the bitterness of scorn." At the age of 33, Richter was solicited to become the tutor to Prince Hohenlohe, of miracle-working memory; but he refused the allurements of independence and a beautiful residence on the Rhine, to continue his works in retirement. His connection and acquaintance with the celebrated Madame Krudener redounds much to his credit; she writes to him with great good sense and good feeling; yet her enthusiasm blinded her judgment, and she became at last a complete religious fanatic. She tells Richter,

"—that the need of learning, the truth, the living necessity in me to grow better, the thirst after knowledge, and the warm desire to promote the happiness of men,—the expanding love that glows in my heart and breathes in your works, are what makes them so dear to me, and convince me that through your friendship I shall be better and happier; and that to you, also, the observation of a noble soul, that would fain impart blessings to mankind, will not be indifferent."

About this period Richter wrote the "*Kampaner Thal*," or Proofs of the Immortality of the Soul, described as one of "the most purely serious and poetically beautiful of all the author's minor works." It was written for those "who were pained with doubt upon this great consolation of humanity." Of Richter's peculiar tenets, we have de-

* The Eulogy of Stupidity.

tached passages which prove they were not strictly Lutheran. His biographer says,

"He adhered closely to Herder, and was a fellow-believer with Jacobi, the '*faith-philosopher*.' Those who are acquainted with the religious sentiments 'that echoed to the mighty heart of Herder,' will understand the position he took in German philosophy. Richter possessed in an eminent degree what have been called the highest capacities of man,—reverence for the holy and love for the beautiful. Superstition, bigotry and fanaticism seem to have been equally abhorred by him in early life, although he said, after the French Revolution, '*I bless the concordat*. The deepest superstition is better than Atheism or Theism."

We now reach the most important period of Richter's life,—his removal to Berlin and his marriage. The account of his reception is fresh and enthusiastic, even for thirty-seven.

"I have never been received in any city with such idolatry. After such an elevation, I can henceforth only sit upon the steps of the throne, never again upon its summit. I avoid the merely learned, and therefore I meet with no envy; but only a too warm enthusiasm, that does not make me proud of myself, but of humanity. How it refreshes the heart to find the same sighs for the spiritual in a thousand hearts that arise in mine, and prove that we have within us a common heaven!"—"The splendid Queen invited me immediately to *Sans Souci*. Heavens! what simplicity, frankness, accomplishment and beauty! I dined with her, and she shewed me the kindest attention."

In the journal of a lady of that time, she writes,

"Like a beam of light he flashed among us, but cheering as the star of day is his lingering here. He cannot be more than forty, though he has a bald head. All the riches of language appear to have been created for him. Nature is his dwelling, customs his playthings, and men his machines."

But the incense Richter then received was not the only tribute to his excellence.

"The beautiful Queen,* whose fate has thrown a touching interest over every thing relating to her, continued firm and steady in her friendship. She never spoke of him but with a deep feeling of his worth as a man and an author; and with the brother of the Queen, Prince George of Mecklenburgh, he formed a friendship that was uninterrupted till his death."

The marriage of a man of letters is in Germany held to be of important interest to his *clique*, and all his friends approved and sympathized in his choice of Caroline Meyer. She was in every respect worthy of him, and some extracts from her letters prove that she was an enlightened, high-minded woman, as well as a good *Haus-mutter*. In a worldly, or rather in an *English* point of view, this was a bad match for Caroline; but Herr Meyer gave these consoling assurances to the anxious lovers:

"My child, if the satisfaction of your father can add any thing to your happiness, believe me, no union could give me so much joy. I feel it a reward for all my care of your education."

To Richter he wrote,

"That it had been the aim of all his plans, in the education of his daughters, to prepare them to unite themselves to such men as himself,—and that he gave his unconditional consent."

* Louisa, the wife of Frederick-William III.

The social circles of Berlin had many charms for Richter, and he fondly hoped to convert Tieck, Fichte and the Schlegels. "The merely learned only displeased him." "The dry roots of their Deism were planted in sand, and bore only withered leaves and no flowers; and no breath of perfume came from them."

Our limits do not permit us even to touch upon many interesting passages in the Life of Richter, especially on his devoted friendships, his letters to Napoleon, and his petitions to the King of Prussia; but we must not omit a notice of the admirable manner in which he endeavours to soothe and counsel an unfortunate girl of 13, who sent him a confession of her love:

"May a good man receive my dear Maria as a daughter, and be to her a spiritual father. He will calm her excitement with a kindness and indulgence that cannot be imagined; he will tell her that in actual life, especially in marriage, the strength of passion in women, *even innocent violence*, has been the thorns and daggers upon which happiness has fallen and bled; that the mightiest and holiest of men, even Christ, was all gentleness, mildness and peace. He will tell her she may soar with the wings of the spirit, but with the outward limbs she must only walk. She may kindle a holy fire in her heart, but must not *act*, till the fire has become a pure light to guide her. I also, who speak to you in the name of your own father, desire such for my dear Maria, and will be that father to her."

He could not minister to a mind diseased. This poor victim of a disordered imagination and defective education put an end to her own existence. Richter was blamed for not seeing her: his only consolation was, he had not treated her with ridicule or severity.

At the age of 57, he had to mourn over the despondency and death of his son Max, a youth of 16. He had been too much stimulated; and, his imagination being morbidly excitable, he became the victim of self-reproach, in spite of the admonitions and suggestions of his father, who thus wrote to him:

"Study the history of the establishment of Christianity, the letters of the apostles and evangelists, that were first collected at the end of the second century, that were known through Irenæus, and particularized in the beginning of the third century by Origen. In all the conversations of Christ there is not a single word of the doctrines of all souls falling at the same time with Adam, or of satisfaction for sin. May God, my dear son, direct you to the cheerful Christianity of a Herder, Jacobi and Kant! There is no other Revelation than the ever-continuing. Our whole orthodoxy, like Catholicism itself, first centered in the evangelists, and every century opens and produces new views. Oh! could I complete my work on *ultra-Christianity*! With this new *monkism* you will destroy in yourself all joy, power and ardour, and in the end gain nothing."

His mother wrote more touchingly; her letter is exquisitely tender. It is a gem in itself, independently of the holy maternal love it breathes. Severe asceticism of life, and consuming self-reproach and life-wearing industry, produced a nervous fever, of which he died. His father wept in secret, but did not long permit the indulgence of grief; but sent a petition for a twin cousin of Max, on whom he could expend the overflowings of paternal affection. His eyes were soon after closed to all external things, many months before his death, but his intellectual sight was as clear as ever; and all his loved ones were around him as his spirit departed.

Besides his fictions, Richter wrote an "Introduction to *Æsthetics*," and a pamphlet on the liberty of the press; but we have been pleased rather to dwell on the merits of the man than on his works, to shew the salient points of his character, the genial warmth of his Christianity. His was not the cold philosophical admission of its evidence, a mere acknowledgment of its moral superiority over Heathenism and Judaism; it was a *belief*, a *faith*, blended with his daily actions and fostered in his heart. Literary men are generally known through their books, and are valued for their works' sake. Those who read the Biography of Jean Paul, will feel a strong desire to behold the emanations of such a mind and heart, and will obtain the works at first for the author's sake.

We must congratulate the public on the superiority of the English edition. It is double the intrinsic worth, for half the money value. The errors in the American edition, we are told, have been amended by the skilful pen of William Howitt.

We have not compared this Biography with any Life of Richter in the original; but it is impossible to read it without an internal conviction of its integrity and truth; and though Richter's style is more difficult of translation than that of any other German, yet we feel that his golden thoughts have reached us pure from the mine, to which he has given that impress of genius which makes them current in all countries. We cannot conclude more aptly than with a gem from his *Kampaner Thal*:

"Endeavour to free the mind from systems and early prejudices, and then look boldly around. Do you find no consolation?—rise and seek it higher; like the bird of paradise, who, when his feathers are ruffled by storms, rises higher where none exist."

GOD'S PROVISION IN VEGETABLE NATURE FOR MAN'S WANTS.

No population that will think and labour, however numerous, can ever starve from continued want, under the present system of vegetable nature. The Great Author may choose through His atmospherical agencies to disappoint, by occasional vicissitudes, the expectations of his intelligent creatures, when they are forgetting the primal Cause and Giver of all that they are enjoying—but these are only temporary and partial corrections. The principles of vegetable nature never alter, nor has their produce ever in any age universally failed. By commercial or benevolent intercourse, we can therefore always assist each other's needs, when these assumed or permitted interruptions occur in any particular district or country, as we have done more than once to Ireland, and also to Hindostan. Their rice at times has failed in parts in the one, and their potatoes in the other; but the rest of the world were at the same time enjoying their usual plenty. Hence in no case have mankind, at any period, been under the danger of generally perishing for want of sustenance; nor, under the universal laws of vegetable nature, as established at the creation, and still continuing, can such a catastrophe at any time occur.—*Sharon Turner's Sacred History of the World*, Vol. I. p. 128, 6th edit.

CRITICAL NOTES ON THE NEW TESTAMENT.

MATT. v. 22. Is not the important word *αὐτῷ*, without a cause, to be understood after the succeeding clauses? May not a just occasion occur for applying even the strong epithets which our Lord next proceeds to notice? Is not his own language in reference to the Pharisees in favour of this supposition? Both Grotius and Rosenmüller seem to regard the prohibitions which follow, as still directed against the anger without reason, or without bounds, before forbidden.

Matt. vi. 12: *ὅς καί, αἱ*. Perhaps the idea intended to be conveyed is, *in proportion as*. This would seem to be the sense in which Dr. Priestley understood the passage. See his note on Matt. v. 7.

Matt. ix. 15. The Improved Version, here following, it is presumed, in the steps of Newcome, is unnecessarily paraphrastic in rendering *ὡς υἱοὶ τοῦ συμφοῦρου*, the companions of the bridegroom—literally, the sons of the bride-chamber, i. e. the nuptial guests.

Matt. xii. 39: *μειχάλεις*. A comparison of texts may serve to shew that the word here denotes *spurious*, our Lord implying that they did not deserve to be regarded as the descendants of the patriarchs. See John viii. 39 and Isa. lvii. 3.

Matt. xii. 40: "three days." It has often been justly replied to the objector, that this expression need not mean more than the third day. That the Jews so used it, see 2 Chron. x. 5, comp. with 12.

Matt. xvi. 13. Perhaps a note of interrogation should be placed after *εἰμι*, another after *ανθρώπων*, thus: "Who do men say that I am? The Son of Man?" It may be seen from Rosenmüller that several critics are favourable to this interpretation.

Matt. xx. 27. The usage of *πρωτος* is observable, and may be used to explain the same word, John i. 15. There is a grammatical propriety in the omission of the articles before the several nouns.

Matt. xxiv. 12: "The love of many shall wax cold." The judicious Newcome makes this remark (Observ., p. 268): "I must desire the reader to recollect the many and uncommon acts of cruelty which occur during this period of the Jewish history, and to observe Josephus' assertion,* that in the calamities of those times, no good affection was so entirely lost as pity." The connection of the above clause in our Lord's discourse seems to confine it to attachment to the cause of Christ.

Matt. xxviii. 17: *ὅι δε εἰσέασαν*. It is quite clear that the first aorist has the force of the pluperfect here—*had doubted*. And I would render *ὅι δε*, not *some*, but even those who had doubted, a probable allusion to the case of Thomas, the companion of this evangelist in their apostolic tour. (See Matt. x. 3.) After this occurred to myself, I saw it stated in the notes to Dr. Parry on the Resurrection, that the Prussian Version reads, "even those who had doubted," and refers to Rom. ix. 30, Phil. ii. 8, for similar instances of this usage of *δε*.

Matt. xxviii. 19: "Baptizing them in the name of the Father," &c. We have in this passage the origin of the three-fold question of the Church Catechism, "Dost thou believe in God the Father Almighty?" &c. (See Cave's Primitive Christianity, Ch. x., and Yates's Vindication of Unitarianism, p. 150.) They who submitted to baptism thereby denoted that they were worshipers of God, believers in the mission of Jesus Christ, and participators of the Holy Spirit. *εἰς τὸ ὄνομα*: after frequent consideration of the various proposed renderings of the preposition in this clause, I am satisfied of the correctness of the English Version—in the name. Thus the Vulgate, *in nomine*. This usage of *εἰς* in the sense of *in* is by no means uncommon in the N. T. See, as instances, John i. 18, Matt. xviii. 20. One internal evidence in favour of the genuineness of this text may be derived from a comparison of it with Acts xix. 3.

M.

* B. J. iv. vi. 3.

DOMESTIC MISSIONS.

It is somewhat more than fifteen years since the labours of Dr. Tuckerman began to attract the notice of English Unitarians. Curiosity, rather than interest, was at first excited, and when a more definite knowledge of his plans and the results of his ministry were obtained, there was a prevalent feeling that *we* were not especially, if at all, called to the work,—that it lay not within the province of our associations to attempt it,—and that, however well it might work in America, where society was so differently constituted, for us of the older country, with our conventional habits and prejudices, it would never answer; it might be a well-meaning scheme, but entirely unsuited to us, and, if tried, must be a complete failure. Such were the views, expressed or implied, of many estimable individuals, and many very specious arguments were at hand to defend them. The idea of domestic visiting, on a large and systematic scale, was perfectly new; the pulpit and the press, they imagined, would supply every moral and intellectual want; churches were built in every direction, and the doors stood invitingly open; schools were at hand, and the poorest child was not precluded from entering them and plucking the fruit of knowledge; all the larger towns contained hospitals and dispensaries, which were for the most part liberally supported; and was a poor man's dwelling burnt down, or had he an extraordinary increase to his family, the purse was ever ready to bestow the needed relief. There was a feeling—perhaps a vague one, but still far from inoperative—that all beyond this was uncalled-for and possibly verging on impertinent interference; and it must be confessed that the proceedings of certain parties had served to strengthen the prepossession against visiting the homes of the poor. They had heard of awful denunciations having been uttered by clerical and by lady visitors against those who could not pronounce their shibboleth—of unwarrantable attempts to induce parents to remove their children from Sunday and even day schools supported by Unitarians—in fine, of the system being perverted to an engine of intolerance, and thus far more harm done by the spread of uncharitable notions than any good effected by endeavours to make the vicious holy and the ignorant enlightened—and they were not unacquainted with facts, the tendency of which went to shew that great imposture was in many cases practised, whilst, on the other hand, the poor were degraded by the alms they received; and, again, that numbers disliked these calls, on account of the system of close-questioning that was adopted, and the unpalatable and therefore unheeded advice forced on them. These feelings, which were at first natural and by no means discreditable, held many in suspense and made not a few opponents. Yet a considerable number, and these among the most pious, well-judging and active of our denomination, from the first cordially hailed Tuckerman's Reports, and heartily sympathized in all his plans. At the celebrated meeting of the Unitarian Association held in Manchester in the June of 1830, a resolution was passed, "That it be most earnestly recommended to the Committee of the Association to consider whether they cannot effect the establishment of City Missions, on a plan and for purposes similar to those detailed in the Reports of the Rev. Dr. Tuckerman." The London Committee lost no time in giving effect to this resolution,

and the consequence has been the establishment of City Missions in the Metropolis and several large towns of England, whilst other towns are, as I am well aware, ripe for the experiment, and the time must eventually come—hasten, O Lord, the period!—when, like the Sunday-school, a Ministry to the Poor will be judged a necessary adjunct to a Unitarian congregation, and the absence of it be thought discreditable. Prejudices are fast disappearing—the labour of love is so apparent, that scepticism has no more doubts to urge, no further stumbling-blocks to cast in the way. The Unitarian Domestic Missionary has, I trust, by this time shewn that he can speak the truth without sectarian bitterness—that he has at his command the most powerful motives to virtue and holiness—that his faith is pre-eminently efficacious in drawing the human soul to God and Jesus and duty—that he can affectionately counsel and warn, and even reprove, without forgetting that his erring brother is also himself a man—that he can be welcomed as the friend and the consoler—that his ministrations are of acknowledged efficacy in the midst of destitution and sorrow, in pain of body and anguish of soul, in the chamber of sickness, and as taking away the bitterness of death—that his visits are not deemed intrusive—that he is not considered officious when he makes a passing remark on what he sees around him—and that frequently his aid is sought when least expected, and by those from whom previously he had received no apparent encouragement. Let him with singleness of heart fulfil his duty—let him go on humbly relying on assistance from on high—let him find his pleasure and reward in his labours—and he cannot fail at last. He may at times doubt if any real good be effected—he may look round and see little benefit resulting from his exertions—he may be led to exclaim, “Lord, who hath believed our report?”—but, in the midst of darkness, a ray of light will be visible—the small mimosa may cheer him, as it did Park in the fearful Zahara—and, like him, he will adore in it the care and loving kindness of his God. Others will be incited to assist, and as iniquity ceases to abound, the love of many will again wax warm.

A Domestic Missionary's diary cannot but contain some very curious and startling revelations, and yet there is very much that he witnesses which he has no language to describe—which, however vividly it may be presented to his mind, and however permanently impressed there, he is at a loss to clothe in words so as to convey a correct representation of his feelings to others. But the more tangible, the visible results, he may detail, and these from time to time brought before the public eye cannot fail of causing a due appreciation of the value and necessity of this ministry. How much is there to censure and how much to admire in the individuals we visit! Here we see the father of a family to all appearance totally regardless of those whom the laws of God and man require him to protect and cherish—a sot, spending on the indulgence of his own debased appetite that money which of right belongs to his wife and children—callous to all remonstrance, every avenue to his heart closed, his human face no longer divine, bearing all the marks of the coarsest intemperance, his family starving and in rags, his wife endeavouring by char-work, often pursued beyond her strength, to purchase a loaf for the children or a hundred of coals for the fire, or, it may be, to pay a small instalment of the back rent, whilst he is the

choice spirit of the tap-room, wrangling on politics, or bellowing forth the unmeaning song, or carrying on a conversation, if it can be so termed, full of oaths and ribaldry. And in the next dwelling we may find poverty, it is true, yet uncomplainingly borne—the best made of every thing—hard toil sweetened by the thought of the coming evening, bringing with it rest and domestic enjoyment; the family cared for as well as circumstances will allow—a cheerful hearth and smiling faces—something done for the improvement of the mind, and a due regard paid to the claims of God, and what he requires from even the humblest and the poorest.

And here let me say that I never entertain much hope of a family where the instrumental duties of religion are perseveringly neglected—where the “Sunday shines no Sabbath day”—where there is an uniform absence from the house of God—where neither father nor mother nor children are accustomed to attend the services of the sanctuary. In such cases there cannot but be a great deal that is wrong, and that must lead to wrong, and my first efforts are invariably made to alter this most undesirable state of things. You have no hold on a man who despises or is indifferent to public worship; there is no fear of God before his eyes. Is the man a drunkard? You may talk to him of the sin, the disgrace, the punishment. He may appear to listen, he may be induced even to sign the pledge; but the pledge will exist only on paper or till the next temptation; a very small and a very speedy one comes across his path, and then his promises will be forgotten, his word and his signature be of no effect. In truth, no motives short of religious ones are of any avail; therefore try all means to make him attend a place of worship. If he says he was at one time connected with the Church, the Wesleyans, or the Independents, urge him to rejoin them. Surely, any system of religion is infinitely to be preferred to vice and practical Atheism. But if he says, as is frequently the case, he has no preference, then reply—and this shews the absolute necessity of connecting a chapel with a Mission—“Come, and we will do you good; cast in your lot with us, and receive the right-hand of fellowship. Never heed your appearance—join us as you are—we make allowance for all deficiencies—we think none the worse for a threadbare coat—the disgrace is not in coming, but in staying away.” I must confess that I have also but slender hopes unless there are children; the female parent at least can be reached through them; a mother can scarcely forget, or not care for, her sucking child, or her offspring of maturer years. Dr. Tuckerman advises that the children should be peculiarly cared for. And here, again, the great desirability of connecting a Sunday, if not a Day school, likewise with the Mission. My visits would in a great measure be thrown away but for the schools. My grand object has been to secure the children: the mother likes to see them noticed—she sends them to the Sunday-school—they carry home something of what they have seen and heard—she is induced to attend the chapel services, and at length succeeds in bringing her husband, at first occasionally and with long intervals between, and then more frequently, till they make it their regular place of worship. All this is the work of time; the advances are very slow; but it is only by patient watching that the husbandman sees the reward of his exertions. In all the operations of Divine Providence,



we have first the blade, then the ear, after that the full corn in the ear.

But there is much good among the poor; strange would it be were there not. Paley well observes, "The best dispositions may subsist under the most depressed, the most afflicted fortunes. A West-Indian slave, who amidst his wrongs retains his benevolence, I, for my part, look upon as among the foremost of human candidates for the rewards of virtue." And in English humble life there are very many persons, some whom I know and most highly esteem, who, though not slaves, are poor, depressed and forlorn, and who yet "retain their benevolence"—who are ever ready to do a kind deed and to speak a sympathizing word—who give time and labour, and even something out of their own scanty store, to the wants of others still poorer and more wretched—and who are thus laying up for themselves treasures in heaven. A poor woman with a large family is confined, under circumstances of great destitution. She may have gratuitous medical aid, and if she previously knew not where to procure it, her neighbours will have walked far and have besieged many doors for a ticket to procure it—and then one will take charge and sit up on alternate nights to watch, though compelled to work hard during the day—and another will attend to the wants of the family, and others perform various offices of kindness—and all, as it appears, from a principle of disinterested love. The same feeling has not unfrequently prompted to the taking entire charge of orphan children, and nurturing them as tenderly as their own. We are but too apt to look on poverty with a disdainful eye—to doubt or disbelieve the good that exists in the lowly vale. It has been not seldom observed, that in England and America, the two freest countries on the globe, Mammon is the great idol—wealth is the only measure of respectability. Surely, this is a great error. Domestic Missions, if multiplied and honestly persevered in, will go far to its correction. The very invidious term "lower orders" should be banished from conversation, as it now almost universally is from writing. I know it is for the most part used unthinkingly, or as a merely conventional phrase, but it is scarcely the less offensive on that account. We must be very careful how by our carelessness the already too wide breach be made yet broader. The Christian, honouring all men, takes pains to avoid whatever gives just cause of offence to his poorer brethren. "The greatest thing in a city is man."

Poverty is, like slavery, a bitter draught. How much of it, with very many gradations, is to be found in every place, and especially in every large town! The poor, the very poor, the destitute, the lonely, the forsaken, we have yet with us, and we cannot expect but that they will continue. Yet every ill has its corresponding good. If there is much misery, there is also much benevolence. The prevalent distress is the means of calling out great and splendid virtues. Opportunities are offered, and many seize on them, of doing great and extensive good—of proving that the fruit of the Spirit is love—of visiting, comforting and relieving the afflicted—of imitating the Saviour in going about doing good. To effectually put down all poverty, all misery, all sin, is by our exertions manifestly impracticable. In the narrow lane, the dark alley, the close court, the over-crowded dwelling, there will, spite of our most zealous and persevering efforts, still exist a vast mass of

evil, of cheerless destitution, of debasing ignorance, of revolting crime ; but we can do something, each a little, each one may strive to mend one, and great and permanent benefit must result. As has been remarked of Mechanics' Institutions, still more may it be said of Domestic Missions—"Let every one who has half-a-guinea to spare, give it to a Mission, and he may be assured that his money is bestowed in the best manner, and for the most effectual good."

It remains but to say, that almsgiving, being an undoubted branch of Christian beneficence, must have place in a Domestic Mission. Whether street-beggary should, in any degree, be encouraged, is a question for serious consideration. As a general, an almost universal rule, I must answer decidedly in the negative. Indiscriminate charity does a vast amount of injury, and fosters that misery we most desire to prevent. We give, to rid ourselves of an uneasy sensation, and we take no pains to investigate. Now, if instead of relieving a beggar at the door, we were to take his address and endeavour to discover his abode, and judge for ourselves of the truth of his statement, street-begging would in a great degree vanish. Plausible stories of distress have in this manner been told to me, and places of abode given, which on search have proved undiscoverable, and of course the whole found to be a scheme of imposture. But because designing persons practise imposition, that is no sufficient reason for shutting up the heart and the purse to objects of real commiseration. The visitor of the poor cannot but meet with many genuine and very sad cases of distress, and he must at times give way to the immediate impulse of his feelings—bestow prompt relief, without stopping to inquire as to the moral worthiness of the object. To attempt to do good to the mind and soul, whilst the crying wants of the body are passed heedlessly by, argues, if not hardness of heart, yet a total unacquaintance with human nature. If it be true that almsgiving, of every kind, has an inevitable tendency to degrade the recipient, then, at whatever cost to the feelings, we must give up the practice. But it is not so ; the unsophisticated language of the heart speaks in decided opposition to the selfish dogma. The words of the Lord Jesus are, "It is *more* blessed to give than to receive ;" but were a blight and a curse to accompany the receiving, where would be the blessedness attending the giving ? Rather let us be forward to remember the poor, as the apostle was ; for "he that giveth to the poor lendeth to the Lord." I conclude in the words of Tuckerman : "I cannot daily, and from morning till night, be passing from one to another of the abodes of sickness and want, and pray with and for these suffering families, and leave with them nothing but my advice and exhortation and prayer. I cannot say to virtuous and industrious widows, or to the aged poor, or to the feeble and sick poor who are but partially covered from the cold, and who are without fuel and without food, 'Be ye warmed and fed and clothed,' while I give them none of those things that are needful for the body."

T. B. B.

PETER PLYMLEY'S REBUKES OF "PROTESTANT" BIGOTS.

THE blunders and follies of religious bigotry seem to be immortal. They have a charmed life. Even if apparently destroyed by some potent arm, and one generation sees them decently interred, they rise and flourish in the next with all the vigour of youth. Other blunders and follies have their day and are forgotten. In this age of reform and railroads and penny-postage, a mere political or fiscal fallacy is short-lived enough. What in the days of good Lord Liverpool and stage-waggons and twelve-penny-postage would have lasted a full decade, and stood the wear and tear of ten tedious sessions, a single debate will now consign to the tomb of forgetfulness, and its existence find no record save in that huge collection of epitaphs—*Hansard's Debates*. But, with the mass of the people, it is not so in respect to the darling fallacies of intolerance. They are now by common consent expelled from the House of Commons; and pitiful, most pitiful, is the condition of those who are there compelled to represent, not the intelligence of the age, but the prejudices of their constituents, and that face to face with such fallacy-crushers as Macaulay and Cobden and Lord John Russell. The absurdities which, twenty years ago, were the cherished favourites of a Parliamentary majority, are now eagerly disclaimed by such House-of-Commons intolerants as Fox Maule and Mr. Hindley, and but for Sir Robert Inglis and Colonel Sibthorp would have no hearing in Parliament; yet they are still welcomed at rectories and mission-houses and delegate-rooms, and supply the Stowells and M'Neile's and Buntings with weapons of offence. These were my reflections as I turned from a file of newspapers, the columns of which were largely occupied with the effusions of anti-Maynooth agitation, and to recruit my spirits, wearied and dejected, opened Peter Plymley's "Letters on the Subject of the Catholics to his Brother Abraham who lives in the Country." Lo! the slaughtered victims of Sydney Smith's murderous wit now walk arm-in-arm with the platform heroes of to-day's "No-Popery" party! As I read, I found from "Letter I." to "Letter X. and Last," a running commentary on the Protestant harangues which during the last six weeks have inflamed the religious passions of Evangelical Churchmen, Conservative Methodists and Radical Independents. I cannot resist the temptation of quoting and applying a few of the numerous passages that might have been written yesterday, were not the hand that traced Peter Plymley's Letters as nerveless and cold as the Jenkinsons, Percevals and Melvilles, whose follies they expose. The Letters of the new Plymley should without question begin—

"Dear *Sir Culling*—A worthier and better man than yourself does not exist; but I have always told you from the time of our boyhood that you were a bit of a goose," &c. &c.

The deadly errors of Popery are the alpha and omega of the anti-Maynooth agitation. Terrible have been the denunciations of "the Beast" on the part of irate country clergymen, whose Protestant zeal has brought them to London, and mounted them on a delegates' platform. Thus did Plymley anticipate and shame their revilings:

"You say these men interpret the Scriptures in an unorthodox manner, and

that they eat their God. Very likely. All this may seem very important to you, who live fourteen miles from a market town, and, from long residence on your living, are become a kind of holy vegetable; and in a theological sense, it is highly important. But I want *peaceful citizens and good subjects*. I want to make a greater use than I now can do of a poor country full of men. I want to make every possible exertion for the safety of Europe (*Ireland*) . . . and then you, and ten thousand other such boobies as you, call out, 'For God's sake, do not think of raising cavalry and infantry in Ireland (*endowing Maynooth*). . . . They interpret the Epistle to Timothy in a different manner from what we do. They eat a bit of wafer every Sunday, which they call their God.' I wish to my soul they would eat you and such reasoners as you."

Mr. Stowell, despairing of the Parliament, told the delegates to prepare an Appeal to the Queen, and encouraged them by the fact that twenty thousand men, women and children in Manchester have signed a Memorial to Her Majesty, reminding her of her duties as a Protestant Sovereign. The Rev. orator warmed as he talked, and warned his Royal Mistress, that if she put her hand to the Maynooth Bill, she would virtually destroy the right of the House of Brunswick to the Throne, &c. Nonsense like this would in the mouth of some ill-taught Chartist have been called *sedition*. This rank nonsense, however,—referring, we suppose, to the Coronation Oath,—was received by the mixed audience of Churchmen and *Dissenters* with vehement applause. Let the latter ponder these words of Plymley:

"You say the King's (*Queen's*) Coronation Oath will not allow him (*her*) to consent to any relaxation of the Catholic laws. Why not relax the Catholic laws, as well as the laws against Protestant Dissenters? If one is contrary to his (*her*) oath, the other must be so too; for the spirit of the oath is, to defend the Church Establishment, which the Quaker and the Presbyterian differ from as much or more than the Catholic," &c.

The unconcealed bigotry which received with enthusiastic shouts the declaration of a reverend agitator, "NO PEACE WITH ROME," was doubtless thought in the frenzy to be all religion. A sad mistake, as Plymley shewed of the same spirit five-and-thirty years ago:

"But it is not all religion; it is in great part that narrow and exclusive spirit which delights to keep the common blessings of sun and air and freedom from other human beings. 'Your religion has always been degraded; you are in the dust, and I will take care you never rise again. I should enjoy less the possession of any earthly good, by every additional person to whom it was extended.' You may not be aware of it yourself, most reverend Abraham, but you deny their freedom to the Catholics upon the same principle that Sarah your wife refuses to give the receipt for a ham or a gooseberry dumpling: she values her receipts, not because they secure to her a certain flavour, but because they remind her that her neighbours want it,—a feeling laughable in a priestess, shameful in a priest; venial when it withholds the blessings of a ham, tyrannical and execrable when it narrows the boon of religious freedom."

Bigotry is to the party who call themselves "the religious world" as great a luxury, and as necessary to full enjoyment, as turtle to an alderman; but our modern saints should remember how costly the gratification of their bigotry may prove. They may enjoy the sport, but let Plymley teach them its danger:

"I admit there is a vast luxury in selecting a particular set of Christians,

and in worrying them as a boy worries a puppy-dog; it is an amusement in which all the young English are brought up from their earliest days. I like the idea of saying to men who use a different hassock from me, that till they change their hassock they shall *have no College for the education of their priests*. While I am gratifying my personal insolence respecting religious forms, I fondle myself into an idea that I am religious, and that I am doing my duty in the most exemplary (as I certainly am in the most easy) way. But then, my good Sir, this sport, admirable as it is, is become with respect to the Catholics a little dangerous; and if we are not extremely careful in taking the amusement, we shall tumble into the holy water and be drowned. As it seems necessary to your idea of an Established Church to have somebody to worry and torment, suppose we were to select for this purpose *J. P. Plumtre, Esq.*, and the patent Christians of Clapham. We shall by this expedient enjoy the same opportunity for cruelty and injustice, without being exposed to the same risks. We will compel them to abjure vital clergymen by a public test. . . . We will swear them to the doctrine of good works; compel them to preach common sense, and to hear it; to frequent Bishops, Deans and other High-churchmen; and to appear (once in the quarter, at least) at some melodrame, opera, pantomime, or other light scenical representation; in short, we will gratify the love of insolence and power; we will enjoy the old orthodox sport of witnessing the impotent anger of men compelled to submit to civil degradation, or to sacrifice their notions of truth to ours. And all this we may do without the slightest risk, because their numbers are (as yet) not very considerable. Cruelty and injustice must of course exist; but why connect them with danger? Why torture a bull-dog when you can get a frog or a rabbit? I am sure my proposal will meet with the most universal approbation. Do not be apprehensive of opposition. . . . If it is a case of hatred, we are sure that one man will defend it by the Gospel; if it abridges human freedom, we know that another will find precedents for it in the Revolution."

For that reverend libeller, Mr. M'Neile, who lately endeavoured to shew that the Roman Catholic Church was idolatrous, and that, because it did not accept his interpretation of one of the Commandments, it therefore might, and perhaps did, set all the Commandments at nought, and encouraged theft and adultery, the pages of Plymley abound with rebukes as severe as the orator's offence was gross against charity and truth. I select one or two, previously remarking that the implied argument of Mr. M'Neile, retorted upon himself, would prove him to be idolatrous. There is little doubt he has borne false witness against his neighbour. One who has so often broken the ninth, may have broken the second, or any other of the Commandments.

"Surely the Catholic religion is better than none. *Seven* millions of Catholics are better than seven millions of wild beasts. *Five hundred* priests educated by our own Government are better than the same number educated by the man who means to destroy us."

"I am astonished to see you, and many good and well-meaning clergymen beside you, painting the Catholics in such detestable colours. Two-thirds at least of Europe are Catholics; they are Christians, though mistaken Christians; how can I possibly admit that any sect of Christians, and, above all, that the oldest and the most numerous sect of Christians, are incapable of fulfilling the common duties and relations of life? Though I do differ from them in many particulars, God forbid I should give such a handle to infidelity, and subscribe to such blasphemy against our common religion."

Both Churchmen and Dissenters have been lately heard to deplore



the Government's patronage of Popery, and have uttered ominous forebodings of the spread of Popish errors. I close these extracts with Plymley's ridicule of these unnecessary fears :

"As for the enormous wax-candles, and superstitious mummeries and painted jackets of the Catholic priests, I fear them not. Tell me that the world will return again under the influence of the small-pox; that *Mr. Goulburn* will hereafter oppose the power of the court; that *Lord John Russell* and *Mr. Macaulay* will do each of them a mean and dishonourable action; that anybody who has heard *Lord Teynham* speak once will knowingly and willingly hear him again; tell me any other thing absurd or incredible; but, for the love of common sense, let me hear no more of the danger to be apprehended from the general diffusion of Popery. It is too absurd to be reasoned upon; every man feels it is nonsense when he hears it stated, and so does every man while he is stating it."

VOLUNTARY BY THE SEA.

O THOU whose presence fills the deep,
Whose blessing glads the wave,
So watch over my spirit keep,
So stir the deep within from sleep,
Till holier harmony shall steep
Whatever shores it lave !

'Tis Sabbath morn—and all things shine
Like praise o'er-mastering prayer;
Foam-specks like sea-birds light the brine,
The shore-waves break in sparkling line,
The blue of heaven, itself divine,
O'erspreads an earth as fair.

Our children by the waters play—
Oh, since it cannot be,
That we, like them, thoughtlessly gay,
Sport the bright Present's hours away,
Let us to sober'd bosoms lay
Our whole vast debt to THEE !

And still be THOU in mercy near,
Even as we need THEE more:
Fill us with love that casts out fear,
With faith that glorifies the tear,
And, through life's breaking waves, can hear
Sounds from an unseen shore.

New Brighton, Sunday Morning, Oct. 6, 1844.

CORRESPONDENCE

THE MARIES AT THE CROSS.

SIR,

I HEARTILY thank your correspondent E. H. H. for his prompt endeavour, in your last number (p. 232), to do away with the discrepancy which the consideration of not the least interesting circumstance of the Cross made me acquainted with. I set forth my difficulty, not despairingly, but beseechingly: possessed of no explanation that satisfied me, I thought that others might be more fortunate. The simple telling of my difficulty was meant to arouse inquiry, to invoke assistance. The friendly effort of E. H. H. is the fruit of this invocation.

The mode of explanation which I hinted at as hardly warrantable, E. H. H. has entertained, has found worthy of all acceptance. To Kuinoel and himself, Cleophas or Clopas and Alphæus are two Greek forms of the same Hebrew name. His account of their origin has impressed me as by no means improbable, and has in a measure commended to me the explanation which I before ventured to discountenance. But granting that Ἀλφάιος may be gotten from אֶלְפִּי, I am however encouraged to doubt whether the aspirate *π* may be softened into the initial mute of Κλωπᾶς, by the communication of a biblical scholar, who mentions that the modern Hebrew translation of the Greek Testament renders the initial letter of Κλωπᾶς by a mute *p*, and that the Persian and Syriac Versions give an equivalent letter.

I do not, however, hold this as decisive against Kuinoel and E. H. H., and, should no better solution come forth, am inclined to welcome theirs, rather than cleave to the discrepancy,—which, however, seems to me by no means the monster of discrepancies that E. H. H. makes it, when he says, “There are few, if any (discrepancies), so startling and so irreconcilable with simple truth and common care in authorship, as this would in my opinion be, if hopelessly left where T. H. G. has left it.” Were this the master-discrepancy of Scripture, commentators would be spared much pains, harmonists much ingenuity,—plenary inspiration itself might almost take courage. The briefest, sharpest and most unfavourable statement of the difficulty that I can devise, is this: James is declared son of Alphæus, and also found to be son of Mary wife of Cleopas; or, more generally, a woman’s husband and her son’s father are made known to us under different names—a statement at once reconciled to simple truth by giving Mary a second husband, and supposing Cleophas the step-father of James; and even without this supposition, upon which I do not insist, by no means so directly and rudely at variance with simple truth as many other Gospel difficulties.

And as to common care in authorship, — I know of no discrepancy which could be a less impeachment of the evangelists in that respect than this. This is plain from the way in which it is to be gotten at. It is not an obvious, a glaring discrepancy; not one of the first three Gospels is at variance with itself or its fellows; one brief statement of St. John is incompatible with straggling declarations of the other evangelists. Their united testimony lying far apart, slowly brought together, and helped out by a passage from St. Paul, seems to stand opposed to a fact alluded to by John. In nothing do Matthew, Mark and Luke more exactly harmonize, than in the father and mother they ascribe to James the less; and I could imagine John capable of a mistake about the husband of James’s mother, without declaring him the most careless of authors. (I agree with E. H. H. as to the Hebrew origin of Κλωπᾶς.)

Had I thought this discrepancy the startling one that it appears to E. H. H., I should have pondered long before letting it loose upon the world. But

whether it be slight or formidable, I wish it no longer life than to die as soon as born; and, should no rival executioner step forward, I gratefully resign it to the death-blow of E. H. H.

T. H. G.

THE MARIES AT THE CROSS.

SIR,

THE scriptural discrepancy pointed out by your correspondent T. H. G., seems to be fully accounted for by the observation (p. 233) of E. H. H. from Kuinoel. Your correspondent will perhaps be glad to see an observation to the same effect from a living biblical scholar of considerable eminence, Dr. Edward Robinson, of Andover (U. S.), in his valuable *Lexicon to the New Testament* under the article *Ἀλφαῖος*:

"The father of James the less, Matt. x. 3, Mark iii. 18, Luke vi. 16, Acts i. 13, and husband of Mary the sister of our Lord's mother, Mark xv. 40, coll. John xix. 25, where he is called *Κλωπᾶς*, and comp. Matt. xxvii. 56, Luke xxiv. 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and the wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name 'מִלְכָּה, which Matthew and Mark give without the aspirate, *Ἀλφαῖος*, as Sept. *Ἀγγαῖος* for 'מִלְכָּה, Hag. i. 1; while John exchanges the מ for the Greek K, as Sept. in *φασίς* for *πιδ*, 2 Chron. xxx. 1."

W. J. S.

SCOTCH SECESSION CHURCH.

SIR,

I BEG to direct your notice to a mistake in the volume lately published containing an account of the Debates in Parliament upon the Dissenters' Chapel Bill. In page 468, is a copy of a Petition against the Bill, headed, "Petition of the Synod of the Scotch Secession Church." This will be regarded, by persons ignorant of the sects in Scotland, as "The United Associate Synod of the Secession Church." But the title of the Petition is, "The Petition of the undersigned, in name and by authority of the United Synod of *Original Seceders*." If you consult any Edinburgh Almanac, you will find this is a small body, consisting of about thirty-five ministers, whereas the "United Associate Synod of the Secession Church" numbers about four hundred ministers, besides as many ruling elders, and although its annual meeting was held while the Bill was in progress through Parliament, it did not present any petition either for or against the measure.

E. C. P.

ANTICIPATION OF PRESENT POLICY TOWARDS IRELAND.

SIR,

May 21, 1845.

I CANNOT forbear sending you the following extract, which I met with yesterday in "Recollections and Reflections on Public Affairs in the Reign of George III." The passage is singularly apposite to the public discussion now going on. The author is "John Nicholls, Esq., Member of the House of Commons in the 15th, 16th and 18th Parliament of Great Britain." His father was Physician to George II., and he was sixteen years old when the King died. The "Reflections" were written between the 20th of Nov. 1819, and the 10th of April, 1820.

"The great objection to the Emancipation of the Catholics in Ireland is, that the Pope will always retain influence over the Catholic clergy, and the Catholic clergy over those of their Church. But this objection would vanish, if the Catholic clergy were paid by the executive Government." . . . "Consider the state of Ireland. Among four millions of inhabitants, three millions are Catholics; and of the remaining million, six hundred thousand are computed

to be Dissenters, and four hundred thousand only of the Church of England. Yet all the funds allotted for the maintenance of ecclesiastical ministers are confined to those of the Church of England. Is this equitable? Would it not be more advantageous, that these funds should be employed for the maintenance of the clergy of all those who profess the Christian religion? It will not be denied that all ought to receive religious instruction. Whether a man believes in transubstantiation, or does not believe in it, is a matter of little importance to the State, provided his opinion on this subject does not lead him to have political connections injurious to the interests of his country." . . . "There are many parishes in Ireland in which the inhabitants are almost all Catholics; yet the owner of the advowson is obliged to present a clergyman of the Church of England. Would it not be equitable that the incumbent on such a benefice should be obliged to contribute to the payment of ministers for Catholics and Dissenters? I am well aware that the clergy of the Church of England will be indignant at such a proposal, but its adoption would be beneficial to my country. I will go one step further. I think it highly probable that ere long a plan, somewhat of this nature, will be adopted in the British empire, *particularly in Ireland*. It is already established in France."

There seems something almost oracular in this unimpassioned judgment of a man retired from public life, in a foreign country, thus perceiving, twenty-five years before, the shadow of a coming event. We perhaps give more weight to his opinion from the fact of his having predicted the passing of a Reform Bill, and other changes evolved by time, claimed by necessity, and established by reason.

W.

TAIT'S MAGAZINE ON MAYNOOTH.

PRACTICALLY, substantially and on the whole, this Maynooth Endowment Bill seems to us—with most serious faults of detail and even of principle, which must entirely preclude many sincere Liberals from giving it an active support—a measure of justice to Ireland; a blow at sectarian ascendancy; a move towards religious equality; an attempt—partial, indeed, in degree, and highly objectionable in mode—at rectifying the most outrageous injustice that ever disgraced the ecclesiastical legislation of a civilized community. As such, we must wish it well. And while we feel the difficulty of supporting a measure containing so much that every religious Liberal must strenuously disapprove, and have all respect for those Liberals who deem themselves bound to oppose it, we should deeply regret the success of the opposition. . . . We confess we have no heart to introduce the voluntary principle into this business. It is not a case for the voluntary principle. . . . The protestations of voluntarism are lost and drowned in the clamours of "No Popery" and "Protestant Ascendancy."

This Maynooth scheme, with all its faults, is a most telling and decisive blow at the principle of ecclesiastical exclusiveness and ascendancy in general, and at the Church of England in Ireland, in particular. It is now ruled, once for all, that the great ecclesiastical monopoly is a nuisance which must be abated—a wrong which must be righted. That the attempt is made to right it, by the infliction of a little counter-wrong—a "reacting grievance on the other side," as Mr. O'Connell calls it—is comparatively a very subordinate consideration. By the consent of both the great parties in the State, it is declared and settled, that not sectarian sympathies and antipathies, but "public feelings and considerations of public policy," are henceforth to be supreme in Anglo-Irish politics; that we are to look at things, not as theologians, but as legislators and statesmen, and that "concession" is so far from having "reached its limits," that it can scarcely be said to have yet commenced. Nothing can now undo this.

CRITICAL NOTICES.

Illustrations of Unitarian Christianity; consisting chiefly of Practical and Moral Applications of its Principles, in a Series of Discourses. By William Hincks.

IN this volume Mr. Hincks has given us an acceptable contribution to our store, already extensive and valuable, of illustrations, not only of the truth, but of the practical efficacy and importance, of the faith every where spoken against. In most instances the *truth* of the doctrine is assumed, or left to be inferred from its demonstrated connection with the most beneficial and interesting practical conclusions, or from the dangerous and immoral consequences which appear to arise from its opposite. Not that these Discourses can be said to exhibit a controversial character. It is difficult, indeed, under any circumstances, to dwell expressly on the points in which our own peculiarities appear to have the advantage, without exposing, at least by implication, the mischievous and immoral results which flow from what we deem error; but there is very little in this publication which assumes an *aggressive* aspect; nothing, we think, which can fairly be considered as offensively so by any reasonable and candid mind. In fact, it is not always that the attention of the reader is expressly called to the circumstance of the practical views which are laid before him having any immediate or peculiar connection with Unitarian Christianity as such; and if the title of the volume did not remind him of its intention, it is not improbable that he might read many of them without being sensible of their tendency to impress the mind with just views of the practical value of those points in which the author differs from the majority of his Christian brethren, rather than of those in respect of which all Christians are agreed. This appears to be particularly the case with three excellent discourses near the end of the volume, on the Retributory Effects of Memory, on Christian Hope, and on the Education of Conscience; to which no reader of any sect or party would have any difficulty in assenting, derived from his peculiar theological principles. The first and second of these must, we think, command the approval of every reader, not only of the principles on which they are based, but of the just and impressive style in which their practical applications are worked out. In the sermon on the Education of Conscience, the notion of an instinctive moral sense is ably controverted; and there is an intimation of the inconsistency of this *erroneous* notion with the prevailing belief in the moral corruption of human nature; but it is an inconsistency of which many of the patrons of this doctrine appear to be insensible; and, in fact, both sides of the disputed question as to the origin of our moral sentiments will be found asserted and maintained by writers of every shade of theological profession. The argument, in fact, is rather an ethical than a theological one; and turns not on the disclosures of revelation, but on the knowledge derived by observation and consciousness of the various opinions and practices of men in different states of society, and of the constitution of the human mind. In the author's conclusion, however, we cordially agree; and concur with him in thinking it not only just but practically important.

"The principles we have laid down (he well observes at the close of this discourse), lead us to a very striking view of the importance of a pious and virtuous education. That moral sensibility which should lead us through life to reject evil and approve of what is good, begins to be formed in early childhood, by the instructions we receive, and still more by our observations on the conduct and sentiments of those around us. It is made up of a variety of judgments respecting the tendency of certain lines of conduct to procure us at first the esteem of others, and, in its most perfect state, the approbation of God and our own real happiness.

"These judgments or opinions respecting the excellence of different modes of acting, are in childhood taken almost exclusively from parental authority, and from what we perceive to be thought by those older than ourselves. If, then, parents are not careful both themselves to act and speak in accordance with the rules of virtue and the sentiments of honour and religion, and to guard their children from all corrupting influences proceeding from others, they run a most serious risk of having the consciences of their children misled and their moral taste perverted; while by a caution and diligence, such as the importance of the object requires, it is in their power to form the tender mind to a love of all that is excellent, and a distaste for whatever is evil in its character. Those who at first only condemn actions and principles as wrong because they have always heard them condemned and seen them avoided by those whom they love and honour, will gradually by use have their senses exercised to discern for themselves both good and evil; will become familiar with their properties, and come to value or dislike them from their own clear perceptions of the advantage of the one, and the bad results of the other; while children whose moral feelings have been trusted to as instinctive, or left to be formed by the accidental influence of circumstances, will at best draw them only from popular sentiment, and can rise no higher than the average morality of the world;—very probably may derive them from wicked and depraved characters with whom they may associate. If parents desire for their children a really superior character, they must take care that the first impressions may be favourable to virtue,—that the first habits and affections formed may be good and amiable; they will then hardly be disappointed in seeing their children lovers of goodness, nice in discriminating and steady in practising what is right."—P. 306—308.

There are other discourses in this collection, with respect to which, though what the author observes in the Preface may be true, that while they appear at first sight to have little connection with the distinguishing features of Unitarianism, it will be found on examination that the practical influence is derived from principles which are consistently held by Unitarians alone, we are, nevertheless, inclined to think that many a reader, calling himself *moderately* orthodox, might take the whole to himself without being aware of the circumstance. Nor, if this should prove to be the case, are we at all disposed to consider their value to either class of readers as being in any respect diminished. In one very important respect, it is rather increased to both parties. It may shew them both, that the points in which they agree are of much greater importance and practical value than those in which they appear to differ. It may lead the one to perceive, and to rejoice while he perceives, that the influence of what he believes to be rational and scriptural Christianity is much more widely diffused than many might suppose; it may tempt the other, when he perceives what he himself cordially approves and concurs in, and what he cannot but acknowledge to be just and right and Christian, brought forward by those whose denominational character is so widely different from his own, to ask himself, whether that which leads to and authorizes such results must not comprise within it all that is essential to Christianity.

He who attentively reviews the statement given in the first of these Discourses, of the reasons for attachment to our Christian faith, in the various invaluable benefits relating both to the present state and that which is to succeed it, derived from the mission and character of the Saviour and the important discoveries of the Christian revelation, will not, we persuade ourselves, be sensible of any deficiency in the motives which present themselves to the conscientious and consistent Unitarian for cherishing above all things the "precious faith" which has made him a partaker in the distinguished blessings and privileges of the school of Christ.

"Our Master came to free us from the bondage of ignorance and sin and death; to render accessible to all those treasures of divine knowledge and pious sentiment which had been previously confined to the use of one people,—putting an end to the temporary peculiarities of Judaism, and to add whatever improvements of precept, whatever further communications of truth, mankind, now emerging from childhood, might require for their further unassisted progress;



he came, by his whole life, to give us an example of the most exalted excellence which human nature can attain; and while he perfected that example in his death, to afford in his resurrection and certain active existence after his departure from this world, at once a pledge and a pattern of that resurrection which he announced for his followers, with all the authority of his heavenly commission. From this account it plainly appears what must be expected from his disciples—to live under the constant influence of the principles of pure religion, and in the strict and habitual observance of his holy precepts, loving and revering him, to cherish in their own hearts his spirit of piety and benevolence, and to act always with reference to that better state to which he directs their hopes.”—P. 16.

Mr. Hincks, while he acknowledges, we doubt not with equal readiness and pleasure, the distinguished examples of Christian excellence of the highest class which have adorned many of those communities whose characterizing principles are most remote from his own, is careful to combine with the charity which recognizes a brother even in some of those eminent persons whose narrow creed would not permit them to offer him the right hand of fellowship in return, is not the less solicitous to urge the practical importance of just and rational views of religious truth; and denounces the dangerous tendency of the tenets maintained by some of those of whom the world was not worthy. He shews that the errors, as we deem them, embraced by the great body of Christians commonly called orthodox, are often counteracted and neutralized by other and better principles; but that in themselves they have a baneful practical influence which in the majority of cases must display itself. He contrasts in this respect with ability and success the influences of Unitarian Christianity with those of reputed orthodoxy on the one hand, and of unassisted natural religion on the other. He exposes the fallacy which lurks in the common practice of distributing the moral attributes of the Divine nature under the different denominations of holiness, justice, mercy, benevolence, &c., which are there personified, and made to plead as it were against each other; till the moral administration of the universe is reduced to a system of shifts and compromises, not unworthy of the most expediency-hunting government among men. He shews that righteousness is enjoined because it is conducive to the general happiness, while the malignity of sin arises from, and, in fact, consists in, its pernicious tendency; and thus, as the only intelligible account of moral distinctions resolves itself into their connection with the happiness or misery of rational and intelligent, and therefore moral beings, so the moral attributes of God, by which we mean the principles and modes of his dealings with his rational creatures in relation to their character of voluntary and moral agents, are only different modifications or aspects of his goodness, by which he wills the greatest happiness of his creation, and cannot but regard with aversion and displeasure whatever tends to thwart in this respect the general object of his government.

In a sermon entitled *Christianity an Intellectual and Spiritual Faith*, the author well illustrates the difference between the law of Moses and the “reasonable service” of the Gospel, in that, while the one was a system of precise regulations and ritual ordinances, the other addressed itself to the understanding, not so much in positive precepts as in general principles, the bearing and application of which to particular cases, and to all the variety of circumstances and conditions in which man could be placed, it was left for his own reason to supply. In answer to the objection, that such a refined and intellectual system could not be preached to the poor, he contends on the contrary that it is peculiarly adapted to their wants and circumstances, which do not allow them to employ their intellect on the stores of ancient learning or modern science, by furnishing them with other topics of inquiry and reflection, not of equal merely, but of much greater interest and value, on which the faculties of their common nature may be actively and profitably exercised, and their souls by this means roused from the torpor to which a condition of

worldly indigence might otherwise depress them, and elevated to a just sense of their high destination. He concludes with the following just and forcible remarks :

"Believers in the spiritual character of religion must of course be zealous promoters of all means for the cultivation of the mind and the advancement of knowledge. Those who are in perpetual alarm lest education should interfere with some article of religious faith, are those whose religion is a slavery to creeds and rules, who fear lest God should be offended with them for adopting the conclusions to which their reason conducts them, and who can shut their eyes to the plainest facts, or refuse assent to the clearest deductions from them, rather than alter one jot or one tittle of what they have learnt as an act of duty to receive with uninquiring reverence. They, on the contrary, who regard religion as an intellectual service, value it for the truths it communicates, and the use it enables them to make of the truths they may otherwise discover ; but they can form no conception of a benefit arising from ignorance, or of an obligation to refuse to accept evidence, or to resist conviction on any subject whatever. They are friends of fearless inquiry, lovers of simple, unadulterated truth on every subject of human thought ; confident that with truth, practical good is indissolubly connected ; and not daring to decide that, on any subject, truth is so fully and certainly known, that further examination or reflection can be useless or dangerous. Their hopes and endeavours are for the *progress* as well as the *diffusion* of knowledge ; and their warm sympathies are with all labours for these noble ends,—from the humblest means adopted to form the rising generation to habits of reflection and intelligence, to store their minds with knowledge, and imbue them with liberal sentiments and enlightened piety,—to the highest efforts of genius in the service of mankind, and the highest institutions for encouraging the inquiring spirit, and exciting to the love and communication of truth. In all, they view knowledge as the handmaid of religion,—active thought as the instrument of an improvement which cannot be confined to mere external things,—truth as the unfailing spring of virtue and of happiness. In all, they fearlessly and confidently rejoice, certain that, even if there should be any partial and temporary evil, good must be the real and ultimate result, and lending their humble aid in the persuasion that if a pure and simple, a refined and spiritual religion is to prevail, and its inestimable blessings are to be diffused, it must be in connection with the progress of knowledge, and with the better cultivation of those noble faculties of our intellectual nature, to devote which to the honour and service of God is the best and most acceptable offering which our nature will permit us to make."—P. 108.

In a sermon on Heb. xi. 1, the author gives a judicious view of the Christian virtue of Faith, as it ought to be cultivated by us, in what it consists, what its effects should be, and what are the means of acquiring it. He translates the text, "Now faith is a confidence in things hoped for,—a conviction of things not seen." The words approach more nearly to a precise and formal definition than any others to be found in the New Testament. They are, however, rather a specification of the results and effects of faith than of the state of mind itself. The radical idea, undoubtedly, is an admission of the reality of something not obvious to the senses, upon good and sufficient evidence presented to the mind. The more important the object of this faith, the more valuable the sentiment or feeling which relates to it ; and the more desirable it is that that sentiment should be received, not as it were mechanically, or in an implicit reliance on the authority of others, but as the result of a careful examination. It is obvious that such a faith only can be depended on as of real and practical value ; likely to remain with us as the basis of assured hope and confidence in all trials and difficulties, and fit to suggest the most important practical rules, principles and motives, which shall guide us to a right conduct in life. Hence we see, on the one hand, that such a faith, so far from being distinct from, or opposed to, reason, requires and implies the just and careful exercise of reason in order to lay for it a firm and sufficient foundation ; and, on the other hand, that the true value and efficacy of the faith here spoken of, in the great facts and truths of religion, will be seen in its influence

on the heart and life, prompting and animating to all good works. Such a practical faith, therefore, which alone is that commonly spoken of with praise by the writers of the New Testament, necessarily involves a corresponding practice; and hence the word must be generally understood as including and implying the beneficial results of faith in the actions of a holy life. It also implies, as far as the state of mind is concerned, not merely the bare assent to certain facts or propositions, (which, if merely admitted as matters of theory on a perception of their evidence by the understanding, and then dismissed from the attention to make room for other subjects of inquiry, may "come and go, and leave no mark or trace behind,") but the additional sentiments or inferences which these things will produce in the mind itself when reflected and meditated upon as their truth and intrinsic importance deserves. Thus it will naturally create resignation to the will of God, confidence in his protection, reliance on his promises, fidelity to our own engagements, express or implied, to observe and obey his law. All these are evidently included under the notion of faith as described and exemplified by the writer to the Hebrews; and hence we may easily perceive the principles on which the apparent contradiction between this writer and St. James, which has perplexed some and perverted others, who have been led away by the sound of the words, may be easily reconciled.

The narrow-minded folly of those who represent a faith in their own peculiar dogmas as essential to salvation is well exposed. If this were so, it is evident that the benefits of gospel salvation would be reduced within a very limited range. In a succeeding verse, it is well explained by the same writer in what sense and for what reason it is impossible to please God without faith;—"For," he adds, "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." These two articles are obviously essential. We cannot be supposed to take any pains to please a being whom we do not believe to exist; nor can a belief in his existence be of any avail, if it be accompanied, as it was in some of the heathen philosophers, by a persuasion that He who made the world and its inhabitants took no further interest in its concerns.

"We will leave it" (our author concludes) "to the presumptuous sceptic to seek out all the pain and suffering and vice that is in the world; and because his narrow view cannot penetrate the mysteries of Providence, or understand those plans which extend throughout eternity, daringly to pronounce that all is evil. We will leave it to the gloomy religious enthusiast, wrapped up in self, to imagine the eternal misery of millions of his fellow-creatures, and to give God glory for such a prospect. Be ours, my friends, that delightful confidence in the Divine perfections, which, when the throne is enveloped in the darkest clouds, can with the eye of faith see the Supreme Ruler of all, 'from seeming evil still educing good.'"

"If others murmur at the perverseness of fate, or lament the fickleness of fortune, be ours that firm trust in Providence which will enable us to receive all events as the appointments of a Father, and to apply ourselves humbly and cheerfully to improve his severest chastenings; if others will pursue the glittering baubles of this world, be ours that lively conviction of things not seen, which will raise us above the vanities of this transitory life, and make us always act as for eternity. Be ours the faith that can anticipate those heavenly joys which excite our ardent hopes, and thence derive new resolution in our endeavours to attain them; and may it be ours at length to receive a bright reward, when faith shall be lost in sight, and hope swallowed up in enjoyment."—P. 161.

The concluding discourse, entitled, "On the Progressive and the Permanent in Christianity," ably demonstrates how justly the religion of Christ is characterized by both these epithets. It is permanent, inasmuch as its spirit, its doctrines, its precepts, its discoveries, are now what they have been from the first; and we have no reason to suppose that they are destined to undergo any alteration, addition or diminution. Like Him whose spirit they breathe,

and who alone changeth not, they are the same yesterday, to-day and for ever. The Bible, and the Bible only, is now, and will continue to be, the sole repository of its principles; and such as its Author left them, they must remain to the end of time,—liable, it is true, to suffer from the unauthorised additions of fallible men, but destined, as we are assured, to work itself clear from all human corruptions, and prevail in its original purity and simplicity. It is permanent in the influence it is fitted to exercise over the moral state of man in every stage of society, in every possible diversity of external circumstances and conditions. Nations may advance or recede in prosperity, in political, moral or intellectual improvement; the individuals who compose them may occupy a higher or a lower position in the social scale; the same individual may advance through the successive stages of life, and enter into every variety of family and social relations, but in all these diversified conditions the Gospel is alike suited to minister to his spiritual progress, and to promote the final purpose of his being. On the other hand, it is *progressive* in the relation which it bears to the progressive condition of man in other respects. In proportion as men advance in mental and moral cultivation, they are better able to comprehend its surpassing excellence,—to trace and appreciate its admirable adaptation to their present state as pilgrims preparing for heaven; to discern its eternal truths; to distinguish and separate them from the vain traditions of men; to apply its practical principles in the successful regulation of their own hearts and lives; and to follow them out to new and, perhaps, unsuspected inferences, as society advances in civilization, refinement and intelligence. Not only is the system progressive with advancing society; the Christian character, as manifested in each individual, is capable of indefinite development, as he goes on from strength to strength, and is enabled to apply the principles of his religion to new and more enlarged views of creation and providence,—of his own condition and prospects,—of his relations to his fellow-creatures, to his Saviour and his God. In proportion as it is restored to its original purity, we are encouraged to believe that it will be progressive in its spread among the nations that have not yet received its light, but who are equally interested in its discoveries, and equally objects of the saving mercy of its Divine Author. In the mean time, it has been progressive in the influence which it has already exerted in ameliorating the condition of human society; in softening and refining its manners; in diffusing a feeling of brotherly interest in the whole family of mankind, unknown to the most cultivated nations of antiquity; in abolishing to a great extent the evils of domestic slavery; in alleviating the miseries of war; and in inculcating principles which will, sooner or later, put an end to it altogether.

The author concludes with the following eloquent and impressive peroration, which we are unwilling to abridge:

“The world was intended to advance and improve. All the dispensations of Divine religion claim to have been the means of that advancement. The earlier ones were dispensations for children; they were necessarily carnal, and therefore temporary. Christianity is purely spiritual, and therefore independent of changes in manners, arts, laws and degrees of knowledge. To what is evil it is always an antagonist power. Every thing that is good is but the fuller application of its principles. We can desire nothing for man which, in perceiving it to be good, we do not also perceive to belong to Christianity. It goes on slowly diffusing its influences, and all the flowers of hope and joy spring up in its path as the roses bloomed before the fabled goddess of the spring. Christian faith is the noblest principle of human action,—the living fountain of pure affections, beneficent exertions and high aspirations; it is the strength of our souls during the days of our earthly pilgrimage; it is our guide to the mansions of bliss of which it gives us the assurance. And ages may roll on in their course of improvement. The early dawn, which we now hail, of truth and freedom and love, may brighten into the full day, and more than all that our hopes anticipate may be realized for future generations of men. Still, higher intellects and purer minds will acknowledge with grateful joy Jesus Christ as the teacher and exam-

ple of holiness, the leader and perfecter of faith. Still, his Gospel will give the principles of virtue and the inspirations of benevolence, and his promise and resurrection will enable mortals to triumph over death. Still, every new blessing will be felt to be a fresh development of Christian morals; and if war has then ceased to desolate the globe; if commerce diffuses its blessings, unrestricted by a blind and miscalculating selfishness; if labour moderates its demands on the time, and is honoured in its happy sons; if freedom smiles around, and tyranny and corruption are no longer known; if no claim is any more heard to property in a brother's blood and sinews, and difference of colour or feature is not thought to take away the privilege of humanity; if virtue forms the mind, conscience controls the baser passions, knowledge employs and improves the powers, and human society rises above what now we dare even to hope; all this can be only because Christianity shall then be more believed, understood and practised than it has yet been; because the reign of the Prince of Peace shall be established, and the same religion which we honour and love shall be diffused in its purity and power among those who shall then occupy this earthly scene.

"In the day of its highest and widest influence, Christianity will be the same as before it had passed the narrow limits of Judea; and when its true disciples from all nations, kindreds and tongues, meet in their Father's house above, they will unite in a purer expression of grateful praise unto Him that sitteth upon the throne and unto the Lamb, on account of those very truths and influences which now cheer and animate us in our struggles with temptation and evil, and bless us with glorious hopes for the race of man, and for our own condition when death shall have opened to us the portals of eternity, and this mortal shall have put on immortality."—Pp. 322—324.

How to Improve the Condition of the Labouring Classes. By E. D. Davenport, Esq. Pp. 28. London—Ridgway.

MR. DAVENPORT, formerly M. P. for Shaftesbury, is a country gentleman of ancient family, and the owner of a princely estate in North Cheshire. In writing on the condition of the labouring classes, Mr. Davenport is too wise, and too well acquainted with the subject, to give a very prominent place to the half schemes of philanthropists of the Lord Ashley school. He sees clearly enough that the comfort and independence of the peasant can only be secured by creating a demand for that single commodity which the peasant has to offer—*labour*. His experience as an owner and cultivator of the soil, has taught him that at present not half the possible products are extracted from the land; that owing to bad management and the lack of farming capital, first the land is starved, and then the same process is extended to the cattle and the farm-servants, whose powers of efficient labour are thus still further diminished. He argues very stoutly for a wiser and more liberal agriculture, as the only available means of making the people better fed; and he gives some telling facts to prove that this can be done, and without loss; and, moreover, that it is the most productive investment of capital. Unlike the rest of his class, Mr. Davenport asks for no protection to agriculture in the shape of high duties on imported food. He shews that the only legitimate protection which the Legislature can offer is, 1, the loosening of the fetters of entail, by giving power to the landowner to grant leases of fourteen or nineteen years, and to charge the cost of permanent improvements; 2, the simplification of the law of titles; 3, the protection of the farmer from the multiplication of game. What a curse *protection* has been to the land, is seen in the following graphic description:

"Travellers to York or Lancaster by railway need not proceed far ere they behold certain fields of yellowish hue, which some will perhaps condemn as 'very poor land,' and not far distant a greener field will be characterized in directly opposite terms; the qualities of each being in truth precisely the same. The apparent difference between the two is explained by the one being in the hands of a pauper or robber of the soil, and the other in those of an improver and comparative capi-

talist. The one has sense and *means* enough to make his land productive; the other has yet to learn that out of nothing nothing can come, and he, therefore, continues in the steps of his forefathers, with Lord Eldon's motto on his lips, 'stare super antiquas vias,' which may be translated, 'starving under ancient prejudices.' His servants, his cattle, his horses sympathize with the condition of his land. The horses go slowly four at length, the two last wisely consenting to be dragged by the leaders; a couple of two-legged drones attend them at the same pace; men, beasts and soil labouring under one and the same complaint—the want of sufficient food to fit them for their respective duties; the result of nearly two years' labour being a wheat crop of from 6 to 12 bushels to the acre. Perhaps next year finds them ploughing up the wheat stubble for oats, as if to engraft foulness and weeds upon the previous exhaustion; after which it is sown with the sweepings of the hay-loft, containing a plentiful supply of couch-grass and other rubbish, upon which their calves are to exist till the plough again visits this caput mortuum of sterility."—Pp. 2, 3.

Mr. Davenport dwells more than once on the low and debased character of the mass of farm-tenants, and their incapacity to benefit themselves or do justice to the land. Men of this kind are, however, the natural product of restrictive corn-laws, and of the refusal of the landlords to grant leases. In some districts, even where leases are granted, they are filled with so many burthensome covenants, that no man of sense or property will be fettered with them. Our author, glancing, we suppose, at some of Mr. Cobden's speeches, deprecates (p. 9) the "ridicule" which "some orators indulge in on the subject of ancient leases." But no ridicule can more expose the ancient system than the description given by himself of the generality of farm-tenants. They are, he says, "poor, ignorant, prejudiced and unscrupulous." If this character be general, it is the effect of the system adopted by landowners, and especially legislative landowners. But surely the owners of land who will intrust the soil to tenants like those described by Mr. Davenport, deserve neither protection nor sympathy.

Our author (pp. 6, 7) states the results of two experiments of the liberal treatment of land which had been previously starved and all but destroyed. In the one, a tenant shared the advantage with his landlord, but the latter's portion was a profit of 20 per cent.; in the other case, the landlord secured *not less than 65 per cent.!*

Amongst other matters bearing on the welfare of the labourer, Mr. Davenport commends "the granting portions of ground to cottagers" as "indisputably sound policy." On this subject he remarks, p. 18, note,

"The quantity of land to be allotted to cottages must depend partly on the man and partly on the practice of the country. In a dairy or clay country, my aim was, to enable the father of a family to keep his cow; and 35 years' experience confirms me in the propriety of so doing; the few acres of pasture so disposed of being almost invariably the most productive and comparatively prosperous looking."—"No man," he adds, "should in England be considered a mere tool or 'adscriptus glebæ,' without the power of calling one day in the year his own."

Mr. Davenport does not forget the importance of sanitary regulations and of a sound educational system. On the latter topic, his opinions are the result of a very costly experience, his estate being adorned by several large and admirably conducted schools. We must limit ourselves to one further quotation, in which the satisfactory result of his efforts to raise the moral condition of the labouring class around him is alluded to.

"Whenever the clergy consent to make education upon improved principles general throughout the country, then, and then only, may morals be expected to improve. Then the poacher's pursuits will cease to be profitable to himself or popular with the public; when beer-shops become less frequented than reading-rooms, when some forethought for the provision of a family precedes matrimony at an early age, then also will the comforts and character of the working classes be regarded with that consideration and respect to which they are entitled; at

present they are not less deficient in moral than they are in physical sustenance. The writer of this has tried the experiment of improved education over a large district quite sufficient to test its merits; the whole population has been thereby comparatively civilized; for the good instruction and decent demeanour seem to re-act upon the parents. Those only who have experienced the constant delight resulting from such a change in their immediate neighbourhood, can imagine what gratifying results may be produced at a very small pecuniary sacrifice. But they need not look to the national schools for such results, at least till they shall have taken the model school at Battersea for their purpose. The former teach little and ill; the latter, all that is essential, and that thoroughly."—P. 24.

A Popular History of Priestcraft in all Ages and Nations. By William Howitt. Seventh Edition, with large Additions. 12mo. Pp. 368. London—Chapman.

THIS is a very timely re-publication. Now that so many of the nations of the world are convulsed by priestly ambition and avarice, it is right that men should be reminded of all the crimes and miseries that have flowed from the exercise of that craft, which, while professing to support religion, has ever been religion's worst enemy.

It is twelve years since Mr. Howitt published the first edition of this work. During this time many events have occurred, and many discoveries have been made, which expose the mischievous character of priestcraft; and this volume shews that Mr. Howitt has attentively observed and registered them. The original work consisted of twenty chapters, the present edition of thirty. Large additions have been made to many of the original chapters, so that Mr. Howitt is enabled to state that the public is now presented with "three times the original information at a considerably reduced price." The new chapters treat on the real Character of the Romish Church (XVI.); on Persecutions, from Henry VIII.'s Murders to the Act of Uniformity (XVIII.); on the mitigated Persecutions practised by the Church of England since the Toleration Act (XIX.); a State Establishment a Libel on Christianity (XXIII.); an Analysis of the Church of England as at present existing (XXIV.); Priestcraft in Ireland, Wales and Scotland (XXV., XXVI., XXVII.); and the English Church since the Reform Bill (XXVIII).

In the newer, as in the original portions of his work, Mr. Howitt's object is

"— to show, that priestcraft in all ages and all nations has been the same; that its nature is one, and that nature essentially evil; that its object is self-gratification and self-aggrandizement; the means it uses—the basest frauds, the most shameless delusions, practised on the popular mind for the acquisition of power; and that power once gained, the most fierce and bloody exercise of it, in order to render it at once awful and perpetual. I shall show that nothing is so servilely mean in weakness, so daring in assumption, so arrogant in command,—earth, heaven, the very throne and existence of God himself being used but as the tools of its designs, and appealed to with horrible impudence in the most shameless of its lies. That, professing itself merciful, nothing on this earth, which is by no means wanting in scenes of terror, has ever exhibited itself in shapes of equal cruelty—cruelty, cold, selfish, and impassable; that, claiming sanctity as its peculiar attribute, nothing has been so grossly debauched and licentious; that, assuming the mien of humility, nothing is so impiously proud, so offensively insolent; that, proclaiming to others the utter vanity of worldly goods, its cupidity is insatiable—of worldly honours, its ambition is boundless; that, affecting peace and purity, it has perpetrated the most savage wars, ay, in the very name of Heaven, and spread far and wide the contagion of sensuality; that, in Europe, usurping the chair of knowledge, the office of promulgating the doctrines of a religion whose very nature overflows with freedom, and love, and liberal enlightenment, it has locked up the human mind for more than a thousand years in the dens of ignorance; mocked it with the vilest baubles, the most imbecile legends; made it a prey to all the restless and savage passions of an

uncultured and daily irritated soul; robbed it of the highest joys of earth or heaven—those of the exercise of a perfected intellect and a benevolent spirit; and finally, by its tyrannies, its childish puerilities, its inane pomps and most ludicrous dogmas, overwhelmed the middle ages with the horrors of an iron bigotry, and the modern world with the tenfold horrors of infidel heartlessness and the wars of Atheism.”—Pp. 2, 3.

Mr. Howitt has produced a terrible array of facts to expose the workings of priestly craft. It is as a collection of facts that his volume is chiefly valuable. It would have been better had our author been more scrupulous as to the nature of his authorities; we have many statements resting on the authority of newspapers and anonymous publications. Now this was scarcely necessary. He might fully prove his case from existing official documents and authentic publications. It was natural for Mr. Howitt, with so much to excite indignation, to write very warmly; but it would have been wiser, because it would have increased the reader's confidence in his judgment, had he somewhat subdued his style. The facts which he presents before the reader in a most graphic manner, are strong enough, and will produce the impression desired without his running commentary of indignation. Exceptions and limitations might here and there have been truly and judiciously made. Censure would have fallen with a heavier weight where deserved, had praise been given where due. For instance, at the close of the eighteenth chapter, we have the following sketch of the features of the Church Establishment in England, at least as they appear in the eyes of the people at large:

“A clergy, in part, overpaid, and inactive; in part, overworked, and ill paid.

“Loaded, in part, with opulent sinecures and shameful pluralities; the greater part doing the duty of the lazy and absent—on a paltry pittance.

“Lukewarm in their duties, and proudly cold in their intercourse with the poor of their flocks.

“A clergy, doggedly adhesive to the Establishment as it is, in spite of the progress of the public mind; adhering to its most absurd and most impolitic institutions, rites, and dogmas.”—P. 194.

Now it is our impression that the description is not true of the present race of the *working clergy*, in respect to their performance of duty. Our experience has satisfied us that they are not “lukewarm in their duties,” as they understand their duties; and in visits to the poor of their own flocks they are, we believe, surpassed by none but the Catholic priests. There has in this respect been a great improvement within the last twenty years. Haughty and insolent the ministers of the Established Church too often are to those who dispute their spiritual power; but we are prepared to believe that they are most compassionate and kind in their treatment of the poor who receive them as their spiritual teachers and pastors. It is, in fact, a proof of the enormous mischief of priestcraft, that it often converts men naturally compassionate and kind into tyrants and persecutors.

Mr. Howitt is of course led by his subject to speak of the money-extortions of the clergy. On a topic of this kind the strictest accuracy is desirable. But we notice the following statement:

“The working of the Tithe Commutation Act has, all over the kingdom, but especially in the neighbourhood of towns, given a fresh proof of the unprincipled and brazen greed of the state clergy. Take the doings of the parson of the parish of Hackney in which I now live, as a specimen. This man, Thomas Oliver Goodchild, bought the living, and candidly declares that he means to make the most of it. Accordingly, in 1840, he stated the amount of his tithes for the past year to be £442. 17s. 6d.; *they were then to be assessed to the poor rate*. In 1842, he made a claim for £981; *they were then to be commuted into a permanent rent-charge for him*; and he has since raised them up to £1035! In this charge it has been shown at the vestry, and not denied by him, that he has included £93 on lands never charged before! and £154 of Easter offerings, which he thus summarily converted from a free gift to a positive rent, and then had the audacity to send round his begging officer at the following Easter for fresh Easter offerings! Nor

was this all; it was found that, whereas he had thus more than tripled his odious charge on his parishioners, he had taken measures to avoid paying his share of poor rates on these tithes, amounting to £134!

"For a 'forty-parson power' of digesting tithes, this man might be matched against an archbishop!"—Pp. 336, 337.

Mr. Howitt, though substantially, is, we are assured, not altogether correct in this statement. The rector of Hackney has not "raised his tithes up to £1035," but the law, without any interference on his part, has done it for him. The rent-charge in Hackney was, as Mr. Howitt states, settled at £981; but this, by the provisions of the Tithe Commutation Act, varies, year by year, according to the average prices of grain for the preceding seven years. Since 1840, the averages have worked in favour of the clergyman; for three or four years preceding, they were against him. During the present year (1845), for every £100 of rent-charge, he will receive £103. 17s. 11½d.; last year, it was something above this; but in coming years, it is by no means improbable, the rent-charge may be as much below as it is now above *par*. The Commutation Act has always appeared to us to place clergymen in a most unenviable situation, by making their pecuniary interests seem to clash with those of the community at large.

Towards bishops Mr. Howitt is as uncomplimentary as might be expected from his Quaker education.

"The English bishop has not an attribute in common with the apostolical. He is not the pastor of one flock, diligent in preaching, and caring for the comfort and salvation of his charge; all this is devolved on the common clergy—and well would it be, if even they fulfilled it: but for the bishop, he has no flock at all; preaching does not make part of his vocation; he does not even come in contact with the clergy over whom he is nominally set, except once in three years, when he makes his hurried visitation to one or two of the chief towns of his diocese. When he does come in contact with his clergy, if we are to believe the Rev. Sidney Smith, than whom no man is better acquainted with bishops, it is too often as an inquisitor and tyrant."—P. 271.

Mr. Howitt sustains this charge by statements respecting the present Bishops of Exeter and London, one or two of which we must find room for.

"Philpotts, on his visitation circuit in Cornwall, publicly, in his charge, invited the Methodists to commune with the church, to unite their flocks, and become part and parcel of one religious body. On his very next visit, in 1836, he showed how very sincere he was in this affectionate invitation, by suddenly falling on the Rev. J. Malkin, the curate of St. Ives, a man generally beloved by the people, with the heinous charge of 'attending a conventicle.' Mr. Malkin proved that he had not entered a Methodist meeting, for that was the conventicle meant, for two years. But he did not pretend to deny that his wife and children did occasionally, nor could he undertake to dictate to his wife's conscience. 'If you cannot command your wife and family, sir,' replied the haughty bishop, 'you are not fit to be a minister of the Establishment.' 'My Lord,' rejoined the honest curate, 'I received this gown from your Lordship's hands, and I now return it to you without a blemish;' taking it off, and laying it down. The inhabitants of St. Ives, reluctant to lose the services of their esteemed minister, sent a deputation to Philpotts with an address signed by several hundred persons, praying him to restore Mr. Malkin to their church, but in vain."—P. 272.

In unscrupulous episcopal tyranny, the diocese of London falls not short of Exeter.

"Mr. Gompertz, a curate, for some time officiated in the village of Harlington, in Middlesex. He left Harlington for Little Bromley, but soon afterwards wished to return to Harlington. For this purpose it was necessary to have a licence, and this licence the bishop refused on the ground of complaints against Mr. Gompertz's character. He had, in fact, been calumniated by a secret accuser, on the system exposed by the Rev. Sidney Smith. The bishop refused to give up the name of the accuser on the very plea, that without such secret com-

munications it would be impossible to know what the conduct of clergymen was in many cases. The poor curate, thus cut off from all prospect in the church, and denied the knowledge of his accuser, brought his action in the court of Common Pleas, 1837, where the whole was proved to be a most groundless slander. Mr. Serjeant Talfourd admitted for the defendant, that he could not substantiate the libellous allegations; that his client had acted on a misconception. The jury gave Mr. Gompertz £200 damages.

"Now, how did this pious bishop act when he found that he had thus been persecuting an innocent man on a false charge? Was he not overwhelmed with shame and remorse? Did he not drag the slanderer to the light, and hasten to make reparation to his victim? Nothing of the sort. He still declared his intention to refuse Mr. Gompertz a licence, and confessed, though reluctantly, that without such licence, or testimonial, from him, *no other bishop would license him for any other parish!*

"Well may it be said by the *Spectator*, that next to a chimney sweeper apprenticed to a ruffian by his parish, a curate without patrons is the most helpless of human beings. He crouches like a guilty creature before his diocesan, whose bureau may be the repository of some secret slander; submission, fawning, and flattery may all be tried in vain; his stern and prejudiced censor may wither him with a frown or a sneer. Never did Tom Hood shine so in a pun as in his definition of a curate—

The man who lives *hard* by the church."—P. 273.

We heartily recommend this work to our readers' attention, not because we agree with all the author's opinions, but because, with manly sincerity and courage, he has dragged into the light some of the worst enormities of intolerance and spiritual wickedness. Mr. Howitt will, we hope, be encouraged by the increasing demand for his work to continue and complete it, for he has yet many chapters to write before he will have given the "*History of Priestcraft in all Ages and Nations.*" The priestcraft of our Dissenting sects might fill a volume. If it does not work as wide mischief as the priestcraft which is upheld and enriched by the State, it is at least as oppressive and harsh in the treatment of its victims. The craft of Methodism has probably been the occasion of Mr. Barker's singular opinions on the hired ministry, as the craft of Popery and Church-of-Englandism drove poor Blanco White into unbelief.

Luther Revived; or, a Short Account of Johannes Ronge, the Bold Reformer of the Catholic Church in Germany. By A. Andresen. Pp. 36. London—John Chapman.

THIS acceptable pamphlet contains a few particulars in addition to those presented to our readers in the article entitled "*Ronge and the Holy Robe*" (C.R., pp. 248—253). According to Mr. Andresen, and he is probably right, the ceremonies at Trèves lasted till the 6th of October. In addition to the letter from Ronge, of which we gave a translation, Mr. Andresen presents us with a second, equally interesting, (pp. 21—29,) to which we refer our readers, entitled, "*A Word to the Papists of Germany, and only to them, for the New Year, 1845.*" The writings and example of Ronge are not without fruit. At Schneidemuhl, a small Prussian town, the Catholics, with their priest, Czerski, at their head, have separated themselves from the Roman Catholic Church, and adopted the name of *German Catholics*. (P. 30.) Their published creed recognizes the Bible as the only basis of the Christian faith, and disclaims belief in the Romish doctrine respecting the sacraments, canonizations, the invocation of saints, absolution, fasting, &c. It is much to be regretted that Mr. Andresen has nowhere given us the positive creed of the followers of Ronge. Movements in favour of Ronge's views are in progress at Breslau, Berlin, Dresden, Leipsic, Hamburgh, and many other places in Germany. The Prussian Government has wisely refused to depart from its principles and practice of toleration, and will not offer any opposition to the new religious denomination of the German Catholics. At Oldenburgh, some Protestants

propose to join this new church, alleging that Luther himself only intended to purify the Catholic religion from its corruptions, but not to abandon it altogether. (P. 33.) At Breslau, the residence of Ronge, his disciples have raised the needed funds for building a German Catholic Church. Ronge has just published an address to his "brethren in the faith," the German Catholics, the spirit of which is truly heavenly.

"Religion," he says, "must separate us no longer. Go, my fellow-Christians and countrymen, to your clergy, and tell them that the German Catholics will no longer be disunited from their countrymen, the German Protestants; tell them that the German Catholics desire that all constraint in the exercise of religion, by which the greatest of all vices, hypocrisy, is produced, should cease, and that all abuses should be abolished; tell them that the German Catholics desire that the parishes should choose their own priests and ministers, and that the national schools should be free and independent of the priests. In order to promote the one and to resolve on the other, the German Catholics desire to have free councils, in which the parishioners should have a just share. For henceforth the church shall no longer be oppressed by rigid forms, nor its spirit be buried in dead letters [a dead letter?]; but it shall develop itself, it shall flourish and bear fruit, by means of a fresh and active co-operation of the parishioners. There shall be no longer that great distance between priests and laymen; but all shall be united in a free and noble brotherhood."—P. 35.

At p. 12, there is either a mistranslation or a misprint—"He who does *not* lose his understanding at certain things has none to lose." The words quoted by Ronge are more correctly rendered, "He who loses his senses on certain points has none to lose," C. R., p. 250.

Five Lectures, embracing the Fundamental Points of Unitarian Christianity.

By Richard Shaen, M. A. London—J. Chapman.

THIS little work comprises Lectures on the following subjects:—The Bible, its Nature and Use among Christians; The Perfections of God; Christ the pure Image of the Eternal Father; Man—what he is and what he may be; Man's Spiritual Development, his Retribution and Restoration. Of the five Lectures, we are most pleased with the last two, and least, perhaps, with the third. The sixty pages of which the work consists contain a considerable quantity of substantial matter, and, from its cheapness and the nature of its contents, the pamphlet is well adapted for circulation as a tract among those who may not have the means of purchasing larger treatises. It is, for the most part, simply and perspicuously written, though occasionally a little more attention to style and order of thought would have enabled the author to hit the aim of his argument with greater precision and force.

Elective Polarity the Universal Agent. By Frances Barbara Burton. London—Simpkin, Marshall and Co. 8vo. Pp. 171.

THE authoress says (p. 32) that Sir Isaac Newton's "views were too contracted for astronomy. He could not enter into the majesty of the celestial movements." In p. 33, she pronounces "his astronomical theories little better than an *ignis fatuus* of perplexing bewilderment." Our authoress, we must confess, has perplexed and bewildered us. If her views be really scientific, she has not been successful in making them intelligible to the general reader. In this fault she is kept in countenance by some writers on metaphysics, morals, and even religion. However fashionable *mystification* may be, we can find no charm in it.

The Universe; a Scene of Life. An Address to the Ilminster Mutual Improvement Society. By E. Whitfield, President. Printed by Request. 8vo. Pp. 16.

The Doctrine of Christ's Love for Children. By E. Whitfield, Minister of the Old Meeting, Ilminster. 12mo. Pp. 12.

IN these two short tracts Mr. Whitfield sustains the character of an earnest instructor of the young, and of an amiable asserter of Christian truth. The Address was a sequel to a course of lectures on astronomy. The views presented of the universe, as a scene of life and love, are pleasing and highly poetical. They may possibly disappoint the mere philosopher, but they are so imbued with piety that they will gratify the Christian.

The doctrine of Christ's love for children is in the second tract popularly expounded, and shewn to be incompatible with the dogma of man's corruptness of nature. The amiableness of Christ's character is clearly pointed out. The practical part of the subject would, we think, have admitted a fuller notice than the author has here given. It is, in truth, one of the most practical subjects, leading the mind at once to the parent's and teacher's highest duties.

A Catechism of the Life of Christ, for Families and Schools. 18mo. Pp. 79. London—J. Chapman.

A Catechism containing Unitarian Views of Christianity, intended for an advanced Class of Catechumens. By the Rev. Joseph M'Alister. 18mo. Pp. 36. London—Simpkin, Marshall and Co.

A Catechism on the Gospels, designed for Sunday-Schools and Families. By James Taplin, Minister of George's Meeting, Colyton. Pt. I.

THE recent multiplication of Catechisms by Unitarian authors is a satisfactory proof of the increased attention now paid to the religious education of the young. Catechisms can, it is true, assist in only a small portion of religious education, which must include not merely a knowledge of the facts and doctrines of the Gospel, but also an assiduous culture of the moral principles and devotional feelings. To very young children, a Catechism may be serviceable, by engaging their memory on the great facts and leading principles of religion, at a time when their other faculties are but imperfectly developed. Such appears to have been Dr. Channing's view. He was the author of a simple elementary Catechism, suited to very young children, but, in discouraging on the Sunday-school, he thus forcibly expressed himself: "The Christian religion should be learned not from Catechisms and systems, but from the Scriptures, and especially from that part of the Scriptures in which it especially resides, in the histories, actions, words, sufferings, triumphs of Jesus Christ. The Gospels—the Gospels,—these should be the text-books of Sunday-schools. They are more adapted to the child than any other part of Scripture. They are full of life, reality, beauty, power, and in skilful hands are fitted above all writing to awaken spiritual life in old and young." With these remarks we entirely agree, but in cases where the "skilful hand" is wanting, the Catechisms named above may be very serviceable. The first is designed to impress on the minds of children the succession and connection of the events of our Saviour's life and ministry. The answers have the merit of brevity and plainness. The author has (perhaps unconsciously) in some of the answers adopted the words of the Catechism recently published by Mr. Aspland.

Mr. M'Alister complains of the indefiniteness and "uncalled-for deference to old formulas" in existing Catechisms. He urges the importance of establishing the minds of the young in religious principles and doctrines, and the great evil of allowing young persons to grow up without a knowledge of the distinctive views of Unitarianism. This, as already hinted, we believe to

be best secured by systematic perusal of the New Testament; but to those who think differently, and have faith in doctrinal and controversial Catechisms, we recommend Mr. M'Alister's little work.

Mr. Taplin's Catechism is on a peculiar plan. It consists, in fact, of a series of notes on the first eight chapters of Matthew's Gospel, put into the form of question and answer. The information thus conveyed is varied and interesting, and will assist young people in understanding the portion of the New Testament of which it treats.

A Letter to the Inhabitants of Warminster, in reply to a Letter addressed to them by the Rev. Arthur Fane. With an Appendix, containing Letters to the Bishop of Salisbury, and his Replies. By John Owen, Minister of the Presbyterian Chapel. Pp. 23. London—Chapman.

THE circumstances out of which this Letter grew, were thus stated, shortly after their occurrence, in the *Evening Sun*:

"An aged and respectable female, whose parents were members of the Established Church, and she had been herself baptized a member of it, married, many years ago, a member of the Unitarian church of the same place, and with him had since attended its service. After being afflicted with many years of ill health, she was seized with a sudden affection on the 6th of this month, which next day terminated her existence. She had brought up a family of fifteen children. Four of these lie buried in the parish churchyard of Warminster, one of them having been interred there only last year (the victim, we infer, of some distressing casualty). Of the survivors, many are respectably settled in life. Her widowed husband, mourning for his aged partner, to whom he had been united for fifty-seven years, applied to the parish sexton to re-open the grave which had so lately closed upon their daughter, with whose remains it was her wish that her own should be deposited. The Vicar, Mr. Fane, interposed his written veto, in a notice addressed to the widowed husband, in its tone so unmanly, so unchristian, so inhuman, and withal so insolent, that we should compromise our duty as public journalists were we to abstain from holding up this precious document to the public indignation it so richly merits. The old man, bowed down with years and humbled by his recent affliction, was overwhelmed at finding himself, at such a time, and under such circumstances, the object of animosity and accusations which he knew to be so unfounded. But his present anxiety being to fulfil the last wishes of his wife, by laying her bones near those of their daughter, he obtained and exhibited a certificated copy of the entry of her baptism from the parish-church register, concluding that—as we are fully prepared to contend it *legally was*—this document would be sufficient to obviate the difficulty which had been raised to the burial of the deceased according to her instructions. But all further negotiations were fruitless; and he was at last compelled to commit the body to unconsecrated ground, apart from the mortal relics of the children and family, with whom, in life, she had been so fondly connected."

But, without giving the *ipsissima verba* of the Warminster Vicar's letter to his afflicted parishioner, no one will be able to realize its brutal cruelty:

"HAYNES,—I understand your wife has died as awfully suddenly as others of your family. She has died in an awful and damnable heresy, which renders it impossible for her to be buried in the churchyard. *I refuse her burial there.* If you choose to have her buried without any Service, you may do so; or (lest I should appear to deal harshly with you) I will pay the charge for her burial in the unconsecrated ground at Townsend;—but in the churchyard, with the Burial Service, she shall not be buried.

"I trust Almighty God may open your eyes to repentance, if such a thing may be; but I fear, Haynes, you have sold your Saviour for thirty pieces of silver.

"Torquay,
Saturday, March 8th, 1845."

"ARTHUR FANE.

Impelled by a strong sense of duty, Mr. Owen, on the 13th of March,

addressed the Bishop of Salisbury, in a letter characterised by temper, strong sense and firmness. After detailing the facts of the case, he thus proceeds :

"I am well aware that no law, civil or ecclesiastical, has constituted the Vicar a judge of heresy in his parishioners, or invested him with the inquisitorial authority which on his own responsibility he has assumed, of visiting with degradation, by excluding from the rites of sepulture, suspected heretics; and I have not the least doubt, that had the parties the means of enforcing their legal claims in your Lordship's Consistorial Court, they would have obtained ample justice. But they have not the necessary pecuniary means, and I can therefore only rely on your Lordship's Christian feeling, to take what steps may appear expedient to your Lordship, to enforce on the Vicar obedience in such cases to the instructions of the Rubric and the Law of the land."—P. 20.

Mr. Owen closed his letter by earnestly imploring the Bishop, "for the sake of their common Christianity, to prevent that triumph which such conduct must occasion to the unbeliever, to interpose his Episcopal authority for the protection from such wrong of those who are unable to protect themselves." The Vicar's execrable letter was enclosed.

The Bishop gives an immediate reply, and admits "the becoming tone" of Mr. Owen's letter. He promises inquiry into the circumstances of the case, without which he will not express an opinion on a question of ecclesiastical law. He yet admits that "the existing state of the law entitles parties to the services of the Church in burial," &c., but goes on to express his opinion that it is "most unsuitable that the services of the Church, intended only for the members of her own communion, should be used at the funerals of those who deny those fundamental doctrines on which alone we believe the hopes of the Christian to rest." The Bishop concludes his letter by intimating that "right feeling" would lead Dissenters in Warminster to bury their dead in the unconsecrated ground, to the "avoidance of all occasion of such discussions as the present one." Nearly a month having passed without further notice being taken of the matter by the Bishop, Mr. Owen writes a second letter, respectfully intimating that he was waiting his "Lordship's determination," a knowledge of which was important, as "the same circumstances might very shortly occur again." Thus temperately and most effectually does Mr. Owen retort the *inuendo* about "right feeling."

"I believe this is the first instance which has ever yet occurred of the refusal of burial on the part of a Minister of the Established Church under similar circumstances; and I submit, that the want of 'right feeling' on this occasion is attributable, not to the party who required, but to him who refused the burial."

The Bishop's reply is not creditable to his candour in denying Mr. Owen's right to expect a further communication, or to his knowledge of ecclesiastical law, as he states that Dissenters cannot claim the rites of the Church in burial. The Bishop expresses a tender consideration for the feelings of his clergy, which must be repugnant to the use of the services of the Church in cases to which they were never intended to apply. Mr. Owen very pithily disposes of the Bishop's law, by a reference to the opinions of Dr. Addams and Sir John Campbell given in re Tucker's burial. We must quote Mr. Owen's words in commenting on the Bishop's suggestion about "the feelings" of the clergy :

"If the feeling expressed by his Lordship in the concluding sentence, really exist in the minds of the Clergy, the remedy is in their own hands. Let them procure an alteration of the existing Law, to relieve themselves from the duty now imposed upon them, by permitting every Dissenting Minister to officiate at the interment of the members of his own congregation in the parochial burial-ground. Dissenters have no wish to impose upon the Clergy a task revolting to their consciences. But it is not to be expected that they will relinquish a just and legal right, or that they will suffer their virtuous and pious dead to be ignominiously buried as outcasts and self-murderers."—P. 23.

We look in vain in the Bishop's letters for an expression of disapproval of the coarse and cruel bigotry of the Vicar of Warminster. In this shrinking

from the performance of an imperative duty, lest he should give a Dissenter an opportunity of triumph over a Churchman, the Bishop cannot be held "blameless." St. Paul said (1 Tim. iii. 7), *A bishop must have a good testimony from those that are without, lest he fall into reproach.* Dr. Denison, in setting at nought the testimony of those who are without the pale of the Establishment, acts not like a Gospel-bishop, and deservedly falls into "reproach."

The case which we have now detailed has naturally excited very strong feelings in Warminster. Men of all parties united in expressing their abhorrence of the Vicar's conduct. His defence given in his "Letter" is an aggravation of his fault. He expresses no penitence, unless, indeed, his regret for the publication of his note is to be so construed. With exquisite meanness, he describes himself as "Haines's minister," and his offensive letter as "a private ministerial note." The attendance of the poor of Warminster on the services of Mr. Owen, he attributes to the influence of gain and worldly interest! These influences have driven thousands from Unitarian chapels; it is new to hear they have seduced them into one. It always gives us pleasure to hear of the poor attending our services. The poor of Warminster will not, we think, be disinclined to continue their attendance at the Presbyterian chapel by the contrast presented in the conduct and writings of its Minister to those of the Vicar. They cannot but gratefully appreciate Mr. Owen's sympathy with them in their wrongs and griefs, and his manly courage in their defence.

The Vicar's Letter gave to Mr. Owen the opportunity of rebuking a false accuser of the brethren, and of asserting the principles of Unitarian Christianity. The following extracts will shew our readers how well Mr. Owen has performed his task, and will probably make them desirous of reading the whole pamphlet, which well deserves their attention.

"It is perfectly natural that the man who, casting a longing, lingering look behind, speaks so complacently of that time 'when there was not a Dissenter in England,' or, as he should have said, when not a Dissenter was tolerated; 'when the sentence of excommunication was easily passed and confirmed, and when persons holding such doctrines as those professed by the Socinian, would have been punished severely, nay, perhaps by death,'—should regard with regret, and horror, and alarm, such measures of equal justice as the repeal of the Test and Corporation Act, Catholic Emancipation, and the Dissenters' Chapels Bill. In those palmy days of Church domination, perhaps even a Vicar of Warminster, of similar disposition, like zeal and equal charity, may have succeeded in getting up an *auto-de-fe*, on a small scale, on his own account, and thus doing his utmost to drive away strange and erroneous opinions, by consuming the notorious heretics of his parish in the flames. Truly, on this ordained Minister appears to have descended the mantle of Bonner; he has studied to some purpose in the school of the pseudo-Saint Athanasius, but assuredly not in the school of Christ."—P. 16.

"My own acquaintance with Warminster is of so recent a date, that in referring to the past I must of course depend on the report of others. From their testimony I learn, that this town had been remarkable for the peace, harmony and friendly intercourse which existed amongst the various sects of Christians, differing from one another in religious opinions, but agreeing that *all mankind's concern is charity.* Of this mutual confidence there exist some remarkable, valuable and permanent memorials, in those public Charities bequeathed by members of the Presbyterian congregation, and entrusted to the disposal of the Vicar and Churchwardens. I can myself bear witness how assiduously the present Vicar labours to destroy that peace and harmony, and to promote amongst you sectarian discord and strife. He seems to be perfectly aware of this tendency of his own conduct, but, under a lamentable delusion, flatters himself, and endeavours to persuade you, that he is acting in the spirit, and promoting the interests, of the Gospel of peace and love. I trust that by the little success which shall attend him in this evil work, he will learn, that you have better profited by the instructions which you have received from others,

and that it will be no easy task to root out from amongst you the portion which you have imbibed of the spirit of Him who came to bring 'peace on earth, goodwill toward men.'"—Pp. 17, 18.

We cannot help thinking the brutality of the Warminster Vicar deserved something more than exposure. Bad as the Ecclesiastical Courts are, they are sometimes useful in teaching clergymen their duty. Only by "pains and penalties" can such divines as Mr. Fane learn either humanity or wisdom. The humbler members of our body must be protected from such outrage in future; and we trust the Unitarian Association, if there be no other body on whom the duty more properly devolves, will take care that such protection is promptly afforded.

New Publications of the Christian Tract Society.

It is not a favourable sign of the times that an association like the Christian Tract Society, which has put forth so many admirable little publications at a very moderate price, all calculated to promote morality and piety, and all free from every tinge of party-spirit, should have been allowed to languish and all but die. This would not be the case, if all possessing the means, who have in themselves or their children or their servants been improved and instructed by the "Christian Tracts," would throw their mite into the Society's treasury. We hope that the parcel of new and re-published tracts just forwarded to us by the Society's indefatigable Secretary, is a sign that the appeal recently made to the public in behalf of the Christian Tract Society has been liberally answered.

"The Widow Ellis and her Son Willie" is an interesting tale, reprinted from Miss Sedgwick's Love-token for Children, and teaches very naturally and sweetly the moral power of goodness, and how to overcome evil with good. But, in passing, we must observe, that vulgarisms of speech, however natural in the characters of those into whose mouths they are put, are undesirable in books designed for children, whose proneness to imitation is sometimes greatest where it is most to be deprecated. American vulgarisms cannot in badness be surpassed.

"Arthur Lee and Tom Palmer, or the Sailor Reclaimed," is from the pen of Rev. R. C. Waterston. The author's name is sufficient voucher for the purity of the morality. The story is too obviously didactic. Even children resent a perpetual protrusion of the *moral* of a story. There is a beautiful reference in the closing chapter of the story to "Father Taylor," of Boston, the Sailors' Pastor, whose eloquence works such wonders with the hardy tars.

"Alice and Ruth" and "A Week in a Cottage" have long been favourite tracts. The latter is an admirable persuasive to the household virtues, and in every page, without seeming to teach, inculcates by examples important moral lessons. These four little works form Vol. III. of "Cottage Stories," in which shape they ought to find a place in every nursery and school-library.

We welcome four more Nos. of the "Fireside Missionary." No. X. is from the pen of Rev. Thos. Bowring, whose experience as a City Missionary has taught him the moral and religious wants of the poor. "The Week of Labour and Day of Rest" is excellently adapted to impress the working class. Its style is beautifully simple. Nos. XI. and XII., by "a Visitor of the Homes of the Poor," describe "Home as it should be." The description is every thing we could wish, except in respect to style, which is not sufficiently plain for the "labouring classes of a city." No. XIII. is a very useful tract by Rev. S. Wood, entitled "The School." It may with great advantage be distributed in a district in which a school is about to be opened. We still have to mention "The Religious Miscellany, consisting of Extracts from various Works," of which six Nos. are already published. The extracts are chiefly from the Monthly Religious Magazine of Boston, and are worthy of the wide circulation contemplated for them.

The Unity of God, the distinguishing Feature of the Jewish Faith: a Sermon.
By Rev. Morris I. Raphall, M.A., D.Ph., Preacher of the Synagogue, Birmingham. Pp. 18. Yarmouth—Alexander.

FOR this authentic Jewish statement of the doctrine of the Divine Unity, we are indebted to the influence of Rev. Hugh Hutton, at whose request it was composed, and by whom it was preached, both at Birmingham and Warwick. We could not desire a more explicit exposition of the great doctrine of the Old Covenant, nor could we desire from the ancient people a better authority than Dr. Raphall, a man of high character and extensive learning, and who would, in respect to liberality of spirit, have little to learn were he to become a disciple of the Cross. A statement of Jewish doctrine from such a man is as important as it is authentic. How interesting is it to read from a Jewish pen an animated protest against the errors of Christian *orthodoxy* like this!

"As this was the chief purpose for which the Jewish religion was instituted, so for that same purpose it still stands erect among the many and conflicting systems of faith which, in that long interval, have arisen and fallen, and those that still survive. Whichever of these has admitted the doctrine of the UNITY of God, has derived its knowledge of that doctrine from the *inspired* records of the *Jewish religion*, and supports itself by their authority. Whilst every system which does not admit this most sacred doctrine meets with a flat contradiction in those records, the divine inspiration of which, admitted by *all* believers in Revelation, cannot be better proved than by the direct and pointed manner in which they meet and refute every departure from *this truth*, that may have been promulgated by *systems which did not come into existence* till centuries after the sacred canon of the Old Testament was closed. * * * * When men, unable to account for the origin of evil, asserted that the government of the world was contested by two independent principles, the one of *light and good*, the other of *darkness and of evil*, the sacred records of our faith vindicated the absolute UNITY of the first great cause, and declared in the name of the LORD (Isaiah xlv. 1), 'I form the light and create darkness, I make peace and create evil. I, the LORD, do all these things.' When in after ages the doctrine was propounded that divine justice required a vicarious sacrifice, a divine redeemer, who should redeem mankind by taking upon *HIMSELF* and removing their sins, these *sacred records* rejected the doctrine by declaring, (Isaiah xliii. 25), 'I, *even I*, am he who blot out thy transgression because of me, and thy sins I will not remember.' And when the doctrine was propounded that the DEITY is a plurality of persons, proceeding one from another, those sacred records met the assertion by the solemn declaration, 'Thus saith the LORD, the King of Israel, and his redeemer, the LORD of hosts:—*I am* the first and *I am* the last, and besides me there is no God.' (Isaiah xlv. 6.) Each attempt to set up an associate to his supremacy, holy writ rejects with the words of the LORD, '*I am* God, there is no other:—my glory will I not give to another.' And every denial of his absolute and indivisible UNITY it refutes in the emphatic words of our text. 'Hear, O, Israel! the LORD our God, the LORD is ONE!' And, as thus the religion resolves itself into *One great Truth*, into which all its records may be condensed, we are warranted in saying that the chief purpose for which the Jewish religion was instituted, was to impart to mankind, in the fullest, clearest and most authentic manner, the knowledge of that *greatest of Truths*, 'The LORD our God is ONE.'—Pp. 14—16.

The friendship of Dr. Raphall and Mr. Hutton is honourable to both the disciple of Moses and of Christ. Gladly should we welcome the former into the Christian fold; but we can discern the reason in the present lamentable departure of the Christian world from the first truth of revelation, why God sees fit to continue in unbroken succession the race, the doctrines and the usages of the children of Israel. They are witnesses to the One True God. Whenever this purpose shall be sufficiently answered, and God's ancient people shall be prepared to approach the Christian temple, assured we are they will only enter by the simple but majestic and widely-opened portal of Unitarianism.

The Apocalyptic Prophecies explained, and the Truth of Revealed Religion demonstrated. By James Nye, Author of the Short-hand Dictionary. Pts. I.—III.

WE know not why this work is sent to us. We can say nothing in its behalf; it is one of those publications in which (to use Mr. Tayler's expressive phrase) "the pure light of knowledge is quenched in the dark fogs of a presumptuous fanaticism." Mr. Nye makes short work with the world, for the Millennium is to take place in 1856. In 1852 or 3, the church is to be suppressed for three and a half years.

"The whole earth will be consigned to the flames." "All that are therein will be burnt up, except, perhaps, the Holy Land and other places where the righteous will seek refuge." "Earth will be within sight of Hell, which will probably be a cavernous abode in its centre; for all flesh will go forth from worshipping the Lord, to look upon the carcasses of them who have transgressed against him."

Did ever Pagan superstition in folly or cruelty surpass this vision of the "Millennial reign"?

Puseyism, addressed to all who either promote or proscribe Puseyism. Pp. 36. London—Sherwood.

THIS is a dissuasive from Puseyism by an exhibition of some of the follies and frauds of Popery. A very moderate acquaintance with ecclesiastical history would have furnished the author with much better materials than those here collected.

PERIODICALS.

North-American Review, No. CXXVI.—From a review of Mr. D. A. White's Address delivered before the Society of the Alumni of Harvard University, on their anniversary, August 27, 1844, we have some interesting particulars respecting the condition and wants of Harvard College, an institution dear to us as the Alma Mater of Thacher, Greenwood, Tuckerman, Channing and Ware. It is still the best collegiate institution in the United States, as respects the means of instruction, the character of the professors, the library and the observatory. Yale College alone surpasses it in its collection illustrative of natural science. The matriculation and other examinations are rigorous. Nevertheless, it has not during the last twenty years increased the number of its students, although during that time the population of Boston has quadrupled itself. While other academical institutions have been advancing in repute and numbers,

"Harvard has been constantly losing ground in the esteem and patronage of the community at large, and is fast becoming simply a high-school for a portion of the youth of Boston and its vicinity. One reason adduced is the expensiveness of Harvard, occasioned by vicinity to an overflowing city. But the direct College charges are low. Half of a College-room costs 15 dollars per annum; the tuition fee, which cannot without serious injury to the institution be lowered, is 75 dollars per annum. The latter sum is higher than at other Colleges. But the essential objection to Harvard is of a different kind and is thus stated.

"Harvard College has, we doubt not, lost much patronage from its supposed connection with a particular religious sect. It is often spoken of as a sectarian institution. No imputation could be more unfounded. The whole administration of the College has in this regard been eminently catholic. The services at the College chapel are, indeed, conducted exclusively by Unitarian divines; but the students are at liberty to attend the churches of the other denominations in the vicinity. Most of the Professors and instructors also are Unitarians; but Episcopalians and Calvinists have not been wanting on the Board, whose religious sentiments have been well known at the time of their election; nor do we believe that a Unitarian, as such, would be elected to office in preference

to another candidate of equal qualifications. * * * But then there is the Unitarian Divinity School, which now constitutes a distinct department of the University, and must needs, in the eyes of the public, reflect back upon the College its own theological character."

The writer expresses his desire to see the Divinity School divorced from the College; at the same time he vindicates the institution from blame, stating that its building was erected, its Professors are supported, by Unitarian funds, subscribed for the education of Unitarian ministers. He goes so far as to recommend the sale of the building, and the removal of the Divinity School to some town where it might have an independent existence. But surely this is a yielding to prejudice which can be justified neither by policy nor principle. Why should the Unitarian students be deprived of the advantages hitherto offered to them by their own Alma Mater? Another suggestion is made by the reviewer which appears to us far more worthy of being entertained; it is, to institute at Cambridge a course of studies for students of much higher attainments than those now admitted,—a course on which the graduates of other Colleges might be just qualified to enter. The necessity for such a provision of a higher education than at present is any where to be found in the United States, is strongly urged.

"Our highest standard of College education in this country is scandalously low. An intelligent and industrious youth of sixteen may easily reach the first University honours of the country, with attainments which would barely qualify him to enter an European University. A student at Cambridge who continues his classical studies through the whole four years, reads in Latin select portions of Livy, Horace, Juvenal, Cicero against Verres and De Officiis, the Medea of Seneca, and the Aulularia of Plautus, and in Greek a nearly equivalent amount. On the completion of this course, he is no more than well prepared to commence reading the classics, no longer as a task-work, but with taste, discrimination and enjoyment. Even this is a higher point than a student can reach any where else in the country."

The writer dwells forcibly on a gross fault in the system at Harvard, that of allowing the student in part to choose his own course of study,—giving him the power, for instance, of suspending his readings in Greek and Latin at the close of the first year's study, and of stopping at the very threshold of mathematical knowledge. Diplomas are granted to students who have *professed* (to borrow a term from Glasgow College) French or Spanish in the place of Latin and Greek. Appended to the diploma is a certificate of the student's proficiency in the several branches of knowledge. The certificate then supersedes in importance the diploma; but this is essentially a private, while the diploma is a public document. Other evils of a minor character are dwelt upon. The habit of choosing Professors advanced in life, and of choosing men as Professors because they have approved themselves able men in some other walk of life, is properly censured. The writer urges a greater attention to the bodily health of the students,—a diminution of the hours of study, which he estimates in the case of the hard workers at twelve hours a day,—a distribution of the hours of lecture throughout the day,—*abstinence on the part of the Professors from the use of wine, and the general abolition of it at the Commencement dinner*!—and, lastly, the establishment of intimate social relations between the instructors and the instructed. The motto adopted at the consecration of Harvard College was "*Christo et Ecclesie*." In reference to this, the writer concludes with the expression of the wish, "that its motto may be verified in all coming time, as it has been in days that are past, by the severe sanctity of manners and morals, and the unfeigned piety of heart, of those who guide its counsels and impart its instructions."

It is most dispiriting to see the same low bigotry at work at Boston that has deprived such institutions as Manchester New College and the Belfast Institution of their rightful share of general public support. That the feelings of sectarian suspicion and dislike should prevent the "orthodox" inhabitants

of Boston and Massachusetts from resorting to the best academical institution in the United States, is indeed surprising, when we consider that liberal theologians have not there to struggle against the far-reaching and hostile influences of an Established Church, and that the civil and moral standing of the Unitarians of Boston is higher than that possessed by any other sect in the town. With this melancholy fact before our eyes, we will henceforth have more charity for the orthodox inhabitants of Manchester, who (with some honourable exceptions) have, under the influence of religious fears and dislikes, kept their sons away from the admirable institution established by the Unitarians in their town,—the classical, literary and scientific advantages of which, we venture to say, are not to be surpassed by any college in the kingdom, and are equalled but by few. It is a curious circumstance that a writer on the subject of the Belfast Institution should attribute its failure in part to the admission of Unitarian professors and students, and should propose that the Unitarians of Ireland should receive a money-compensation, and be for ever excluded from the institution by a stringent orthodox test. How would the soul of Dr. Cooke rejoice, could his eyes behold a Montgomery, the Porters and a Bruce submitting to be bribed into submission to this gross indignity!

The Edinburgh Review, No. CLXIV.—In variety of subject, vigour of thought, and liberality of spirit, this, the first of the great Reviews, continues to be the best. The current number presents us with two historical articles, the subjects of which are Gregory VII., the great founder of the spiritual despotism of Rome, and the Conquest of Mexico,—with one article on political economy, and one on literature, viz., a candid and masterly review of the two editions of Shakespeare which have been recently put forth by Mr. Knight and Mr. Collier,—and with four articles bearing on the great questions of the day—religious liberty and the Church. It is indeed a significant sign of the times, and of the troubles and disturbances occasioned by ecclesiastical pretensions, that nearly one-half of this popular journal is devoted to *ecclesiastics*. The article entitled “Oxford and Mr. Ward,” together with much that will be regarded as a thrice-told tale, contains a clear but brief account of the rise of the University of Oxford and its discipline, and some weighty and admirably-penned sentiments on the crushing and degrading effect of subscription to articles, as now practised in the University. The narrative of the proceedings at the Oxford Convocation is evidently by an eye-witness. We do not remember to have seen before any details of the one Latin speech uttered in behalf of Mr. Ward. If the reviewer is a fair reporter, the Latinity was worthy of the matter of the defence.

“‘Nil dixit,’ he exclaimed, ‘Dominus Gulielmus Ward, contra Deum Optimum Maximum; nil dixit contra Dei Filium unigenitum; nil dixit contra Spiritum Sanctum.’ In other words he said, My client never stole a lion; he never stole an elephant; he never stole a tiger. That may be true, would be the answer; but he is indicted for stealing a sheep. His innocence, which we thoroughly believe, as to lions, tigers and elephants, has nothing to do with the question of sheep-stealing.”

The reviewer prophesies that Oxford will hereafter be much distracted by the visitations of what both the Tractarians and the Hebdomadal Board would probably agree in regarding as the worst of evil spirits—and yet it is a spirit which their joint exertions have certainly evoked—“the spirit of Nonconformity.” The recent discussions and struggle have enlightened thousands, before utterly ignorant on the subject, of all that is implied in subscription.

“Every candidate for a degree will now be aware that he has solemnly to declare that he objects to nothing in the Prayer-Book, and that he acknowledges *all and every* the 39 Articles to be agreeable to the Word of God. Many, without doubt, will think that they cannot afford to keep a conscience, and will sign blindly, without inquiry, lest inquiry should seduce them into doubt. But of those who will feel it their duty to inquire, what proportion will find the result to be universal and perfect conviction?”

The reviewer proceeds to enumerate some of the thousand doubts and difficulties that may rise up in a Christian mind to scare him from an unqualified subscription. We can only find room for the following passage; but the whole of this portion of the article is excellent.

"Some will think it impossible to reconcile the Calvinistic dogmata of the Articles with the Arminian colour of the Prayer-Book. Others will be startled at the doctrine, that whoever will be saved it is *above all things* necessary that he hold the Catholic faith. They may doubt whether benevolence and justice may not be even more conducive to salvation than right notions as to the mysteries of substance, person and procession. Few will be able to affirm that all who disbelieve, or who doubt any portion of that faith—all members of the Greek Church, all Arians and Socinians—all mankind, in short, except the comparatively small portion of the world who are orthodox Trinitarians, 'without doubt shall perish everlastingly;' and many will find difficulty in persuading themselves that the damnatory clauses are not part of the Athanasian Creed."

The reviewer shews that the tightening the screw of Subscription at Oxford, while it will admit the careless, the dull, the ignorant and the unprincipled, to the advantages and honours of the University, "will exclude the diligent, the acute and the conscientious." One other passage is well worthy of quotation :

"We feel, and have again and again expressed, indignation at the subterfuges by which the test is evaded—we feel much more against the intolerance by which it is imposed. The dishonesty of the slave is only despicable; the cruelty of the tyrant is hateful. All Great Britain was roused, a few years ago, by stories of the mischiefs of Factory labour. We were told that those who had been subjected to it in youth, grew up stunted or distorted. And the interposition of the Legislature was required and granted. *But is not the stunting and distorting the mind a still more mischievous oppression? And can the intellect be more effectually depressed and warped, than by being tempted to seek nothing but premises for pre-appointed conclusions? or the moral feelings be more effectually depraved, than by being engaged in constant internal conflicts in which success cannot be honestly obtained?*"

The article entitled "the University and the Church in France," is a temperate and candid discussion of the merits of the cry raised by the Jesuits in France for "freedom of education." The facts adduced, and many of the arguments used, are the same which appeared in the Eclectic Review of Nov. last, except that the Edinburgh Reviewer appears to have less apprehension than the other writer of the probable success of the Jesuits in enslaving the mind of France. To one in search of a striking view of the destructive tendencies of the Jesuit system on the intellect and the prosperity of a college or of a nation, we commend attention to this article.—We have in the paper "on Scottish Clerical and University Tests," a return to the subject of Subscription to Articles. In Scotland, the peculiarity is found, that while students are free, their Professors are fettered. We will on this subject dare the retort of Dr. Johnson's well-known sarcasm, and quote the line,

"Who governs freemen, should himself be free."

The recent troubles in the Church of Scotland, and the separation from the Establishment of a large portion of the intelligence and learning of the Presbyterian body, have given new interest and importance to the question of University Tests. It appears that in some quarters attempts are making to exclude from their chairs Professors who are members of the Free Church, and this, too, by parties who have without remonstrance submitted to the occupation of other chairs by Episcopalians, who are not merely nonconformists, but dissenters from the doctrine of the Presbyterian Church. The reviewer closes an able article in reprobation of doctrinal tests, by quoting with deserved admiration portions of the inaugural address delivered early in the year by Mr. Rutherford, M. P., on the occasion of his being installed Lord Rector of the University of Glasgow. This University, we regret to learn,

contains amongst its Professors "some of the most inveterate supporters of the reprobated Test." Degenerate descendants of Leechman, Hunter, Millar and Mylne! If there be an University in the world which ought to be free from bigotry of this kind, it is Glasgow, every Professor in which who has attained to any thing like celebrity—almost every Professor in which, whose name has been known beyond the common hall of the College—has been distinguished by liberality of sentiment. The lamentable decline in the reputation of this institution of late years is probably owing, in a great degree, to the combination of clerical Professors, who have looked not to the learning and genius of candidates for University chairs, but to their party claims and their opinions on Church patronage.

The last of the four ecclesiastical articles in the Review is entitled, "The Churches of the Three Kingdoms," and is a smart but discursive review of the ecclesiastical troubles and their causes in England, Scotland and Ireland. The Bishop of Exeter is of course not forgotten by the reviewer.

"As for the character of Dr. Philpotts, nobody need care about that, until he shall have shewn some care for it himself. The buying off his opposition to Catholic emancipation with the Bishopric of Exeter, has been one of the great scandals of our time—scandalous to the persons buying, and scandalous to the person bought. What, then, were we to expect? Impossible to say what; but certainly something clever, versatile and mischievous. Our expectations have been fulfilled. Lord Bacon has noticed it as among the principal causes of divisions and defections in the Church, that its fathers and leaders should lose their light and wax worldly; that there should be among them any against whom the Supreme Bishop hath not a few things, but many things; any that have lost their first love; any that are neither hot nor cold; any who has stumbled too fondly at the threshold, in such sort that he cannot sit well that entered ill. *Then men grope for the Church as in the dark.*"

The Reviewer thus distinguishes the three Churches: "The Church of Scotland is really national [can this be said in the face of the Free Church, containing as it does many of those qualities which we look for in a truly national Church?]; the Church of England is semi-national; that of Ireland anti-national." We have, in criticizing the Quarterly, alluded to the Edinburgh reviewer's opinion on Parliament and the Church. From the subject of Convocation he proceeds to that of Subscription, and in opposition to Dr. Arnold's singular and not very comprehensible plea for "comprehensive subscription," he remarks,

"*Comprehensive Articles*, that is, open Articles, would be a great gain. But a comprehensive subscription of close Articles is more than we can comprehend, or should wish to be comprehended in. We are told that the friends of Mr. Oakley are threatening to proceed against Mr. Baptist Noel; and that there has been some talk, more or less, of convening Archbishop Whately before his Oxford brethren as a Sabellian, because Mr. Ward has been degraded as a Roman Catholic. In case a sec-saw of this kind should drive out of the Church not only one party, but both, Church-of-England men would see their way at once. The whole system of subscription must come down, and the test of Church-membership might possibly be reduced to the test required in baptism. As somebody said of old, it would be then no longer *res ingeniosa* to be a Christian. We once heard an exclamation from the pulpit of Robert Hall, which we should rejoice to hear taken up and echoed from pulpit to pulpit throughout Christendom. 'If there be one truth clear as the sun in heaven, it is this—there should be no terms of communion but what are terms of salvation: and the man who is good enough for Christ, is good enough for me.'"

Good must issue from the earnest discussion on the subject of mental freedom in connection with ecclesiastical establishments, to which so many honest minds are now directed. The opinions now put forth as not merely true, but *new*, are in fact the long-cherished principles of the English Presbyterians. The experience of evil and discord in fettered churches is certainly a valid argument for the expediency as well as the truth of our own free and fearless principles.

Blackwood for April contains severe strictures on that singular book, the "Vestiges of the Natural History of Creation;"—the more severe as the article is perfectly good-humoured and free from all theological dread of the tendency of the book. Alluding to the peculiar theory of progressive development of species, and to the experiments of Crosse and Weekes appealed to in its defence, the reviewer says,—

"The experiments of these gentlemen excite in us no horror or alarm. A Frankenstein who produces nothing worse than a harmless worm may surely be suffered to go blameless. Let these electricians pursue their experiments, and make all the worms they can. They will incur no very grave responsibility for such additions as they can make to that stream of life, which is pouring from every crack and crevice of the earth. * * * No; we have no recoil against this generation of animalcule by the wonderful chemistry of God; our objection to this doctrine is that it is not proved."

The reviewer laughs to scorn the attempted proofs, and disposes of the argument with this merry and witty railleury against the nonsense hinted by some very sensible comparative anatomists, and left to be worked up by scientific sciolists like the author of the "Vestiges:"

"Verily, we suspect that if Martinus Scriblerus had had his attention drawn to this manner of viewing things, it would have greatly excited his learned ingenuity; he would probably have begun to apply this scientific method to a variety of things, and found a unity of composition never before dreamt of. What should have prevented him from casting a philosophical glance upon the furniture of his room? With less ingenuity than certain physiologists, he would easily detect a marvellous unity of plan. He would have probably taken the table with its four legs and the disk they support, as his great type of joinery, and would have traced a modification of this type in all the articles around him. The chair is manifestly nothing else than the table with a development of the hinder legs commonly called the back. From the chair to the sofa the transition would be ridiculously easy; indeed, the sofa can only be considered as a variety of the chair, produced by a high state of cultivation. In the foot-stool or ottoman, the disk of the table has become thick and pulpy, while its legs have dwindled into small globular supports. This exaggeration of the upper portion at the expense of the lower, is carried a step further in the chest of drawers, where the small globular supports bear a singular disproportion to the corpulent figure they sustain. In some varieties even these knob-like legs are wanting; but precisely in those cases, he would observe, the knobs invariably re-appear in the shape of handles, which are still a sort of paw. What is the fire-screen, he would say, but a table with the disk in a vertical position? What the four-post bedstead, but a reduplication of the original type, a table placed on a table, the upper one being laid open? If he had had the advantage of reading Mr. Dickens, he would have mentioned in confirmation of this view, that young Mr. Weller, when sleeping under a table, congratulates himself upon enjoying the luxury of a four-post bedstead. The coal-skuttle might perhaps present some difficulties; but if he might be allowed to approach it through the *loo-table*, he would doubtless succeed in tracing here also the unity of composition. In the *loo-table* the four legs have collapsed into a central column! The coal-skuttle is only a *loo-table* with the edges of the disk turned up—assuming a bonnet-like shape, the result perhaps of its long domesticity. In short, we believe the only insuperable difficulty Martin would encounter would be, when, after having completed his survey, he would run off to the joiner to convince him of the unity of plan on which he had been so unconsciously working."

We hold the argument of the above to be as logical as the wit is racy. It is the true *reductio ad absurdum*; the mode of argument most suited, in our judgment, to the case.

The reviewer thinks, from the style, that the unknown author is a Scotchman, though he disclaims any personal means of conjecture. Thus gently does he hint the author's want of qualification for his task:

"The author's knowledge of science is such as is gleaned by that sort of student who is denominated, in prefaces, the general reader; he is not, we should

apprehend, a labourer in any one of its departments, but thankfully receives whatever is brought to his door of the results of science. With this chance-gathered stock he has ventured to frame, or rather to defend, his speculations."

May we conjecture, *her* speculations? *she* has ventured? It may seem ungallant to the sex, but it is fair to science, to say the argument is womanish. In certain other connections this same term would be one of highest eulogy; but not in researches, geological, astronomical, chemical and physiological, into the Natural History of Creation. Something more is needful here than the versatile thought and quick apprehension of a clever "intellectual" woman. Such women can do something better in literature than this book.

The Christian, No. XXXI.—No man that loves truth and righteousness more than party-spirit, can read the successive numbers of Mr. Barker's cheap little periodical without finding something to instruct and please him. The present No. begins with an earnest practical exhortation to "Love," which is set forth as "the great thing wanted." "Love," observes the writer, "would renovate the world—Love would instruct the ignorant—Love would correct the erring." Christian charity is certainly the great thing wanted in theological controversy. Some of those who, with Mr. Barker, refuse every other name but "Christian," are, we fear, in this matter not quite blameless. However strong their convictions of the impropriety of ministers living by the gospel, and of a separate order of men being Christian teachers, why should they speak reproachfully and contemptuously of those who think not with them? How harshly do phrases and sentences like the following fall on the ear!—"A New-Connection hireling," p. 162—"The hireling priests," p. 161. Ministers of religion are generally termed "Priests," and this is the character given of them:

"I have found them inconsistent, intolerant, covetous, truth-hating, power-loving beings." (P. 160.) "They are in all the sects of like character. * * * I know not a priest that can tolerate his brother. I know not a priest who would not be ready to expel from church-fellowship a brother who differed from him in sentiment. And they infuse this intolerant spirit into the breasts of all who have much to do with them."—P. 160.

The expressions quoted above are not Mr. Barker's, but those of his correspondents. In a better spirit, upon the whole, is the letter of Mr. Travers Madge, who is evidently influenced in his decision (if he have decided) to join the "Christians" by an intense desire to promote Christian truth amongst the greatest possible number. Notwithstanding his allusion to the enslaving influences of the opinions and judgments of Unitarians, we cannot offer to our young friend a kinder wish than that, in whatever section of the Christian church he may ultimately abide, he may enjoy as much true freedom (more, if possible) as he has enjoyed amongst the Unitarians. If there is one point of view more than another in which we look with satisfaction at the movement of Mr. Barker and his disciples, it is that it opens the way for bold and enthusiastic spirits, whose temperament might make them restless in conformity to modes and usages cherished by long-established religious societies, to go freely forth in search of truth and in the promotion of righteousness. We may travel by different roads, but the point to which they and we tend is, we believe, the same. The passage in Mr. Travers Madge's letter which has called forth this remark is as follows:

"Long days and warm weather is the time for going abroad, going into the streets and lanes, and bringing in the poor, the maimed, the blind and the halt. I feel to have left the *sect* amongst whom I have been brought up. I will not become a hireling amongst them, nor in any way enslave myself to their opinions or their judgments. To preach Sunday after Sunday to a few fellow-christians and fellow-worshippers, seems to me a waste of time. It is to the world I long to preach, in the world I long to cast the seed, which in God's good time will spring up and bring forth an abundant harvest. Whilst in the church, I long to receive as much as impart instruction."—Pp. 143, 144.

We are glad to see that Mr. Barker's opinions incline strongly against formal church-government, especially church-government possessing and exercising the power of excluding any of the members of the church. As the conclusion of an argument shewing the difficulties of church-government, he says,—

"I cannot urge my Christian friends to unite in formal organizations, as I should once have done, but rather recommend them to do nothing formally, but to let the social, friendly principle work its way with complete freedom, only taking care neither to place themselves under the power of others in any case, nor to allow themselves to have or to exercise power or authority over others." P. 161.

Christian Register.—This is a Boston newspaper, devoted to Unitarian Christianity, Sound Morals, Literature and News. It has been for some time under the editorial care of Rev. S. K. Lothrop and Rev. G. E. Ellis, and in their hands the work has been excellently conducted, presenting, indeed, a model of a religious newspaper-worthy of imitation. Its pages have been kept free from mere party-politics and from all personalities. It has zealously promoted Unitarian views of the gospel, but exhibited a catholic spirit. The two Editors, oppressed with other responsible cares and duties, now retire in favour of Rev. Charles W. Upham, late of Salem, who is prevented from continuing his pulpit labours by an affection of the throat. We expect the work will lose nothing of its value or interest in the hands of Mr. Upham. In his opening address the new Editor declares that the *Register*

"—is designed to express the views and promote the interests of UNITARIAN CHRISTIANITY. It is necessary to receive and to weigh the import of these two words. We mean by *Christianity* a RELIGIOUS FAITH RESTING UPON THE AUTHORITY OF CHRIST. We are Christians, not because we hold a religion suggested by our own notions, or speculations, or inspirations, by our reasoning faculties or by any inner light, but because we hold a religion resting upon the authority of Jesus Christ."

The recent numbers of the *Register* have been much occupied with the controversy respecting Mr. Parker and his admissibility to Christian pulpits. We rejoice to find that amongst the American Unitarians there is all but an unanimous opinion that Unitarian pulpits cannot with propriety be occupied by persons holding Mr. Parker's opinions respecting Jesus Christ and the Gospel. In an article on "Christian Fellowship," the Editor makes the following satisfactory statement in respect to the recent discussions:

"In the perfect freedom prevailing among us, speculation has wandered to great lengths, and some have been carried to extremes, which, upon full and ultimate consideration, will be found to be beyond the limits of the Christian foundation. Our friends have been alarmed, and our opponents have availed themselves of the occasion, to indulge in reproaches. We partake not of the alarm, and, instead of being disturbed by the reproaches, we rejoice in what will, in the end, most gloriously vindicate our cause. If some men of talent, learning and eloquence among us, may have been misled by what is called philosophy, and by undefined abstractions, when the strife thereby occasioned shall have subsided, they will, undoubtedly, review the ground they occupy, and the track by which they reached it, and be prompt to recover their foothold on the immovable rock of ages. In the meanwhile, our congregations and our people in all quarters have had their attention called to the true ground of our faith. They have been made to feel that its only sure and solid foundation is the revealed word. *The question has been put to the whole body of Unitarians, What think ye of Christ? and one harmonious and loud response has arisen, 'He is the Messiah, the Son of the living God.'*"

INTELLIGENCE.

AMERICA.

New Unitarian Societies in Boston.—It is gratifying to observe that the "orthodox" congregation of the Old South Church, in Boston, have granted the use of their large and commodious vestry in Spring Lane to the new Unitarian society lately formed under the pastoral charge of the Rev. R. C. Waterston.

Arrangements have been made for organizing another Unitarian congregation in Boston, to meet in the Warren-street chapel. The Rev. Mr. Fox, of Newburyport, is to become the pastor. Mr. F. entered on this sphere of labour on the first Sunday in April.

Application has been made to the State Legislature for an act of incorporation for a third new Unitarian society in the same city. It is to be denominated the "Harrison-avenue Congregational Society"—so called from the place where it is intended to erect the church.

This will make, we believe, twenty-one Unitarian congregations in the city of Boston.

Religious Societies' Relief Bill for Upper Canada.

(From the Montreal Bible Christian.)

The object of the Bill is to enable Christians of all denominations in Upper Canada to hold lands for religious purposes. As its provisions originally stood, it contained two distinct tests, one of which was a profession of belief in the divine inspiration of the Scriptures, and the other a declaration of belief in the doctrine of the Trinity. We are happy to say that both of those tests have been removed. They were withdrawn by Mr. Williams himself, the gentleman with whom the Bill originated. Thus amended, it passed the House of Assembly. On going to the Legislative Council, it was farther amended. The amendments of the Legislative Council were concurred in by the House of Assembly on the 20th February last, so that it only remains now to receive the Royal Assent to become the law of the land.

Thus, then, this important question may be said to be settled. By this Act of the Legislature, all religious societies in Upper Canada will have the right secured to them of incorporating them-

selves, to hold lands for the maintenance and propagation of their peculiar tenets. This very reasonable privilege has been long sought for, and as long denied. We have seen a communication addressed by one of the "Elders" or Preachers of the "Christian" denomination, in which the writer speaks of the body of people with which he is connected, and says, "They have been praying Parliament these ten years to grant them the privilege of holding lands for meeting-houses, burying-places," &c., and have been still refused. We congratulate those people on the prospect of having their difficulties in this respect speedily removed.

In our last number, we had the satisfaction of recording the withdrawal of the religious test from Mr. Williams' Bill relating to certain Christian societies in Upper Canada. It would appear, however, as if it was only expelled from one Bill to find a resting-place in another. When the Attorney-General for Canada West introduced the measure for the establishment of a "University of Upper Canada," the eighteenth clause was found to run thus:—"And be it enacted that every member of the Caput of the University, and every Professor or other officer thereof, shall, prior to the entering on the duties of his office, make and subscribe a declaration of his belief in the authenticity and divine inspiration of the Old and New Testaments and in the doctrine of the Trinity."—In this our readers will at once perceive Mr. Williams's discarded test re-appearing in Mr. Draper's University Bill.

Now we presume it would puzzle the majority of people to understand what proper connection subsists between a belief in either of the propositions contained in the test and the teaching of any branch of natural science or secular learning. We should like to know what proper connection subsists between religious belief and the art of teaching mathematics or the construction of Greek and Latin. It would probably afford the framers of the measure referred to great delight to exclude a Priestley from the chair of chemistry,—it might give them supreme satisfaction to be able to shut out a Newton from that of astronomy.

The test is a pitiful insult to a mino-

We regret that the Ministry consider themselves obliged to any such demand of popular and sectarianism. Most sin- to we wish they could only catch little of that spirit which Sir R. and the British Ministry mani- last summer, in passing the Dis- Chapels Bill.

GERMANY.

following account of "The Pro- Friends" (see *Christian Re-*, pp. 42—49) we translate from own words, given in the *Darm- lgemeine Kirchen Zeitung*, Dec.,

all ourselves 'Protestant Friends' e we wish for a name as unpre- as possible and at the same xpressive. That of "Lichtfre- (Friends of Light), which has signed to us by others, we have laid claim to, for the very pur- avoiding even an appearance of aption. A free development of ianity in its doctrine as well as d form is the task we have pro- to ourselves. There are chiefly means by which men hitherto t about accomplishing this task, r, the pulpit, the university and ees. We also proceed in those ways, each of us according as ce or inward calling may direct But we add a fourth plan, that public and promiscuous meetings coursing as well as carrying on velopment. This way appeared ary to us, since offensive depra- s of religion in these times have en prevented by the three former . The right which we claim in ng it is founded in human nature, d in the character of Christianity, ven with the history both of that n in general and Protestantism ticular. We are people of all , held together by no statute, by gagement, but merely by our concerned in promoting a free de- ment of Christianity. At Kothen, i most conveniently situated in ighbourhood of three railroads, incipal meetings are held every special meetings by districts take at Halle, Magdeburgh, Halber- and in many other lesser towns. ee meetings are still increasing ; where the halls are not large h to hold the crowds of people ng to them; in many places s also have begun to attend our

assemblies. Every person is admitted, every person has a right to pronounce his own opinion; no controlling power but that of strong arguments is acknow- ledged. We do not wonder if all this should appear strange to those who look at it from a distance, and the more so if they are accustomed to the privacy of their studies, or to the addresses of the pulpit or the university; but three years of experience enable us to assure them that quiet, propriety of behaviour and dignity, have never been wanting in our meetings, and we dare state our belief that they have conveyed such a blessing to us and others as nothing in the world could have communicated in a like degree.

To promote Christian virtue, and consequently to increase the sum of good upon earth, is our highest aim, which at the Whitsuntide meeting at Leipsic in 1842, we have expressed thus: "We aim to accomplish the work of Jesus in the direction of the gospel, in the spirit of our Protestant Church, according to the views of the present generation, by employing all the means which the age affords." If in our parts of the country minds have been awakened into a vigorous life and exertions not known even so late as few years ago; if every where societies for promoting the physical and the mental welfare of mankind have been established; if the different ranks and classes mix now together with less suspicion and mistrust than before; if there are a great many persons who have a fresh faith and more ardent love towards Christianity,—we may claim no small share in all this for ourselves. It is easily understood that in order to form a correct judgment of this matter, you must look into it with your own eyes; our work is a practical one, carried on amidst the scenes of actual life.

In founding a truly Christian Church, then, we find the highest and perma- nent object of our pursuits. But before we can set about accomplishing it, the ground must be freed from many things that are in our path; we are therefore obliged to clear away, to oppose, to protest. We do then protest against every assumption in respect to Chris- tian belief, judging its divine character and the spiritual necessities and mental liberty of mankind to be sufficient to extend its range. Accordingly, we pro- test against the presumption of learn- ing, which would claim the exclusive right of deciding upon religious truth.

and salvation. We protest against that kind of theology which would substitute itself in the place of religion. We protest against such a divinity as mistakes the Scriptures for the Word of God, for the Gospel itself—that is, the vessel for its contents. We protest against that kind of historical inquiry which, in pointing out the manner in which a former process of development took place, fancies that it has prescribed the strict way from which a later development must not swerve. We protest against a priesthood who cannot renounce the distinction between its members and laymen, and reserve certain prerogatives for themselves. We protest against church-systems which would maintain the modes and creeds of by-gone times at any cost. We protest against any system of blind faith (Pietistical principles) which denies reason its rights, and by that means takes away every chance of a sound development of Christianity. We protest against Mysticism, which would establish its theory regarding the depths of the Divine essence and the human mind as a characteristic of the Christian religion. We finally protest against that tendency which would stamp a temporal character upon Christianity, nor hesitate to consider it as a politic institution, and its ministers as functionaries of the State. "What a number of protestations!" you will say; but who can dispense with them in the present age?

We need not add, that for all this we plead nothing but the force of sound argument, and disdain, yea declare disgraceful, calling in any other power to our aid. From our point of view also we think it a matter of course not to dispute with any opinion and tendency its right to be considered Christian, if it be claimed only upon the ground of strong arguments. We can easily understand that the juxta-position of different views of Christianity may serve the good of the Church of Christ, though of course we have a fixed theory of our own; it is in the main that of Rationalism. This implies a task of great and noble import, a work of peace. We are making all exertions, and shall continue to do so, in order to have it acknowledged by all, that the very essence of Christianity does not consist in those things that divide religious parties, but in those in which they all agree; that, therefore, the things in which they differ are of no importance, nothing but human views of religious

doctrines, upon which salvation does not depend.

Some details may now be given to illustrate the manner in which we attempt to accomplish our work. The theories of Original Sin, Vicarious Satisfaction, and the Trinity we have pronounced to be transitory stages in the development of a by-gone theology, and can no longer claim the right of being absolutely forced upon us as articles of evangelical faith. The doctrine of justification through faith only, as was conceived by Luther, we acknowledge to have been the groundwork of the Reformation, but we are far from finding any reason in this for accepting it still as the main article of our Protestant creed. The peculiar and permanent features of Evangelical Christianity appear to us to consist rather in those fundamental doctrines touching God, virtue and immortality, which are met with in all religions, and to which Jesus gave this particular expression,—that God is our Father; that the essential idea of virtue is love, and its object divine perfection; that the common end at which mankind is intended to arrive, is to become one church of God, comprising all men, directed by the power of the Holy Ghost, worshipping the Father in spirit and in truth, taking its beginning upon earth and extending into all eternity. Since the source of many controversies and an occasion for still repeated corruptions of theology are found in indistinct and incorrect conceptions of the Scriptures, we have explained at large what relation this book bears to Christianity. It is the vessel in which evangelical truth is presented to us; without its existence, no such event as the Reformation could have taken place; but no sufficient reason can be discovered why it should be considered as absolutely sacred and exempt from errors. The Old Testament is an imperfect preparation for the religion of Christ; the Epistles of the New Testament contain the first attempts to carry out the Gospel into a theology, and are therefore subordinate to the Gospel itself. It is true, the reports of the New Testament have been laid down by trustworthy men, but not even they can be said to present an unexceptionably exact account of the doctrine of Christ, nor must, therefore, a single saying from their writings be of a decisive authority. For the whole of the Scriptures, this rule holds good: "The letter killeth, but the spirit giveth life." Accord-

agly, we have also pronounced our opinion of the Apostles' Creed, nor have we been able to find any ground upon which it should be retained in the church. The Apostles' Creed is no longer an expression of the belief of the Christian communion; hence it is desirable that its use should be discontinued in the Christian church.

Censure we can bear very well, but we do not allow haughty and arrogant criticisms to have any influence upon us, such as have been put forth in No. 82 of the "Universal Ecclesiastical Gazette."—"We have attacked the main bulwark of Christianity." "We have rejected those things which make up the specific characteristics of the religion of Christ." "Protestantism rests upon the infallibility of the Scriptures." "Rationalism is put down and dead." We are familiar with such phrases, but they are no arguments and do not confound us. We grant every one who has turned his mind away from simple and reasonable views of Christian theology, we grant him liberty to find in by-gone doctrines the peace of his soul; but it appears strange to us if he expects us to proceed in the same way, and to look upon matters with his eyes. The time must come, and it will come, when all Christendom, as is already actually the case in a few sections, shall agree in recognizing those fundamental principles of Christianity which are evident to every mind, but afford a fulness and a depth for a species of reflection which can never arrive at the end of its exertions. What particular results may be called forth by his reflection must, however, be a matter of liberty.

Since we neither have nor wish for a closed dogmatical system, it is quite natural that various opinions, widely differing in particulars, should be found among us. We all agree that the spirit should expound the letter in the Bible, but this tenet admits of great variety in its application, and a difference in this respect and others will always be a peculiarity of "the Protestant Friends," and most powerfully assist them in accomplishing their task.

Johannes Ronge.—(From a private letter, dated April 22.)—I had a letter last week from Breslau, dated April 3, stating that the accessions to Ronge's German Catholic Church were so numerous, that it was computed to comprise already one-third of the whole

Roman Catholic population, a fact as surprising as it is gratifying, as I think there are no fewer than between 20,000 and 30,000 Roman Catholics at Breslau.

The corporation had presented them with a field to serve as a burial-ground, and the church had been definitively constituted and recognized by the solemnization of marriages.

The movement is also fast extending itself in the provinces on the Rhine, in the immediate neighbourhood of Bishop Arnoldi and his holy coat; but it is painful to hear that a member of the new church (a workman in one of the factories) had been assassinated by his bigoted fellow-workmen on account of his secession from them.

Dr. Schreiber, of Freiburg (Baden), had declared his secession from the Romish Church in a letter to the Bishop of the diocese, which looks well for that part of Germany also.

SCOTLAND.

Religious Parties in Scotland.

SIR,—In your January No. (pp. 57—60), you printed off a letter of mine, prepared at your request for the information of your English readers, on the new aspect of the religious world introduced in this corner of the kingdom by the recent disruption in the Scotch Kirk. As one unconnected with both the conflicting parties, and therefore free from those peculiar jealousies and animosities which the dispute had caused between them, and which were then raging fiercely, and still continue in no small degree to disturb the peace of families and the charities of life,—I endeavoured to avail myself of my position to give as calm and candid an account as I could of their merits and their demerits. I described the residuary Church as the more liberal, and the Free Church as the more earnest of the two, and expressed greater hopes of the improvement of the latter in liberality than of the former in zeal for truth and superiority to the trammels of secular and political interests. I assigned my reasons for these views at some length, explaining at the same time that the characteristics above enumerated were not applicable to the acts of the officials of these Churches in their corporate capacities, but to the members themselves as they appear in private life, and in their individual character, in which they are better known to me than in the other.

It is not to be supposed that any

material change should since have taken place in the characters of these two great parties; but the events of the day have afforded fresh opportunities of observing them; and the manner in which they have been affected by the Maynooth Grant is so confirmatory of the views I formerly expressed to you, that I think it may be acceptable to you to possess a short sketch of the mode in which this vexed question has been received by the various religious parties in the Scottish metropolis.

To begin with the members of the Established Church. If I might be permitted to form a judgment from the language held in my presence by them, I should say that there undoubtedly exists among them, on this question, a large amount of real liberality. I have heard Sir R. Peel's grant to Maynooth commended by many of them as a just and necessary concession to the Irish Catholics; and I have heard them deride the idea that Catholicism is un-mixed error, or that the established religions are truth without any admixture of error. While I thus exempt a large section of them from the charge of bigotry on this matter, I cannot exempt them from the charge of being (in many instances, at least) much less alive to the influence of the grant on the interests of seven millions of British subjects, than to its effects on the stability of the present political rulers of the land, with whom the residuary Church is very much allied. There can be no doubt that many of the present supporters of Peel among the Churchmen would have voted down a similar proposal proceeding from the Whigs; though of course to this there are many honourable exceptions.

If the Established Church were to be judged of through the medium of its officials and of their public doings, the judgment would be less favourable. I believe it would not be possible to find a Synod or Presbytery at this moment which would support the grant, and very few could be found in which it would not be decidedly condemned. Yet there are some, even among the clergy, who venture to dissent from the prevalent sentiment of their brethren. The General Assembly is to be held in about three weeks, and it will be somewhat curious to observe how that body will deal with concessions to Roman Catholics brought forward under the auspices of the Tory Cabinet. There is a small party in the Kirk known by the name of the *forty thieves*,—men who

sided strongly with the Non-intrusionists till the Non-intrusionists walked out, but who would have nothing to do with the disruption. The leaders of this party are believed to have been the advisers of Sir J. Graham and of Lord Aberdeen on the subject of the Act which bears the name of the latter, and are regarded by the Free-Churchmen as traitors to their cause. Most of these men were hot and zealous opponents of the Whigs, when that party brought forward an Education Bill for Ireland some years ago. They cannot, therefore, with any good grace refuse to join in the outcry against Maynooth, and yet it is evident that they do not go forward to the fight in the chivalrous manner in which they encountered the Whigs a very few years since. Their participation in the attempts made by the Non-intrusionists, prior to the disruption, to extract from the Government, by threats of resignation, larger concessions than the Government could or would make, and their subsequent Cuddie-Headrig-like conduct in refusing to "testify," when those whom they had assisted, by their language and professions, to engage in a course of martyrdom, were sacrificing their livings to their sense of honour and consistency, because these concessions had been firmly and finally refused, have caused this compromising party to lose much of their credit and influence, and procured for them the ugly *soubriquet* already mentioned. With these remarks your readers will be able to compare the actual conduct of the General Assembly some weeks hence. My impression is, that the Assembly will oppose the Maynooth Bill, and that the forty thieves will be obliged, however reluctantly, to join in the opposition. But I hope there may be found a few moderate and sensible men possessed of sufficient firmness and liberality to resist the current.

But I have said enough of the Churchmen. Let us now take a look at what is doing among their zealous and determined antagonists, in regard to whom also I find, in the events of every day, confirmation of my already-expressed opinions. They still hold the Establishment principle, that it is one of the duties of the Legislature to endow pure religious truth, and such a form of government of the Christian church as the mind of God approves, and as the apostles of Christ have sanctioned; and there can be no doubt that they are altogether in the right, provided only



that they are in possession of pure and unmixed truth, and of a divinely-authorized system of Church-government. But this, they must be sensible, it is no easy matter for them to establish. They themselves object to the Catholic Church, to the English Church, to every Church, I believe, but their own, and those which most approach to it among the Dissenters. The Church from which they separated is gall and wormwood to them. The Church of England, under the name of Prelacy, is summarily condemned in the symbols of faith which they subscribe. If, holding these views of other Christian churches, they be prepared to maintain that the Free Church is all purity and perfection, they will not be separated even by a hair's breadth from that assumption of infallibility which is the heaviest of their charges against the Romish Church. On the 29th of April, a banquet was given here to a most respectable member of the Free Church, A. Dunlop, Esq., a Scotch barrister, "for the great service he has rendered to the Protestant cause by contesting the representation of Greenock on the question of the Maynooth endowment." The chair was taken by Sir James Forrest, a distinguished member of the same community, who eulogized his friend for having come forward "as the candidate of *evangelical truth in opposition to anti-Christian error*." Mr. Dunlop in his reply "looked more upon the meeting as a Protestant demonstration *for the truth*, than as a tribute of respect for him as an individual." "He was the honoured instrument of uniting together in one common cause Christians of various denominations against the common enemy. While he held the principle that it was the duty of a nation, in a national capacity, to advance the Redeemer's kingdom by recognizing or establishing religion, he maintained that if Government were to act on the rule that it mattered not whether truth or error was endowed, he would rather sacrifice the principle which he held, and at once say, Endow no religious sect whatever." "So far from looking upon the Irish Church as advancing the cause of Protestantism, it was a direct barrier to it—an incubus on Ireland, and had rendered odious the Protestant name in that country; and therefore, instead of giving the priests something, to bribe them into acquiescence, he would have them remove at once the great cause of their social wrongs."

From these extracts it appears that Mr. Dunlop, who is a well-informed and well-educated man, and has enjoyed the advantage of moving all the days of his life among the best-educated people in Scotland, and who is therefore an excellent sample of the Free Church, is so fully convinced that his own religion is truth, without any taint of error, that he would assume this as a principle of government, if he were to be elected a member of the Legislature, would consider it his duty to urge it as a national religion, would introduce it even in Ireland in preference to that other Protestant Church which he describes as the cause of the social wrongs of the Irish, and a barrier to the cause of Protestantism, and would only refrain from all this in order to counteract the proceedings of those who think it their duty, in the matter of endowments, to take into consideration the case of the Irish Roman Catholics, by giving them a more educated priesthood than they now have. It is plain, therefore, that Mr. D., and those who applauded his sentiments to the echo, are fully prepared to abolish endowments altogether whenever they find that their own views of truth are not to be exclusively patronized by the State. It is also plain that the course of events will speedily teach them this lesson, and they are supplying all other religious parties with the strongest possible motives to assist the Government in the process of opening their eyes.

There were other speakers besides Mr. D. whose language on that occasion manifested the same sort of Protestant infallibility quite as plainly. The Rev. George Johnston, of the Secession Church, proposed as a sentiment—"Union and co-operation among all *Evangelical Christians*." Dr. Cunningham (Free-Church minister) reiterated the sentiments of Mr. D. as to endowments, as being in accordance with the views of the Free Church, and mentioned it as a curious coincidence, that the two systems which, as Christians, they could not admit to have any standing or weight within the pale of *friendly* Christian recognition (namely, Unitarianism and Popery), were the very systems which had been selected to receive the special favour and kindness of Government,"—of this *particular* Government of Sir R. Peel's, the Rev. gentleman must have meant, for assuredly these two systems are as far as possible from having been selected for

special favour by the Government of this country, generally and historically considered. Dr. Cunningham, though favourable to endowing his own religion, was for "sweeping away the Established Church of Ireland altogether." It may not be amiss to add, that this Dr. Cunningham, whose friendship and Christian recognition would appear by his own account to be dependent on theological dogmas, is here esteemed a very pure-minded and amiable man, who speaks out what he thinks in a very straight-forward manner, and often lets out what a hypocrite would seek to conceal. His coadjutor, the Rev. Mr. Guthrie, manifested the extent of his knowledge of the sentiments of our constituency by informing the meeting that our two able Representatives *represented only themselves*, when they voted for the Maynooth grant. Mr. G. ought either to be better informed, or to pay more respect to fact and to a large party of his fellow-citizens who are quite at one with their Members in this matter.

The meeting in question was attended by a considerable number of persons holding what are termed Voluntary principles along with high-flown Calvinism. To me it seems that a consistent opponent of Church Establishments would find more to disapprove of in the language of the speakers at this meeting than in the Maynooth grant. I agree with those who disapprove of all intermeddling with religion by the Government of any country. But, as it is admitted at all hands that the Irish Church Establishment and the Protestant Regium Donum in Ireland must exist yet for some time longer, the question comes to be, What is our duty to the Catholics *during the interval*? My answer is clear to my own conscience, and it is this—Place them as nearly as you can in the position in which they would be if not compelled to contribute to the support of the Protestant Church. By advocating the restitution to them of that which our laws at present take from them, or rather of a small part of it, we not merely do them an act of justice, but take the most effectual step to get the Free Church to object to all endowments, by convincing them that their own plans of endowment can never be followed out by any statesmen whatever. It cannot be said with truth that the Maynooth grant comes from the purses of Protestants, so long as Protestant Churches, under the assumption that they are free from error, take a much

larger sum from the pockets of the Catholics. It is strange that any set of educated men should talk of its being the duty of the Legislature to patronise truth only. How can legislators perform this duty when they are themselves disagreed about what is truth? When did they, in point of fact, take into consideration, even for one moment, the truth of the religion which they endowed? Three centuries ago, a great theologian of the name of Harry, who possessed undivided authority in England, did indeed take on himself to settle the truth of theological opinions for his subjects; and two centuries ago, the Parliament of Scotland and that of England made a settlement of theological opinions the basis of a league against their King, and summoned a convention of divines to aid them with their judgment as to the best mode of excluding every tincture of error from the national religion. But I am not aware that the question of the truth of the national religion has ever been made the subject of deliberation by our legislators except in such instances as these, which do not seem to be the most worthy of imitation.

In spite of all unfavourable indications, I am of opinion that there is great reason to hope that the Free Church will attain to a higher degree of liberality, because they must be brought gradually to the opinion that such an exclusive Establishment as would alone satisfy them is altogether unattainable in the present state of the world. They are, many of them at least, men of education, and of a very considerable share of refinement, and cannot be insensible of the serious injury inflicted on themselves, and on all other excluded parties, by that favouritism which, by forcing them to contribute to the religious instruction of others upon principles which they conscientiously disapprove, renders them less capable of supporting, as they ought to be supported, those religious institutions which they honestly and decidedly prefer. When, instead of abusing and undervaluing those "strange bedfellows" which a little common adversity has thrown in their way, they have learned to reconcile respect for the sincerity of such persons with disapprobation of their real or supposed errors, and to make common cause with them for the remedy of common evils, they will not only act more justly towards those other parties, but far more wisely for their own interests, than by



ll the river of modern liberalism exhausted, and indulges with beatific visions of the charitable and happy Solemn League and Cove-

two Churches are ranged on illiberality as to Maynooth, other question of the day on different result may be anticipated formerly pointed out to you the tests which exclude from the chairs in our Universities to excluded parties, and to the Free Church. The of this religious party have subscribed and ready at the oment to commence another, in the event of the non-abolition tests. You must have observed favourably the proposal for tion has been entertained by Scottish Universities and by the e and the Ministry. It now to observe how the Scotch ill act on this matter. I have ghtest doubt that Churchmen are favourable to their abolition only doubt is, how the Genebly, which was last year unagains the abolition, will act I know too little about them e any prediction, but can ippose them so infatuated as e their unanimity this year of these antiquated absurd effect of conjuring up a forival to our ancient Universities their actual conduct will be r readers as soon as this long, somewhat tedious letter.

SPECTATOR.

7h, May 3, 1845.

Scottish University Tests.

h satisfaction we are enabled at there is a prospect of the of the religious tests, so far the lay or secular Profess the 1st of May, Mr. Rutherford leave in the House of to bring in a Bill for this He shewed that the Acts of t of 1690 and 1707, which ot merely subscription to the ter Confession of Faith, but edge of conformity to the been long in abeyance. The abolition of the Test had re sanction of the Senatus us of Edinburgh, of the two f Aberdeen, of St. Andrew's, usgow. The altered state of

ecclesiastical affairs in Scotland, in consequence of the secession from the Establishment of the Free Church, he argued, made an immediate change in the law necessary. If this were refused, the consequence would be the establishment of rival colleges, and thus a sectarian character would be indelibly stamped on the educational institutions of Scotland. He stated that at the present moment there were many chairs and offices filled by persons not members of the Church of Scotland. At Edinburgh, there were the Lord Rector and eleven Professors; at St. Andrew's, the Principal; * at Aberdeen, in King's College, the Lord Rector and four Assessors, three Professors and one Lecturer; in Marischal College, there were the Chancellor, Lord Rector and two of his Assessors, two Lecturers and two Professors. Sir James Graham represented the Government on the occasion of the brief debate which followed Mr. Rutherford's motion. After alluding to the difficulty occasioned by the Act of Settlement, which provided that the securities of the Church of Scotland should not be meddled with by the United Parliament, he admitted that, if a change in the law were to be made at all, it ought to be made now. He alluded to the absence of *sectarian education in Scotland hitherto as a singular advantage, which had tended to advance the prosperity of that country in the last century to a degree of pre-eminence of which Scotchmen might well be proud.* Mr. Fox Maule said that the conduct of the Government in meeting this question as they had done, would help to heal many differences in Scotland, † and to allay much of the strong feeling which existed there on the subject. He anticipated a conclusive settlement of the

* Sir David Brewster. It is not to the credit of the University, honoured by this distinguished man's presidency, that attempts were made on Sir David Brewster's joining the Free Church to deprive him of the office of Principal. The attempt was unsuccessful; but, without a change in the law, the feeling which led to this bigotry probably would succeed in preventing his successor's being a Dissenter.

† It is to be desired that Mr. Fox Maule should be as laudably desirous of healing differences in *Ireland* as in Scotland. On the Maynooth Bill this session, as on the Dissenters' Chapel Bill last session, his policy has been any thing but healing and conciliatory.

question this session. Leave was then given to bring in the Bill.—It should be mentioned that Mr. Acland, though not opposing the introduction of the Bill, stated it involved important principles, on which, as an *Englishman* (alluding, we suppose, to the Universities of Oxford and Cambridge), he was not prepared to give an opinion at a moment's notice. We much rejoice that this important subject has been introduced by Mr. Rutherford, who is perfectly qualified to do it justice. He, it will be remembered, signaled his installation as Lord Rector of the University of Glasgow by a bold and eloquent plea for the abolition of religious tests in the University.

In connection with this subject, the *Northern Whig*, a journal that consistently and fearlessly advocates the religious liberty of all, remarks upon "the singular circumstance, that, whilst the Irish Assembly have been pressing for the imposition of a test upon Professors in our Royal Academical Institution, those of their Presbyterian brethren with whom they so closely fraternize, are feeling the inconvenience and injustice of tests, and wishing relief from them. This ought to teach some of our zealous divines a little moderation. It looks well to make tests serve their purpose for the time; but they might become very inconvenient matters by and by. And what, pray, have peculiarities of creed to do with the teachings of science? The everlasting truths of mathematics are little affected, we believe, by the orthodoxy or heterodoxy of the day; and we are not aware that chemical affinities are modified, the laws of mechanics changed, or the ongoings of the hosts with which astronomy is conversant disturbed, by the wretched wranglings and more wretched hatreds of self-sufficient theologues, however vain, or however arrogant and tyrannical."

IRELAND.

The Ministerial Measure for Irish Academical Institutions.

Ireland is the question of the day, the field on which the battle of religious liberty is to be fought and will be won. As long as the leaders of the Conservative party followed a course of strictly Conservative politics—that is, struggled to maintain, in all their fulness, existing institutions, or what is called Protestant Ascendancy—the interests of a faction and a fraction, to the neglect

and often contempt of the great body of the people—Ireland, as Sir Robert Peel long since declared, has proved their difficulty, their stumbling-block, and eventually, in more than one case, the cause of their temporary fall. The oppressed party, under the guidance of bold and skilful leaders, has from time to time been gaining strength and consistency, and at length become too formidable to be resisted. Concessions have been first extorted—then boons hesitatingly and reservedly conferred—and, finally, the Government—a Conservative Government—has summoned resolution and courage boldly to avow their tardy conviction, that Protestant Ascendancy is no longer possible to be maintained. The experiment of a rich and powerful missionary Church in Ireland has been tried for centuries, and its failure has grown too palpable to be any longer concealed. It has generated evil passions, and been a heavy and oppressive burthen, till its anomalous condition has become so notorious, that no efforts of power or talents can save it from partial and ultimately from a complete loss of influence and power.—The success of the measures at present before the Legislature is a question of vital importance; and it is doubtful whether delays and procrastination have not extended so far as to render the case of Ireland irremediable, at least by the means which are now proposed. True it is that they are of the widest and most liberal character, founded on the fullest recognition of equal rights and privileges, and on the concession of a liberal share of the patronage of the Government. Churchman, Roman Catholic and Presbyterian, are henceforward to be equal in the eye of the ruling powers, and to share not only their protection, but their bounties. The measures now proposed, although in themselves of great importance, must be regarded of still greater as the precursors of others; and the time will assuredly come when the vast ecclesiastical revenues of the Irish Church will be made available for the maintenance of the various churches to which the inhabitants belong. We must, however, have patience with the Government. The most sanguine among us never could have expected to see what has been already effected in our case, and much less what is now proposed to be done for the Catholics of Ireland and the people at large. The Maynooth Grant is, nationally speak-

ing, of chief importance as evidence of the desire of the Ministry to meet the claims, to recognize the importance, and to quiet the agitation in the Catholic Church; whereas the foundation of the proposed Academical Institutions is at once a splendid proof of the wise and liberal policy of the Government, and of their desire to put an end to all sectarian rule—to Protestant or other religious ascendancy and domination. It proceeds upon the principle already recognized in the establishment of the University of London—which Sir R. Inglis is pleased to designate a great scheme of godless education, because it refuses to concede the modest pretension that the Church-of-England Catechism and Prayer-book are of equal authority with the Word of God. The plan of an universal secular education in Ireland, notwithstanding the manner in which its early development was impeded both by the Irish Protestant and Presbyterian Churches for their own ends, has already borne the most wonderful fruits, and before the lapse of many years we have little doubt that the people of Ireland will be vastly above the people of England as an educated community, and even above those of Scotland itself. They enjoy all the advantages of a thoroughly good and liberal system—of excellent class-books and the various improvements in the science of education, under the direction of a mixed Board of intelligent and able men, selected from among the professors of the great forms of religion prevailing in Ireland. The impulse thus given will pervade the whole framework of society, and the institutions about to be founded by the Government will form the proper sequel and completion to those by which they have been preceded, leaving the intermediate Schools between those intended for the people at large and the higher studies taught in the Universities to be filled up by the higher and middle classes at their own cost and their own discretion. These Schools, however, will no doubt be greatly influenced by the governing body, and what is demanded as a fit preparation for entrance by the Colleges must necessarily be furnished by all those Schools which make any pretension to respectability.

The plans of the Government, as detailed in the House of Commons, are not yet completely matured, or at all events developed. We know, however, enough to enable us to speak with confidence of the plan, and to bestow upon

it our warmest meed of approbation. They propose to found three new Academical Institutions or Colleges—one in the North, a second in the South, and a third in the West—the first most probably in Belfast, the second in Cork, and the last in Limerick or Galway;—to apply £30,000 from the Consolidated Fund for the erection and fitting up of each of these institutions, and a grant of £6,000 annually for the support of ten or twelve Professors in each, the establishment of bursaries and scholarships, and defraying other expenses incidental to their administration—allowing each Professor the sum of £300 per annum. The Professors and students are to be non-resident, and the Principal and other ministerial officers alone to be provided with accommodation for residence within the Institutions themselves. These Institutions like the University of London, are to embrace only three faculties—those of Medicine, Law and Arts, and it is not yet determined whether the whole shall be under the superintendence of a central University, or each shall have within itself the power of conferring degrees and honourable distinctions.—It is to be observed that Trinity College is to remain wholly unimpaired, in the full possession of all the rights, privileges and emoluments which it has hitherto enjoyed, and to constitute, as it has hitherto constituted, the place for the exclusive education of the clergy of the Established Church.

A Bigot disheartened by his Recollections of the Dissenters' Chapels Bill.—Notwithstanding the awkward fact of the Irish Presbyterians being themselves in receipt of Government-money, some of them have been gratifying their religious antipathies by petitioning against the Maynooth Grant. The *Northern Whig* records a meeting of the Belfast Presbytery for this purpose. At this meeting the noted "orthodox" champion, Dr. Cooke, was present, but not, as usual, eager for the fray, as the following amusing remarks of the Editor will shew:—"He had no heart for approaching the Parliament again; and we suspect he would have as little inclination for approaching the Minister, who knows him pretty well. The 'opinions of the Christian people' have, it seems, had little weight with the Legislature; and the Christian Doctor is, therefore, unwilling to approach those heathens, the Ministry and their majority. His memory brought back

to him, moreover, melancholy recollections of last year:—"Their (the Parliament's) rejection of the prayer of the numerous petitions in opposition to the Chapels Bill, had convinced him that it was in vain to appeal to them in any matter affecting the religious interests of the community." Had the sinners hearkened to those petitions, the Doctor, instead of sitting in sackcloth and ashes, as he was, in May-street meeting-house on Tuesday, might have been *crouching* in the house of the First or Second Congregation, having, by virtue of an old penal Statute, driven out the rightful owners. But alack! Parliament seems to have got into an ugly and inconvenient habit of dealing rather impartially between sects; so that, in fact, a sound faith is not much more profitable or creditable (humanly speaking) than an unsound one. If 'Christian people' be not privileged to persecute their neighbours of other creeds, or at least enabled to have some worldly advantages over them, we suspect there are many who, if we are to judge from their present conduct, would scarcely think their distinctive creeds worth looking after. For our parts, we hold stoutly by the golden rule of 'doing as we would be done by,' which has served us well on this and many another occasion; and, let others fret or rage as they will, we rejoice and take courage, feeling that the bigots and would-be persecutors are every day becoming more feeble and contemptible."

DOMESTIC.

Lancashire and Cheshire Presbyterian Association.

A special general meeting of this Association was held at the Cross-Street chapel-rooms, Manchester, on Wednesday, April 30, to consider the propriety of petitioning Parliament in favour of the Maynooth Grant. There were present on the occasion, W. Rayner Wood, Esq., of Singleton Lodge; John Grundy, Esq., of Bury; John Potter, Esq., of Buile Hill; William M'Connel, Esq., of Manchester; J. Aspinall Turner, Esq., of Pendlebury; John Alcock, Esq., of Gatley Hill; Samuel Alcock, Esq., Philip Holland, Esq., Rev. J. G. Robberds, Rev. J. J. Tayler, Rev. W. Gaskell, Rev. Robert Wallace, of Manchester; Rev. Robert Smethurst, of Monton; Rev. W. Johns, of Cross St.; Rev. W. Smith, of Rochdale; Rev. W. Harrison, of Blackley; Rev. H. Groen,

of Knutsford; Rev. R. Sharn, of Lancaster; Rev. W. Whitelegg, of Platt; Rev. Edward Hawkes, of Kendal; and Rev. R. B. Aspland, of Dukinfield.

W. RAYNER WOOD, Esq., being called to the chair, observed, that their Association had been formed for the purpose not only of protecting their civil rights and endowments, but also for the purpose of giving expression to the feelings and opinions of its members on questions affecting religious liberty. It was, in his opinion, right that they should express their feelings on so important a question as the proposed grant to Maynooth. There were, he thought, three strong reasons why they should support the grant. 1. Because when last year the English Presbyterians were in urgent difficulties, occasioned by the bigotry of other Protestants, their Roman Catholic brethren had gallantly come forward to their aid. The present was a fitting occasion for discharging the debt of gratitude due to the Roman Catholic body. 2. He thought the English Presbyterians were also most largely indebted to the Government of Sir Robert Peel, which had, from the simple consideration of justice, thrown a shield before them in an hour of danger. The debt of gratitude English Presbyterians ought to repay, when they can do it without departing from their religious and political principles. 3. He thought they were bound to step forward in defence of the Maynooth grant, in consideration of what was due to themselves. They did not as a religious body participate in those feelings of bitter hostility to the Roman Catholics and their religion in which so many Protestant Dissenters had allowed themselves to indulge. It was with deep regret he had seen that a statement had been made by Lord John Russell in his place in Parliament, that the Protestant Dissenters of England were opposed to the Maynooth Bill. If the English Presbyterians were unwilling to be involved in the opinions and proceedings of other Dissenting bodies, it was necessary that they should step forward and make their opinions known in the constitutional form of Petitions to both Houses of Parliament. The considerations he had alluded to ought not, of course, to induce any one to do any thing opposed to his conscientious opinions; but, for his own part, he had no difficulty in giving his support to the Ministerial Bill as, upon the whole, a liberal and most desirable measure.—The

Chairman then read the following letter from Rev. Dr. Shepherd, of Gateacre:

"Gateacre—Sunday Morning.

"My dear Sir,—I have this moment received a circular inviting me, somewhat at a late period, to attend a meeting at Manchester touching the Maynooth Grant. I am sorry that my feeble state of health confines me within a very narrow circle, and that I cannot possibly venture to comply with this summons. But I am so anxious that our Association should adopt the measure which I think expedient on this occasion, that I take the liberty of expressing in writing my opinion that, in the special circumstances of the case, we ought to give our support to Sir Robert Peel. We owe him a large debt of gratitude, and I would even strain a point to sever myself from the virulent bigots who are stirring every bad passion of vulgar minds against his proposed plan of facilitating the liberalizing of the Irish Catholic clergy. I should be sorry indeed were any adhesion to abstract and impracticable notions to stand in the way of our giving the Premier our little aid in the time of his extremity. I leave it to your discretion whether or not to communicate these my sentiments to the meeting—and remain,

"Yours very truly,

"WM. SHEPHERD.

"Wm. Rayner Wood, Esq.,
Manchester.

"P. S. By what I call abstract and impracticable notions clamorously enforced, our body aided much in turning adrift Lord Melbourne's Ministry."

A long conversation then ensued respecting the wording of the resolutions about to be submitted to the meeting. Some alterations were suggested by Rev. J. G. Robberds, which, after friendly discussion, were unanimously adopted.

JOHN POTTER, Esq., said that it was the characteristic, he feared he might almost say the distinction, of Unitarians, that they not merely claimed liberty of conscience for themselves, but that they accorded it to others, both in the expression of their opinions, and in their acts. He could not conceal from himself the lamentable fact, that in recent public proceedings a spirit of religious bigotry and intolerance had been displayed by many who were the professed friends of religious liberty. The religious zeal of these persons had probably overcome their charity and

their love of liberty. But this circumstance made it the more necessary for those who were not influenced by their narrow views, to declare their opinions in the face of the public. Individually, he regarded the grant to Maynooth as most important, not so much in itself as in the spirit which had produced it, as the beginning of a series of measures that must hereafter be carried—measures which, in his expectation and hope, would help to bring to an end what had with great truth been called that "bad institution," the Irish Protestant Church. He concluded by moving the following resolution: "That, whilst differing widely in matters of faith from the Roman Catholic Church, this Association recognizes, to the fullest extent, the inherent right of the Irish people, in common with all other classes of her Majesty's subjects, to judge for themselves as to the form of their religious belief."

JOHN GRUNDY, Esq., of Bury, in seconding the resolution, said he certainly had felt some doubts as to the ultimate effect which the movement might have; but, on a full consideration of the subject, he could not refuse it his support, as a measure calculated to promote peace on earth and good-will amongst men.

Rev. J. G. ROBBERDS said that so long as the State makes provision for the educational or religious wants of any portion of the Irish nation, in his opinion the Irish Roman Catholics are entitled to have that provision. On this ground he was ready to support the grant to Maynooth. The Government has long supported that "bad institution," the Irish Protestant Church, which every Roman Catholic must regard as a constant injustice and a grinding oppression. As a step, however short, towards the diminution and ultimate removal of this monstrous evil, he was prepared to hail the grant to Maynooth. Mr. Robberds then moved the second resolution: "That so long as provision is made by the Legislature for the assistance of any religious denomination, the Roman Catholic population of Ireland, forming as they do the vast majority in that country, are most justly entitled to a proportionate share of such assistance."

J. ASPINALL TURNER, Esq., briefly seconded the resolution.

Rev. J. J. TAYLER said it was impossible for Ireland to remain in its present distracted and wretched state. Then the question arose, Must the im-

provement of the people of Ireland be the work of individuals or of the legislature? With respect to individual efforts, he feared that the feeling of abhorrence of Popery which had led the Protestant Dissenters to fling themselves into violent opposition to the legislative grant, would occasion as mischievous a resistance in another way to individual efforts and contributions. The voluntary principle, as applied to Ireland, would lead to the strife of sects and incessant polemical struggles. It would be on a large scale a realization of what we see in the streets and alleys of Manchester, where any effort of theirs to effect the social elevation or the religious improvement of the people is instantly assailed by the efforts of rival missionaries and the agents of "orthodox" institutions. He should unquestionably prefer, if it were a practicable scheme, that the educational wants of the Irish people should be supplied at the cost of the ample Church funds already in existence. He augured good from the Government measure. It surely was better to have an enlightened than an ignorant and illiterate order of priests to minister the rites of the Catholic Church. He by no means regarded the Maynooth Bill as a perfect or as a final measure. There are things in it he disapproved of, but, constituted as the world is, he knew that it was necessary in the attainment of the most important objects to proceed step by step.

WILLIAM M'CONNEL, Esq., proposed the following resolution, which was seconded by Professor WALLACE: "That, whilst undoubtedly preferring that provision for the education of the Irish Roman Catholic clergy, and for the other wants of the Irish Roman Catholic Church, should be made out of the existing ecclesiastical revenues in Ireland, this Association cordially hails the measure proposed by Her Majesty's Government as an act of substantial justice to the Irish people."

Rev. R. SMETHURST proposed the fourth resolution, which was seconded by JOHN ALOOCK, Esq., of Gatley: "That Petitions praying for increased assistance to the College of Maynooth, be presented from this Association to both Houses of Parliament, and that the Petition to the House of Commons be sent for presentation to Sir Robert Peel; that to the House of Lords, to the Marquis of Lansdowne."

The cordial thanks of the Association were then given to the Chairman,

and the meeting separated. Although the Petition to the Commons was dispatched the day after the meeting, it received many and important signatures, including the names of thirteen ministers and fourteen magistrates of the two counties.

Maynooth and the Dissenters of England.

Notwithstanding the strange alliance of certain Protestant Dissenters with the most intolerant and fanatical portion of the Church of England, and in spite of the united threats of these excited religionists to refuse a vote to every man now in the House of Commons who should support Ministers, the measure for the endowment of Maynooth has triumphantly passed the Lower House of Parliament. The disgraceful pressure attempted to be put on the consciences of Representatives has been generally disregarded, and the House of Commons shews itself in the rare attitude of being, on a question of religious toleration, far in advance of the country. The prevailing agitation has been simply of the *No-Popery* school. The few who took the more creditable ground of opposition to Church and State, have not conducted their cause, in the early stages of the agitation, with any considerable degree of skill or success. They helped at a critical moment to swell the number of those who (as every calm and thoughtful man foresaw would be the case) allowed their hatred of Popery to absorb every other feeling. We would ask the attention of our readers to the following remarks, extracted from a very able letter to the Editor of the *Liverpool Albion*. Possibly some of them may in the style recognize the writer.

"The manifesto issued by 'the Three Denominations' against the Maynooth grant is decorous in its language; and I believe that, at the deliberations at which it was settled and adopted, no expressions unbecoming a candid Christian were uttered. But when the members of the triune body in question concurred in the summoning of a mob of Mawworms from the three kingdoms to meet at Exeter Hall, they aided and abetted in raising a devil which they could not lay. The first proceeding adopted at the first assembly of this pandæmonium was the virtual repudiation of their own main principle, namely, the impropriety of pecuniary support being granted by the State to any church whatsoever; for on that oc-

casion their big bellwether, Sir Culling E. Smith, as Chairman of the meeting, warned all the orators who stood

— 'Like greyhounds on the slip
Straining upon the start,'

that, upon this principle, they must not say a word, for fear of offending Mr. M'Neile and others of the established clergy who were then and there present, but that 'they must adopt, as a solid ground of union, A STEADFAST ABHORRENCE OF POPEERY.' By this admonition the pious Baronet at once endured the meeting with the character of a vulgar 'No-Popery' rabblement, headed by the notorious Fresham Gregg. The game being thus started by the orthodox huntsman, there followed, as a matter of course, furious yells against 'damnable idolatry,' 'the scarlet —', 'the ditto of Babylon,' and other elegant phrases culled from the edifying vocabulary of polemic divinity. The iteration and reiteration of such foul language soon disgusted all reasonable men; and I learn, from a London weekly paper, entitled *The Inquirer*, that it drove several of the most respectable of the members of 'the Three Denominations' from the hall. But, whilst Sir Culling Eardley Smith continues to occupy the chair at these anti-Maynooth assemblages, and whilst one 'grim-visaged' non-con country divine after another rises to pour out, with the acrimony and ribaldry of a M'Briar, the vials of his wrath against the Church of Rome, the Dissenting body at large will be held by the public as answerable for these breaches of good manners and of Christian charity.

"The cry of these insurgents, a cry in which 'the Three Denominations' seem to join, now is, that if the Maynooth Bill be carried in the present Parliament, the candidates for boroughs throughout the three kingdoms must be coerced into engagements to vote for its repeal in the House of Commons which will be returned at the next general election. But I would call upon the Protestant Dissenters at large coolly to calculate what they will gain upon the whole should it so happen that, in the supposed contingency, they effectually overawe the Lower House. In such a case, can they also overawe the House of Lords? If they attempt to play this game with that august assembly, they may depend upon it that the Peers will treat them with utter contempt, and will refuse to repeal the obnoxious statute. But suppose the

Lords give way to their importunity, it will follow, as a matter of course, that Sir Robert Peel will quit the Premiership. And whom will they substitute for him? Will they re-establish Lord John Russell in office, and call upon him to take the helm of the vessel of state? Why, the noble Member for the city of London is more deep in the Catholic mud than Sir Robert is in the Papistical mire. Will they install a Radical Ministry, in which Mr. Wakley shall be Prime Minister, and Tom Duncombe Chancellor of the Exchequer? Ill-natured people will be apt to say that the coroner for Middlesex will be likely, by his rash inexperience, to set the kingdom on fire, and that the genius of the quondam crony of Sir James Graham is much better calculated to empty an exchequer than to fill it. The regular Whig and Conservative parties, then, being out of the question, no class of politicians remains to undertake the government of the realm but the faction of the ultra-Tories, headed by the Rodens, the Winchileas, the Newcastles, the Ingliases, and the Sibthorpes; and how safe the liberties of Protestant Dissenters would be in such hands, and how soon, when fostered by such patronage, Orangeism would convert Ireland into a field of blood, it is easy for a common calculator to foresee. But what of that? Whilst their fixed attention is exclusively occupied by the mirage of 'the voluntary principle,' the ring-leaders of 'the Three Denominations,' like so many Gallios, will 'care for none of these things.' A ten or fifteen per cent. income-tax will, however, I opine, awaken them from their dream."

The Unitarian Association.

The twentieth annual general meeting of the Association was held on the Wednesday in the Whitsun week, May 14, at the chapel in Essex Street, London. A highly respectable congregation assembled on the occasion, consisting in about equal proportions of London and Country friends. Amongst the attendants during the day, we observed Thomas Gibson, Esq.; Richard Taylor, Esq.; Edward Taylor, Esq.; Dr. Bowring, M. P.; Richard Martineau, Esq.; H. C. Robinson, Esq.; J. B. Estlin, Esq., of Bristol; W. Wansley, Esq.; W. S. Cookson, Esq.; Edward Davy, Esq., of Crediton; J. A. Yates, Esq.; S. Alcock, Esq., of Man-

chester; Samuel Lang, Esq., and J. C. Thomas, Esq., of Bristol; J. Dillon, Esq.; John Taylor, Esq.; and the following ministers: Rev. Dr. Parkman, and Rev. — Simmons, of America; Rev. Jerom Murch, of Bath; Rev. W. James, of Bristol; Rev. H. Knott, of Bury St. Edmunds; Rev. J. C. Means, of Chatham; Rev. J. O. Squier, of Deptford; Rev. F. Fisher, of Dorchester; Rev. Edwin Chapman, of Guildford; Rev. T. F. Thomas, of Ipswich; Rev. E. Hawkes, M. A., of Kendal; Rev. Richard Shaen, of Lancaster; Rev. S. Wood, B. A., of Lewes; Rev. Thomas Madge, Rev. J. Hutton, LL.D., Rev. Edward Tagart, Rev. T. Rees, LL.D., Rev. B. Mardon, M. A., Rev. George Kenrick, Rev. D. Davison, Rev. W. Hincks, Rev. Thomas Sadler, Rev. T. Cromwell, F.S.A., Rev. A. M. Walker, Rev. R. K. Philp, Rev. W. Vidler, of London; Rev. G. V. Smith, B. A., of Macclesfield; Rev. J. Smethurst, of Moreton; Rev. James Hawkes, of Nantwich; Rev. W. A. Jones, of Northampton; Rev. B. Carpenter, of Nottingham; Rev. Henry Hawkes, of Portsmouth; Rev. Henry Solly, of Shepton Mallet; Rev. William Smith, of Stockport; Rev. E. Talbot, of Tenterden; Rev. Henry Squire, of Yarmouth; Rev. R. B. Aspland, of Duxfield.

The prayers were read from the Reformed Liturgy, by the Rev. Jerom Murch, of Bath. The sermon was preached by the Rev. Benjamin Carpenter, of Nottingham, from John viii. 31, 32, and was an earnest assertion of both the importance of Christian truth and of intellectual freedom. The preacher made frequent and happy reference to the distractions that prevail in various portions of the Christian church, and traced their origin to men's forgetfulness of and departure from the simplicity and freedom of the gospel. He dwelt upon the importance and responsibility of the position occupied amongst the Christian sects by the Unitarian body, and enjoined us to unite intellectual freedom with spiritual fervour, the firmest faith with the largest charity. At the conclusion of the religious service, a collection in behalf of the Association was made, but the amount was not publicly stated. The annual meeting for the transaction of the business of the society was then held, the chair being filled by Thomas Gibson, Esq. Of the various speeches that were delivered, both at this and the social meeting that followed, so

very full and accurate a report has been given in the *Inquirer*, that we think it best to content ourselves with a general statement of what took place, with some remarks on one or two matters discussed.

The Treasurer, THOMAS HORNBY, Esq., stated that the income for the year amounted to £731. 16s. 7d., while the expenditure had been £878. 4s. 7d.; the excess of expenditure over income had therefore reduced the former balance in favour of the Society from £265. 1s. to £118. 13s. It appeared that the total amount of annual subscriptions had been during the year only £542, a sum which ought to be at least quadrupled. The books sold during the year amounted to less than £50, a startling fact, shewing the necessity of a change somewhere. The property of the Association, exclusive, we think, of the stock of books, was stated to amount to £1704. 17s.

The Rev. EDWARD TAGART, the Secretary, then proceeded to read the report, which commenced by congratulating the members upon the signs of increased prosperity and growing strength. After alluding to the triumphant passing of the Dissenters' Chapels Bill, the debates on which were in progress at the time of the last anniversary meeting, it stated that a sub-committee of finance was appointed in November, 1844, to consider the past history and present position of the Association, and to devise measures for the re-establishment of its prosperity. The result was the appointment of deputations to visit influential congregations. Rev. Edward Tagart and Mr. Richard Taylor were appointed to visit the West of England; Rev. Dr. Hutton and Mr. Hornby, the North; and Rev. T. Madge and Mr. Preston, the Midland districts. A brief statement of the plan and objects of the Association was prepared for distribution. The Western deputation visited Bridport on the 19th of March, and an evening service took place in the Unitarian chapel of that town, attended by a large congregation. Twenty-one annual subscribers were added to the Bridport list. The severe illness and a sudden domestic bereavement of the respected and able minister at Bridport, Rev. R. E. B. Maclellan, alone threw a gloom over the deputation's visit; but the social position of the members of the Unitarian society, their manifest union, and their willingness to co-operate to the extent of their ability in

plans of general usefulness, mark it out as one of the most important and flourishing of our societies in the South of England. If it be thought useless to attempt to assemble an Unitarian congregation for religious service on other days than Sunday, Bridport furnishes a striking instance to the contrary. From Bridport the deputation proceeded to Colyton, where the Secretary conducted the services in the presence of a numerous congregation on the morning of Good Friday, and addressed an audience in the chapel in the evening still more numerous. It was the annual meeting of the society. Several friends from Bridport attended. It was pleasing to see the active, zealous and indefatigable minister, Mr. Taplin, surrounded by the proofs of his labours in the neat and well-filled chapel recently repaired, and the circle of attached and intelligent supporters, chiefly in humble circumstances.

On the Saturday following, the deputation proceeded to Bristol. The Secretary preached both morning and evening of Easter Sunday at Lewin's Mead. On the afternoon of the following day, the annual meeting of the Lewin's Mead Society was held at the Victoria Rooms, and was attended by 440 persons. The meeting exhibited a most pleasing and cheerful union of the different classes of society, animated by one friendly and Christian sentiment. Several days were spent at Bristol, and the result was an addition of 31 names to the list of subscribers.—The next visit was to Bath, where the annual subscriptions were increased by more than one-half. On the 29th of March, the deputation proceeded to Exeter. On the afternoon of Sunday, a numerous meeting was held in the vestry of the chapel, James Tyrrell, Esq., in the chair. The result was pleasantly manifested the following day by an addition of 22 subscribers. At Bridgwater, no public meeting was held on the occasion of the visit of the deputation, but six new subscribers joined the Association.

The deputation appointed to visit the North of England proceeded to Nottingham, Derby, Halifax, Bradford and Leeds, and were cordially welcomed at every place. Religious services were held at Nottingham, Halifax and Leeds, and after the services meetings were held at which the deputation stated the claims of the Association. The subscriptions were increased at Halifax (the congregation of which place has for many years generously supported

the Association) by the sum of £4. 14s.; at Nottingham, by £18; at Leeds, by £16. 6s. At the last-mentioned place a collection was made, amounting to £29. 15s. 9d.

The grants made by the Committee during the year were as follows:—A. Chiniah, of Sunderabad, for the schools left by W. Roberts, £20; Unitarian congregation at Montreal, £50; Aberdeen, £10; Glasgow, £30; Yarmouth, towards restoration of chapel, £40; Canterbury, £20; Battle, £20; Birmingham Domestic Mission chapel, £15; Lewes, £20; Colyton, £30; Poole £10; Neath, £15; Dean Row, £10; Wisbech, £10; Doncaster, £10; Hinckley, £10; Collumpton, £10; Yaxley, £20; Oldham, £10; Newcastle-under-Lyne and for mission to the Potteries, £25; Kendal, £50; Cheltenham, £20; Newington Green, for course of lectures, £3.

Grants of books and tracts have been made to Serjeant Thomas at Mauritius; Dr. Credner, of Giessen; M. Paret, a German divine; Rev. J. H. Ryland, Bradford; Mr. Balding, Wisbech; Rev. H. H. Piper, Banbury; Rev. H. Solly, Shepton Mallet; Rev. James Taplin, Colyton; Rev. W. Mountford, Lynn; Mr. Cowell, Canterbury; Rev. John Montgomery, Newton-Limavady, Ireland; Rev. G. Hoade, Selby; Rev. T. Cooper, for the Potteries; Rev. Edwin Chapman, for distribution at Godalming; Capt. Gifford, for the Unitarian congregation at St. Helier's, Jersey.

Works have been added to the Catalogue by Dr. Channing, Revds. Wm. Gaskell, Hugh Hutton, Wm. Johns, T. Kenrick, H. H. Piper, J. G. Robberds, G. V. Smith, Henry Ware and Noah Worcester.

We feel bound to give our meed of approbation to the grants made by the Committee during the past year, both as respects the objects selected and the proportion of the sums voted. We wish they were so liberally supported as to be able to give in every case in proportion to its merit and need. It will be seen that only one grant, and that for a very small sum, is in behalf of the Metropolitan District, a circumstance that gives much weight to the following remarks which appear in the "Brief Statement of the Plan and Objects of the British and Foreign Unitarian Association," recently put out by the Committee:—"While the Board of Management is metropolitan, and a very large proportion of the funds are collected in London, it must be remembered that the provinces are the chief

recipients. The funds are distributed almost entirely in the country. A reference to the list of subscribers, published annually with the Report, will shew that much more assistance to the Association might reasonably be expected from those able and zealous members of our communion in various parts of the kingdom, to whom the annual subscription could be no burthen."

The reports were received and adopted on the motion of W. WANSEY, Esq., seconded by Rev. E. CHAPMAN, both of whom addressed the meeting on a variety of interesting topics.

The next resolution was moved by Rev. Dr. HUTTON and seconded by Rev. A. M. WALKER, who spoke with great propriety and feeling to the subject of it: "That the best thanks of this meeting are due and are hereby given to the Rev. B. Carpenter, for his kind and excellent services on the present occasion, and for his sound and earnest exhortation to refer in all our differences of opinion, and all our practical doubts, to the decisive authority of Him who is, under God, our only Lord."—Rev. B. CARPENTER acknowledged the resolution.

EDWARD TAYLOR, Esq., moved, and Rev. T. SADLER seconded, the next resolution, appointing the various officers of the Society for the ensuing year.

Rev. JEROM MURCH recommended the attention of the new Committee to the importance of establishing depositories of Unitarian books in the University towns. He alluded to the fact that some of our most valued ministers had been educated in orthodox colleges, and stated that recently at the Baptist College at Bristol the good effect of free inquiry had been manifest. One of the students had quitted the College in consequence of the adoption of Unitarian sentiments, and others were understood to have sympathized with him.

Rev. S. WOOD, of Lewes, tendered his acknowledgment for the handsome vote of the Committee in favour of the society at Lewes.

Rev. HENRY SOLLY expressed an earnest wish that the name of Rev. William Hincks, "the able, the philanthropic and the talented Editor" of the *Inquirer*, should be added to the Committee. Rev. W. Hincks explained that it was at his own suggestion his name was not included.

On the motion of THOMAS HORNBY, Esq., the following resolution was adopted: "That the 26th Rule be ex-

punged, and that the following be substituted: 'Every Annual Meeting shall be held in London; but should circumstances at any time render it advisable, it shall be in the discretion of a General Meeting or of the Committee to hold any Adjourned or Special Meeting in some other principal city or town of England.'"

The next resolution was moved by Rev. BENJAMIN CARPENTER and seconded by J. ASHTON YATES, Esq., and was as follows: "That this Association, although at a late period, cannot but recur to the passing of the Dissenters' Chapels Act, as a subject for devout thankfulness to the Almighty Giver of good; an Act which secures to the descendants and successors of the liberal Presbyterians of England and Ireland the possession of the Religious Houses and properties, unfettered by religious tests, which they have so long peacefully enjoyed: that it especially rejoices in the noble spirit of religious liberty and just appreciation of the rights of conscience which were so strikingly manifested in the Debates of both Houses of Parliament on the occasion, and trusts that the unanimity and zeal awakened in the Churches of liberal Dissent throughout the land, by the danger thus mercifully withdrawn, may long continue and steadily increase. While deeply grateful to those Gentlemen whose labours have been most justly commemorated by the Presbyterian Union, it desires this opportunity of expressing full concurrence in the Resolutions passed by the Presbyterians of Lancashire and Cheshire, at a Meeting held at Cross-street Chapel, Manchester, August 15th, 1844, recognizing the eminent services of the late G. W. Wood, Esq., M.P. for Kendal, and the Rev. Joseph Hunter, in connection with the early history of the measure, and as laying the foundation of final triumph;—to which names it would gratefully add those of Edgar Taylor, Esq., and Rev. Robert Aspland."

J. B. ESTLIN, Esq., of Bristol, bore his testimony to the importance of the step recently adopted by the Committee in sending deputations to visit the country congregations. In his own city, the list of the Society's supporters had been increased by the Secretary's and Mr. Richard Taylor's recent visit from 7 to 44. He moved the following resolution, which was seconded by Rev. EDWARD TALBOT, of Tenterden: "That this meeting cordially approves

of the plan of the Committee for obtaining, by means of deputations, the increased support of the friends of Unitarian Christianity throughout the country;—that it rejoices in the success which has so far attended the execution of the plan, anticipates the happiest results from the farther prosecution of it, and trusts that the representations of the Deputies will effectually correct the prevalent, but mistaken idea, that the Association is merely a Metropolitan Institution, and will cause its claims to support to be more generally acknowledged and practically met."

The Rev. JEROM MURCH, of Bath, moved, and the Rev. Dr. REES seconded, the next resolution: "That the most grateful acknowledgments are eminently due and are hereby tendered to the Rev. Robert Aspland for his long and valued services to this Society, and more particularly for the fidelity and care with which he conducted the *Christian Reformer** for a long series of years, a work devoted to the great cause of religious liberty and Christian truth, and of permanent value as a record of the history and a promoter of the interests of the Unitarian body."

Rev. D. DAVISON briefly moved the next resolution, which was seconded in an able speech by RICHARD MARTINBAU, Esq. The resolution was as follows: "That this meeting, consisting of Dissenters from the system of faith and worship supported and endowed by the State, disclaims all sympathy and participation with the opposition to the Maynooth Grant, so actively excited by a large portion of the Dissenting body, the Wesleyans and the Evangelical Churchmen, so evidently dictated by sectarian hostility to the opinions of the Roman Catholics. That it cordially concurs in the desire which this measure evinces on the part of her Majesty's Government to commence a more just and liberal policy towards the Roman Catholics in Ireland, and to take some steps towards securing the peace and happiness of that country, by providing increased means for the education of the people.

* Though averse to unnecessary references in this work to himself, the Editor of the present Series feels bound by courtesy and gratitude to acknowledge publicly the kindness of Mr. Murch and Dr. Rees in their friendly remarks on and good wishes for the *Christian Reformer*.

"At the same time, it declares its opinion that the money required for these purposes should be taken from the revenues of the Protestant Church in Ireland, and not from the general revenue of Great Britain.

"That a Petition, founded on the above, be presented to both Houses of Parliament."

Rev. Dr. HUTTON opposed the resolution as an outrage to an assembly of Unitarians, and as committing the Association to the principle of a religious establishment. He began by questioning the right of the Association, in accordance with the Rules, to enter on the subject; but this view not being sanctioned by the opinion of the Chairman, he concluded a very earnest address by moving the following amendment:—"That this meeting, though it contemplates with sympathy and approbation the liberal feelings cherished by the Government and the Legislature towards the Roman Catholics of Ireland, and though it regards with unfeigned disgust the spirit of bigotry and intolerance manifested by no small number of those who have opposed the ministerial measure for the endowment of Maynooth College with an enlarged and permanent income, feels called upon, nevertheless, to protest against that measure, on the ground that it necessarily involves a principle to which as Protestant Dissenters those who constitute this meeting are opposed—the principle, namely, that the State may properly interfere with the religious instruction of the people,—endow some sect or sects of religionists to the exclusion, yet at the expense, of the rest, and compel its subjects to assist by their contributions in the promulgation and perpetuation of what they deem religious error."

The amendment was seconded in a long address by Rev. WILLIAM HINCKS.

Rev. E. CHAPMAN was desirous of moving the previous question, but it was ruled by the Chairman that, the amendment having been put, a second amendment could not be moved.

RICHARD TAYLOR, Esq., replied with considerable force and at some length to the arguments advanced by Dr. Hutton and Mr. Hincks against the original motion.

At the close of his address, the Chairman was reminded that the time announced for the social meeting was already past, and a long conversation arose, in which many members of the Association took part, as to the best

time for continuing by adjournment the discussion. Every plan proposed was found objectionable, and ultimately it was determined, without further discussion on either side, to take the sense of the meeting. The Chairman proceeded to put the question, when there were (we believe), on the amendment, Ayes, 14—Noes, 27. The Chairman next put the original resolution, the numbers on which were (we believe), Ayes, 28—Noes, 17. The resolution having been carried, the Petition founded on it was signed by the Chairman and many of the gentlemen present.

This will, perhaps, be the most convenient opportunity for stating, that subsequent to the meeting the mover of the amendment drew up a "Protest against the Petition of the British and Foreign Unitarian Association in favour of the Maynooth Grant," on the ground that it is "a departure from the proper sphere of action of the Society, and as inconsistent with great and important principles." The Protest, as published in the *Inquirer* of May 17, was signed by seven ministers and seven laymen. We regret the new course adopted by Dr. Hutton and Mr. Hincks in this matter. Of these gentlemen, so admirable for their varied services to religion and humanity, so estimable for all the qualities that adorn private life, we must ever speak with respect and regard. Nothing we desire to say on the present occasion will be inconsistent with these feelings. Entertaining the sentiments they do, it was natural and right that they should propose their amendment on the Committee's resolution. It would have been equally right had they persevered in their original plan, and sent a petition to Parliament from themselves as individuals, embodying their sentiments. But the publication of a *Protest* is a much stronger measure, and can only be regarded as a censure on the Committee who framed the resolution, and on the members of the Unitarian Association who adopted it as their own. We are quite sure our excellent friends had no intention to shackle the freedom of thought and action on the part of the members of the Association; but we must confess, after much serious reflection on the matter, we cannot regard the document they have published in any other light than as a virtual protest against the members of the Association holding opinions on the subject of the relation of the State to the Church different from those

which the mover and seconder of the amendment have adopted. In signing their Protest, our friends must have overlooked the fact, that the amendment treats on the same topics as the original resolution. If the latter were a departure from the proper sphere of the Unitarian Association, so is the former. Or is it, that the conclusion arrived at constitutes the departure?

If the first Rule of the Association (on an interpretation of which the Protest is, we presume, founded) excludes, as foreign to the purposes of the Society, a discussion on the grant to Maynooth, it equally forbids the question of State endowments generally. But those who have been in the habit of attending the Association anniversaries know, that it has been the custom to enter freely (and the right to do it has never before been challenged or questioned) on all public topics that were at the time attracting popular attention, and which had any bearing on religious liberty. In 1844, the Dissenters' Chapels Bill was the subject of resolutions; in 1843, the Factories' Education Bill; in 1840, the deliverance of the Queen and Prince Albert from assassination; in 1839, the establishment of the University of London; in 1837, the demise of William IV. and the accession of Queen Victoria; also Lord Althorp's measure for the abolition of Church-rates; in 1835, the subject of oaths, &c.

In justification of the Committee who prepared the resolution, which the majority of the Association sanctioned by their votes, we cannot but express our opinion that they could not with propriety have passed by the topic, and that they could not, with their opinions, have framed a resolution more cautious or less calculated in itself to provoke opposition.—We should have been glad to spare these remarks, and to have dwelt exclusively on those matters on which our Unitarian friends are cordially agreed; but the Protest being published, and appearing to us open to the objections now stated, we could not with propriety suppress our opinion.

Of the proceedings which followed the meeting for business, we have left ourselves but little room to speak. Between three and four hundred ladies and gentlemen attended the Public Breakfast. The large room at the Crown and Anchor Tavern was nearly filled. The assemblage presented to the eye a most agreeable spectacle, and very cordial and delightful were the

greetings of friends from various parts of the country, who met at this reunion after years of separation. The tables were very elegantly yet substantially furnished, and were ornamented with a profusion of beautiful flowers. The Stewards were most attentive to the comfort of the guests. The Chairman originally selected by the Committee was prevented from attending the meeting. They were most fortunate in procuring the services of so good a substitute as Mr. THOMAS GIBSON, whose performance of the duties of President left nothing to be desired. The speakers, who occupied the attention of the meeting for about three hours, were, in addition to the Chairman, Mr. Hornby, Dr. Hutton, Rev. B. Carpenter, Rev. E. Tagart, Dr. Bowring, M. P., Rev. Mr. Simmons, and Rev. D. Davison. The animated discussion of the morning, the topics of which were at this social gathering prudently avoided, perhaps indirectly served to lessen the animation of subsequent proceedings—not that the differences of opinion which the discussion had elicited occasioned any unkindly feeling. A pleasing token of the unbroken harmony existing was given in the markedly cordial reception of Dr. Hutton on his rising to address the guests at the breakfast. The prolonged cheers which greeted him were an expression of strong personal regard equally from those who had in the morning opposed as well as those who supported his amendment.

Further Account of the Proceedings on the Re-opening of Dean-Row Chapel.
(Concluded from C. R. p. 327.)

At the conclusion of the religious service, most of the gentlemen present proceeded to the Swan Hotel, Wilmslow, where dinner was provided; but so unexpectedly large was the gathering, that the club-room was found insufficient to accommodate all the guests. Before dinner, the new trust-deed of the chapel was produced and signed by the Trustees, a majority of whom were present. This done, they proceeded to the choice of a minister. By an unanimous vote, the pulpit was offered to Rev. John Colston, to be held by him in connection with his cure at Styal. Mr. Colston signified his acceptance. At the dinner, the chair was taken by Robert Hyde Greg, Esq., of Norcliffe, and the minister of Dean-Row chapel acted as Vice-Chairman.

The cloth having been drawn, the CHAIRMAN gave "the Queen," to whom they were indebted for the pleasure of assembling on this occasion, in her Majesty having signed her name to the Dissenters' Chapels Bill.—The next toast was "Her Majesty's Ministers," the Chairman observing it was pleasant to express approbation and gratitude where they were due. We were not only indebted to the good common sense and sense of justice of her Majesty's Ministers, but to some of them we owed the repeal of the Acts imposing penalties for denying the Trinity, and also the repeal of the Test and Corporation Acts, and the passing of the Catholic Emancipation Bill, the Dissenters' Chapels Bill, &c. The toast was received with great applause.

The CHAIRMAN next gave the first and greatest toast amongst Protestant Dissenters—"Civil and Religious Liberty all over the World."

The Rev. W. SMITH, of Stockport, who was called on to speak to the toast, said the subject had been ably and beautifully dwelt upon by the preacher of the day. Civil and religious liberty was a sentiment which he trusted would be long dear to Protestant Dissenters. We owed a deep debt to the Ministers of the Crown for their present generous and noble stand in defence of these principles: they were now, he considered beating down one of the most dangerous antagonists to liberty that had reared its head here for the last hundred years. He would prefer even the endowment of the Catholic priesthood to the rampancy of the Evangelical party in the Church of England and the fanatical party amongst the Dissenters. Their dominancy would be destructive of all that should be dear to us, and to the best interests of the country.

The CHAIRMAN proposed that the next toast should be drunk with all the honours—"The Dean-Row Congregation, and success to its Minister." That minister, he was happy to announce, was the Rev. John Colston, the Vice-President of the day.

Rev. J. COLSTON, in acknowledging the toast, said this toast and its reception were unnecessary to convince him of the deep interest in the welfare of the congregation which many circumstances during the last few months had exhibited. A meeting had been held to establish a day and Sunday-school, and to solicit gentlemen to contribute to the restoration of the chapel. Those

gentlemen were descended in many instances from the founders of the chapel, and others from the ministers of the chapel, whose talents and worth had rendered them in their own day "burning and shining lights," and whose memories consecrated the spot where they repose. The gentlemen associated with him in waiting upon the families of the neighbourhood were satisfied that deep interest was felt in the welfare of the chapel; and the attendance that day had been so far beyond expectation as to subject the parties attending to some little inconvenience. A few more years of neglect would have seen that which was, perhaps, the oldest Dissenting chapel in this neighbourhood, a heap of ruins. They had repaired the chapel, but they had not yet furnished the school-rooms. He trusted, however, that the liberality of their friends would enable them to provide education for a township which as yet possessed neither a day-school nor a Sunday-school. Nothing on his part should be wanting to enable him to discharge his duty to the congregation of Dean Row. After referring to the Act of Uniformity, which drove from their homes 2000 ministers of Christ, because they preferred obeying their consciences to the dictates of men, he dwelt on the importance of cultivating a Christian spirit of love and charity. There were those, however, who poured forth their anathemas with the bitterness of a Saul of Tarsus against those who differed from them in faith. With some, Charity, however great in apostolic times, was nothing worth, compared with Faith, however small. Some reverend divines were disposed to brand as heretics all who did not come up to their standard of faith. He earnestly hoped, during his ministerial connection with Dean-Row chapel, he might be enabled to fulfil his duty without violating that love which was "the fulfilment of the law." He desired to live peaceably with all men, and to cultivate that Christian love which is "not easily provoked;" believing that the worst of all heresies was a bad heart and a calumnious tongue.

The CHAIRMAN then gave, "The glorious and immortal Memory of the 2000," and called on the Rev. JAMES BROOKS, of Hyde, to say who and what the 2000 were. In doing so, Mr. Brooks characterized the 2000 Nonconformist ministers as "Confessors," and some of them as martyrs, who had sacrificed liberty and life rather than out-

rage conscience. The history of that period would teach the rulers of nations that oppression could not put down truth; for the ejected ministers, like St. Paul, still preached and scattered the word of God. Amongst those who suffered imprisonment in the Castle of York were the good Oliver Heywood, the Rev. Mr. Jollie, and Mr. Whittaker, of Leeds; and Sir John and Lady Hewley visited them in their affliction and ministered to their necessities. He next adverted to the Five-mile Act, and to other cruel and oppressive measures, mentioning a striking fact, recorded by Oliver Heywood, that when he was conducting prayer in his own house, the troops of Sir John Armitage entered it with drawn swords in their hands, but the company had escaped at the back. The English Presbyterians had indeed great reason to be proud of the Baxters, the Henrys, the Heywoods, the Angiers, and the Whittakers of that day; and he expressed the hope that their descendants of the present day would emulate their simplicity of manners, their intrepidity and zeal. Mr. Brooks then gave a sketch of the history of the Dean-Row chapel and its ministers, which our readers will find in another part of this number.

The CHAIRMAN mentioned an anecdote of an ancestor of his own, Mr. Philip Henry, one of the 2000 ejected ministers. During a great drought, which was supposed to be a Divine judgment for the sins of the nation, Mr. Henry and his people kept a fast at his house, and while they were at prayer, two magistrates rushed from a bowling-green, seized the party, fined them £80, seized the carts of the farmers, and carried away 33 cart-loads of hay and corn; but Judge Jeffreys, before whom the cause was taken, in whose history it was a slightly redeeming feature that he had a great regard for Philip Henry, sent the magistrates away with a strong rebuke, asking what right they had to impress the carts of the farmers, and to seize Mr. Henry's goods. The Chairman then proposed, "The thanks of the company to Rev. John James Tayler, for his very excellent sermon to which they had that day listened with such delight."

The Rev. J. J. TAYLER, in acknowledging the toast, said he had great pleasure in performing these services, because he felt a deep interest in the revival of all those places of worship

connected with the memories of those most worthy and excellent men from whom we inherit both our institutions and our principles. Till this subject was more looked into, there certainly did prevail a very great mistake as to the nature of our relation to our Presbyterian forefathers. It had been attempted to be shewn that what he might term the *dogmatic line of relationship* was broken, and that consequently we had forfeited all claim to be considered their descendants; but when we look into history we find that our relationship to them is based on what is above and before all doctrinal relationship, on the respect for the rights of individual minds, and on that reverence for the Scriptures as the word of God, which it was the object of their principles and institutions in the period between the Revolution and the Commonwealth (during which they learned their best principles), to uphold. It was their aim during that period of our history to establish this spirit and this principle, that the Scriptures are open to the free investigation of every man, and that their intent, and the intent of Scripture in general, is not to bring men into what was then termed "notional religion," but to bring them to the religion of the heart, the conscience and the life. If we look into the autobiography of Baxter, we shall find that that was the great idea and object of their lives. It is also clear that the more we know of these times, the more certain it is that even the discussion of the doctrine of the Trinity itself, which was represented as quite a modern question, prevailed to some extent two centuries ago. In the canons put forth, in 1640, by Laud and his associated colleagues, there was a long article against the doctrines of the Socinians: and it is stated in the writings of Dr. Owen that some held sentiments of a remarkably free nature, which he did not further specify; but as the allusion occurred in a book against the Catechism of Biddle, he probably referred to Unitarian opinions. He stated that these opinions were spreading rapidly, even to the country towns and villages of the neighbourhood. It further appeared from some other writings of that time, that controversies on questions relating to the person of Christ had already begun to be very much agitated amongst the people, in the state of excitement which prevailed under the Commonwealth; and it was quite evident that this was

the case, because we find in the writings of Locke, immediately after the Revolution, that a great Unitarian controversy sprung up, and as there were very powerful, learned and long works written against it, it was clear that the subject must have been discussed, and that it was a necessary fruit of the encouragement to free inquiry which became the great principle of the Presbyterian Dissenters. This was the point of sympathy with them which he was most disposed to insist upon; because if religion were (as he believed it to be) a progressive thing, the views it presented to the mind must alter and must undergo a change with the advancement of knowledge, so that the only possible union we could have with our ancestors at a remote period, must be one of a great general tendency. Now we could not hold a worthier and nobler bond of union with them than in this general principle of respect for the rights of inquiring minds, love of truth, and respect for conscience. This is the inheritance they have bequeathed to us; and if we, taking up their general principles, and applying them under the new lights offered to our minds, with the same integrity and straightforwardness, come to opposite conclusions and differ from them, that did not in the slightest degree destroy our claim to be considered their legitimate descendants. However, happily, it was no longer necessary, except as a matter of history, to agitate this question; for the Legislature of the country (in some respects, he was sorry to say, in advance of public opinion) had recognized this principle, and admitted us to be the representatives and descendants of those men of other times; so that it became only a matter of history and curiosity to establish the perfect identity of our own Protestant Dissenting body with our Presbyterian forefathers. He would not be so rash as to venture on any prediction as to what the future might bring forth. He could only say, that as we inherit their general principles from our forefathers, so all he desired was, that we should transmit the same general principles to our children. Let us teach our children that which, if we learned any lesson at all, we have learned from our forefathers, that the noblest duty of man is to adhere manfully and courageously to his own sense of what is right and true; to follow that in all the transactions of public and private life; to do right, to speak the truth, and leave the event

with God. That was what our forefathers did. It was true that they often experienced much discouragement, and we must expect to meet with much; but we must endeavour, if our names do last at all, that they may last in connection with the maintenance of these great principles; and that our children may at some future day perhaps speak of us as we to-day have found it right to speak of our ancestors.

The CHAIRMAN next gave, "The importance of a learned and able Ministry, and our best wishes for the Manchester New College." The sentiment was suitably acknowledged by Mr. W. R. WOOD, the Treasurer of the College; but our limited space prevents a further report of the interesting speeches that were delivered.

The next toast was "Popular Education; may it speedily become universal." Mr. SAMUEL ROBINSON, of Dukinfield, spoke to the toast, and detailed the results of the important educational experiment on catholic principles lately made at Stalybridge. (See C. R., pp. 269—277.)

The CHAIRMAN then gave the following sentiment, "May the Dissenters' Chapels' Act prove the first of a long series of Liberal measures," and called on the Rev. R. Brook Aspland to reply.

Mr. ASPLAND, after dwelling on various circumstances connected with the struggle of last session, the important help given by the Presbyterians of Lancashire and Cheshire, and the useful and judicious petition of the trustees of Dean-Row chapel, (see volume of "Debates," p. 447,) which helped to complete the case of the English Presbyterians in their application to Government and Parliament for legislative protection, alluded to the struggle of the day respecting Maynooth. Assailed as the Roman Catholics were with all the machinery of intolerance that last year was directed against the Unitarians, he could not honestly refuse them his sympathy, and heartily wished them to pass through their ordeal as safely and triumphantly as the English Presbyterians, by their generous aid, had last session done. The speaker, in conclusion, congratulated his friend, Mr. Colston, on the joyous change made in the appearance of Dean-Row chapel, and reminded him of an interesting meeting held eighteen months back, when they met Mr. Brooks and the trustees of Dean Row to concert measures for the restoration of the cha-

pel, then in ruins—not a wall straight, not a window glazed—and presenting every appearance of desecration and dishonour. The plan then resolved upon had, by the zealous exertions of Mr. Colston and the liberality of the Presbyterian body, been nobly carried out, and they were met that day to celebrate its happy completion.

Mr. C. LAMPORT, being called upon by the Chairman, gave "Success to the Cheshire Presbyterian Association."

Mr. HUDSON (Coroner of North Cheshire) proposed "The health of Messrs. Pownall and Wood, and of the new Trustees of Dean-Row Chapel." Mr. POWNALL acknowledged the toast, as did also Mr. P. P. BROCKLEHURST, of Macclesfield, who, in a very effective speech, alluded to the ancestral interest he had in Dean-Row chapel. He explained the delay that had taken place in the restoration of the building, by a reference to the well-known intentions of certain orthodox parties, who proposed to let the Unitarians repair it, and then to take possession of it for themselves. "The bark was refitted, and had long been ready to be launched, but there were pirates afloat." He alluded in happy terms to the Dissenters' Chapels Act as disarming the pirates.

Mr. H. COPPOCK (Town Clerk of Stockport) gave "The Magistrates of the County." He could remember the time when there was not in the whole county a single Unitarian magistrate. Five magistrates had that day joined in their religious and festive meeting. He also alluded to the liberality of the Government in some of their recent magisterial appointments, alluding particularly to the eldest son of Sir Thomas Potter, whose name had just been placed on the commission.

Mr. T. ASHTON, of Flowery-Field, returned thanks for his brother magistrates and himself, and proposed "The health of Mr. Robert Hyde Greg, the excellent Chairman of the day."

Mr. GREG, after acknowledging the toast, which was drunk with much enthusiasm, gave "The Hyde Congregation," so many of whom were that day present, and who were about to build a most handsome chapel.—Mr. R. HIBBERT, of Brookside, suitably acknowledged the toast. The CHAIRMAN concluded his part of the proceedings of the day by proposing "The health of the Friends from a distance." Mr. J. WORTHINGTON spoke in reply, and the company separated, highly

gratified by the various pleasures of the bright and happy day.

On the following Sunday, April 19, the service in the morning was conducted by Professor Wallace, of Manchester New College, and that in the afternoon by the Rev. G. V. Smith, of Macclesfield. The wetness of the day prevented the attendance of distant friends; but many of the neighbouring families, and some of the trustees, were there. The collection amounted to nearly £11. On the morning of the next Sunday, the children of the Sunday-school and their parents and friends attended. An address was given on the occasion by Mr. Charles Lamport, under whose superintendence the schools will be conducted. Notwithstanding the industrious efforts of a clergyman in the neighbourhood to terrify the people, and prevent themselves or their children attending, we rejoice to hear there are fifty children in the Sunday-school, and the chapel is well filled. On Monday, June 2nd, the Day-school will be opened.

Sunday-School Association.

The eleventh annual meeting of this Society was held on Thursday morning, May 15th, at Radley's Hotel, London. The large room was filled by a most respectable company of ladies and gentlemen, who assembled to breakfast between 8 and 9 o'clock. The comfort of the guests was well looked to by the Stewards. Amongst them we observed J. B. Estlin, Esq., of Bristol; J. Watson, Esq., of London; H. Howse, Esq., of Bath; Rev. B. Carpenter, of Nottingham; Rev. Dr. Hutton; Rev. W. Hincks; Rev. R. K. Philp; Rev. W. Vidler; Rev. E. Talbot, of Tenterden; Rev. — Simmons, of America; Rev. H. Squire, of Yarmouth; Rev. J. C. Means; Rev. Henry Solly, of Shepton; Rev. W. A. Jones, of Northampton; Rev. T. F. Thomas, of Ipswich; Rev. E. Hawkes, of Kendal; Rev. J. Hawkes, of Nantwich; Rev. H. Hawkes, of Portsmouth; Rev. J. Murch, of Bath; Rev. R. B. Aspland, of Dukinfield, &c. &c.

The table having been cleared about half-past nine, the chair was taken by Rev. WILLIAM JAMES, of Bristol, who opened the proceedings in an interesting address, which, rather than abridge, we are compelled reluctantly to postpone.

Rev. W. VIDLER then read the re-

port. Of this document we shall have another opportunity hereafter of speaking. We will only state now that the returns shewed that there were in ninety-four schools 11,357 children, who were instructed by 2022 teachers.

Rev. B. CARPENTER, in moving that the report be received and printed, offered to the meeting many interesting remarks; but we are unable to give in any detail the proceedings of the day. He bore his testimony to the usefulness of the Association, and the interest which his friends in the country felt in its annual reports and its useful publications. He dwelt very forcibly on the good done, not merely to the poor, but to *our congregations*, by the organization of the Sunday-school, and on the ties with which it bound the wealthy and the middle classes to their poorer brethren. He advocated very earnestly *Sunday-school visiting*, as well as Sunday-school instruction. By no process is the heart of a parent so accessible as by kindness shewn to his children.

Mr. H. C. EVANS, of Bristol, in seconding the resolution, commended the report as calculated to remove any lingering discontents with regard to the Society's operations. The Committee were evidently quite alive to the interests and wants of our schools. Whatever deficiency there was, existed not in the Association, but in the country friends not giving the needed information and help. He suggested it for the consideration of the Committee whether a junction might not advantageously be formed with the Belfast Sunday-school Association. He lamented the very inadequate support given to the Association, and expressed the hope that the ministers would generally give their influence in behalf of it. He spoke of the usefulness of Brotherly Societies, in connection with our Sunday-schools, as a rallying point for the young when they leave the school, and as fostering a kind and friendly feeling.

Rev. HENRY SOLLY, of Shepton, contrasted the slender attendance a few years back with the delightful gathering of friends they now beheld. The institution in whose behalf they had assembled was especially worthy of the support and sympathy of *Unitarians*. If they were not truly philanthropic, what were they? He entered on the consideration of several plans of instruction, and recommended ministers and others to gather children and their parents around them while they

read some interesting moral tale. He recommended the publications of the *Christian Tract Society* as very suitable for this purpose. He spoke of the use and abuse of a Catechism, and advocated in certain cases (particularly in manufacturing districts) the communication of secular instruction to the children. In conclusion, he pronounced a panegyric on the principle of total abstinence, and proposed the following resolution: "That while this meeting rejoices that an additional number of schools and members have joined the Association within the year, it cannot but observe that the funds of the Association are still utterly inadequate to carry out effectually the objects for which it is designed, and therefore calls upon the friends of Christian education to aid the Committee in the work which they have in hand."

The resolution was seconded by the Rev. T. F. THOMAS, of Ipswich, who stated some facts connected with the Ipswich school.

The CHAIRMAN, in putting the resolution, deplored the very inadequate pecuniary support given to the Association.—It was suggested that a collection should be made on the spot for the Association. This was done, and about £11 contributed. New subscribers also put down their names for about £12.

The next resolution was moved by Rev. W. JONES, of Northampton, and seconded by Rev. E. TALBOT, of Tenterden: "That it is desirable to strengthen the hands of the London Committee by appointing a corresponding Committee, consisting of friends residing in various parts of the country, whose duty it shall be to ascertain the wants of the Sunday-schools in the several localities, receive suggestions from superintendents and others connected with Sunday-schools, and communicate with the London Committee; and that the London Committee be instructed to take the necessary steps for carrying out this resolution, with power to appoint a Committee consisting of twelve persons."

Rev. R. BROOK ASPLAND drew the attention of the meeting to the work projected by Dr. Beard, "*A Popular Dictionary of the Bible*," which would, in his opinion, be eminently serviceable to those engaged in Sunday-school instruction. He hoped a copy would be found in every Sunday-school library. He moved the next resolution, which was seconded by Rev. HENRY HAWKES,

of Portsmouth: "That the meeting has seen with pleasure the list of schools connected with Unitarian, General Baptist, and other Non-subscribing congregations, prepared by the Secretary, and now presented, including not only those which subscribe, but many which do not contribute to the funds of the Association, and which affords the best view of the state of Sunday-school education in our denomination yet given to the public."

The CHAIRMAN read a letter, that moment received, from Rev. J. C. M'Alister, Secretary of the Northern Irish Sunday-School Association, expressing the readiness of the Association to unite with their English brethren in any plans of usefulness, such as exchange of publications, &c.

The Rev. HENRY SQUIRE, of Yarmouth, proposed, and JOHN WATSON, Esq., seconded, the appointment of officers for the ensuing year.

Rev. JEROM MURCH, of Bath, proposed an especial vote of thanks to their indefatigable Secretary, Rev. W. Vidler, and pointed to the pleasing fact, that when the Association was established there was only one Sunday-school connected with the Unitarian congregations of London; now there were nine.—The resolution was seconded by J. B. ESTLIN, Esq., of Bristol, and carried with much applause.

After the expression of a cordial welcome to Rev. Mr. Simmons, and a hearty vote of thanks to the Chairman, the meeting broke up about 12 o'clock, much gratified with the proceedings of the morning.

Oldbury Double Lecture, Tuesday, May 13.—This being the anniversary of the long-established Lecture at Dudley, the religious service was opened by the Rev. William Bowen. A discourse was then delivered by the Rev. Timothy Davis, of Evesham, from Luke x. 11 [the last clause], on "the preaching and the reception of the Gospel;" and another, by the Rev. John Kentish, from 1 Cor. xii. 30, 31, on "the truth of the Gospel, as evinced by Paul's notices of the miraculous gifts existing in the Church at Corinth."

York Students' Quinquennial Meeting.—We particularly direct the attention of gentlemen educated at Manchester College, York, to the programme of the proceedings recommended by the Sub-Committee on the occasion of the ga-

thering of the *Sons of York*, to take place on Monday, June 30, and three following days. It will, we doubt not, prove a *re-union* as gratifying as novel to many friends who have not met since they finally crossed the threshold of their Alma Mater.

Kent General Baptist Association.—The annual meeting will be holden at Canterbury on Tuesday, the 8th of July. The sermon will be preached by Rev. J. O. Squier, of Deptford; service to

commence at 11 o'clock. The business of the Association will begin at 9 o'clock. There will be a service on the previous evening, when a sermon will be preached by the Rev. John Briggs, of Bessel's Green.

The annual meeting of the *Southern Unitarian and Southern Unitarian Fund Societies* will be held on Thursday, July 3, at Chichester, when the Rev. Thos. Madge has kindly consented to preach morning and evening.

MARRIAGES.

1845. March 9, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. WILLIAM WATTS to Miss RUTH SMITH, both of Hawkeridge, near Westbury.

April 22, at Lewin's Mead chapel, Bristol, by the Rev. William James, Mr. JOHN SHUTE, of Bristol, to ELLEN MARY, youngest daughter of Thomas RANKIN, Esq., of the same place.

April 26, at the Unitarian chapel, Plymouth, by the Rev. W. J. Odgers, Mr. JAMES ODGERS, of Flushing, Cornwall, to Miss BROWNE, of Plymouth.

April 30, at the Newington-Green chapel, by the Rev. H. Solly, of Shepton Mallet, the Rev. FRANCIS BISHOP, minister of George's meeting, Exeter, to LAVINIA, youngest daughter of Isaac SOLLY, Esq., Southgate, Middlesex.

April 30, at Lewin's Mead chapel, Bristol, by the Rev. William James, Mr. THOMAS THOMAS, second son of Thomas Thomas, Esq., Kingsdown Parade, to Miss ELIZABETH FUGE, youngest daughter of Samuel LANG, Esq., Devon House.

April 30, at St. Mary's church, Bryanstone Square, RICHARD MUSGRAVE, Esq., eldest son of Sir Richard Musgrave, Bart., of Tourin Castle, county of Waterford, to FRANCES MARY, daughter of John Ashton YATES, Esq.

May 1, at the Cross chapel, Moreton-Hampstead, by the Rev. J. Smethurst, WILLIAM WOODLEY to JANE HOLE, both of that town.

May 2, at the General Baptist meet-

ing-house, Horsham, by the Rev. R. Ashdowne, Mr. JOHN POTTER, of Wareham, to Miss ELIZABETH NASH, of Clarke's Green, Surrey.

May 4, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. THOMAS WHITE to Miss RUTH NORRIS, both of Trowbridge.

May 5, at the Protestant Dissenters' meeting-house, Dudley, by the Rev. John Palmer, A.B., SAMUEL H. BLACKWELL, Esq., to HARRIET SARAH, youngest daughter of the late — TWAMLEY, Esq., all of the same place.

May 12, at the chapel in Cowl Street, Shepton Mallet, by the Rev. S. Martin, of Trowbridge, Mr. JOHN PIKE to Miss ANN ROSSITER, both of Shepton.

May 12, at Upper Brook-Street chapel, Manchester, by the Rev. John J. Tayler, Mr. GEORGE RIDE to Miss CHARLOTTE PARNELL, both of Chorlton-upon-Medlock.

May 13, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. JOHN STEVENS to Miss MARY ROBERTS, both of Trowbridge.

May 18, at the Old chapel, Dukinfield, by the Rev. John Crawford Wood, late of Belfast, Mr. GEORGE WINDOW to Miss BETSY GRINDROD, both of Oldham.

May 20, at Newington-Green chapel, by the Rev. Joseph Hutton, LL.D., Mr. STANTON WILLIAM PRESTON, son of H. J. Preston, Esq., of Bloomsbury Square, to ELLEN, daughter of the late Henry HARBEN, Esq., of Hackney.

OBITUARY

HENRY KNFIELD, ESQ.

We cannot permit the lamented death of this excellent man to take place without some further notice than a common obituary record.

The late Mr. Knfield was the second son of the Rev. Dr. Knfield, of Norwich, the respected pastor of the society of Protestant Dissenters of the Presbyterian or Unitarian denomination in that city, a man well known in the literary world, and whose works, both as a scholar and a divine, are justly held in great esteem. Mr. Knfield's elder brother, Richard, was chosen town-clerk of Nottingham in the year 1791; but dying in the same year, was succeeded in that office by the late Geo. Coldham, Esq., a man still well remembered with respect and affection by his contemporaries, for his many excellent qualities, both of the understanding and the heart. On his death, which took place in 1816, the subject of the present notice, who had been connected with him as partner in the same honourable profession, was chosen as his successor; and, in 1836, when the New Municipal Act came into operation, he was again elected, and held that important situation till his death. The admirable manner in which he discharged all his duties, is well known, and of which there cannot be a more satisfactory proof than the general respect and esteem in which he was held by men of all parties. The perfect confidence they reposed in his unsullied integrity, and the great deference that was paid to his decisions on the various subjects of importance on which his judgment was often required, bear an honourable testimony to the same fact.

Though he never concealed his opinions, and his political principles were well known, yet he never allowed any party bias to influence his mind in his public capacity; and it has been mentioned to the present writer, by one who has long been a frequent and close observer of his conduct in all his professional relations, that it could never be discovered to what political party Mr. Knfield belonged, when engaged in the discharge of his official duties. Amidst the eager struggles of party contests, and the keen and sometimes bitter animosities to which they unhappily too often give rise, he never became the political partisan; but

always sustained and adorned the dignity of his office by the unimpeachable integrity of his conduct, and the uniform urbanity of his manners.

His legal knowledge and varied acquirements rendered his assistance peculiarly valuable in every case of difficulty and emergency; and those who had the best opportunities of profiting by his advice, will bear a willing testimony to the prompt, yet sound and judicious opinions he formed and pronounced on all such occasions. Nor must the admirable character of the addresses he was called on to prepare on public events, be here left unnoticed: for purity of style, for neatness and elegance of expression, and a happy propriety of sentiment to the occasion, they may be justly deemed models in that difficult kind of composition.

Mr. Knfield was throughout life the steady and consistent friend of civil and religious liberty. In politics, he was a decided Whig; but more inclined from association and feeling, as well as principle, to remain with the old, than unite with the new school of that party. In religion, he was an equally decided Unitarian Nonconformist; but lived in peace and charity with all his fellow-christians of every church.

In private life, Mr. Knfield was less generally known, on account of his retired domestic habits; but by those who enjoyed the privilege of his friendship, he was as much admired and beloved in all the private, as he was respected and honoured in all the public relations of life.

He died at Bramcote, near Nottingham, on Wednesday, the 16th of April, in the 70th year of his age. His remains were interred at St. Nicholas' church, in that town, on Monday, the 21st, followed by numbers of his fellow-townsmen, who thus paid the last tribute of respect to his memory.

There were many there, not only private friends, but also political opponents, who did honour to themselves as well as to him by their attendance on that mournful occasion; and there were many there also who had often profited by his wise and disinterested counsels, or had been assisted by his generous and unostentatious benevolence.

Thus died in a green old age, respected and lamented, this excellent

man. Long will his loss be deeply felt in all the public relations he sustained so well, and the duties of which he performed with such grace and dignity; and his friends will never cease to cherish the memory of one so deservedly esteemed and beloved.

"Multis ille bonis flebilis occidit;
Nulli flebilior quam mihi."

Nottingham.

B. C.

May 5, at his house, Cheetham, Manchester, in the forty-second year of his age, Mr. JAMES KERR BOYLE. What he regarded as misconceptions of the character of God, and false views of the duties and destiny of men, calculated to cramp the intellect and narrow the heart, induced Mr. Boyle, on arriving at intellectual manhood, to doubt or deny most of the opinions that are current in the so-called religious world. On further inquiry and more mature consideration, he was led to recognize and feel the truth, value and beauty of the great moral principles and the sublime hopes of the religion of Jesus Christ, which operated in its own quiet and unpretending manner to raise his character and support and comfort him under affliction. Without any profession, still less display, he felt and manifested in his demeanour the power of the gospel. His was a life of calm, unobtrusive obedience to God and goodwill to man. Being, while on his death-bed, urged by an over-zealous visitor to prepare to meet his God, he simply and truthfully answered, "I have for many years been prepared." In his domestic relations he was gentle and affectionate. In social affairs he was one of a small but resolute and persevering band of men to whose enlarged views of national and local policy, Manchester, and even the country at large, is indebted for the advancement of the great interests of intellectual, moral and religious liberty. With an enlightened mind, a benevolent heart, and correct views of mental freedom, Mr. Boyle was ever ready to give his mite of aid towards plans for promoting popular education, enlarging social liberty and improving the sanitary condition of the people. Never enjoying the advantages of a robust constitution, he had for the last few years suffered from prolonged, and, as it proved, incurable disease, the workings of which appear to have been greatly accelerated by the loss, some sixteen months since,

of a beloved wife. His death has left three young children orphans, with a very small pecuniary provision for their education.

Mr. Boyle presents one of those not altogether rare instances in which Englishmen, without aid from external circumstances, and mainly by the intrinsic excellence and vigour of their own minds, raise themselves in the scale of creation and in the estimation of every right-minded man. The elevation in his case, however, was not of an ordinary kind. Though brought up to earn his bread by hand-labour, which he never altogether abandoned, he found leisure to cultivate his intellectual and moral powers, and to give scope and practice to a poetic temperament with which nature had endowed him. In the exercises of composition to which he was thus led, he found one of the purest, richest, and most elevating pleasures of his short existence. His pieces in prose and verse would form a useful and acceptable volume for circulation, especially among the people. We subjoin, as not unsuitable in this notice, the following lines:

MY FORTIETH BIRTHDAY.

Forty winters on my head
Have their chilling influence shed,
And with many an anguish keen
Studded has my pathway been;
Friendships warm I've seen decay,
Hopes long cherish'd pass away,
Felt the cares that none can know
Who have bask'd in fortune's glow;
Still I see, when I look back
On the long and varied track,
Such green spots, such sunny dyes,
Scenes of fairy joys arise,
That I feel, could I once more
Each departed year live o'er,
Chequer'd though my path hath been,
I should tread the self-same scene.
Frosty age comes on apace;
Many a cold, ungenial trace
Of its hand I feel e'en now
On my heart and on my brow.
Still, at times, and not a few,
When the sky is bright and blue,
And the bees are on the wing,
In the pleasant days of spring,
I can feel as wild a joy
As when I, a wayward boy,
Unacquainted then with care,
Buoyant as a thing of air,
Hollo'd through the daisied vales,
Or with wild romantic tales
Taught the rosy hours to fly,
Laughing oft I knew not why:

Still, as then, each rural scene
Wakes in me a transport keen;
Still, as then, I love to stray
Far from din and strife away,
And midst birds and breathing flowers
Spend the day's declining hours,
Or on some romantic stile
Muse with half-clos'd eyes awhile,
And while gathering shadows play
Round the setting orb of day,
Let my fancy, active still,
Revel o'er the scene at will,
Moulding in its wayward flight
Legions cas'd in armour bright,
Arm'd with buckler, sword and lance,
Like the heroes of romance,
Till night's shadows thick'ning round,
Close the scene in calm profound.

Age is stealing o'er me fast;
When a few more years are past,
Whence shall I draw pleasure then?
Can the stream, the woodland glen,
Lonely strolls in twilight hours,
Song of birds and breathing flowers,—
Can fair scenes the cares assuage
Of dim-sighted, tottering age?
Yet I know not; but I know
There's a source whence pleasures flow,
Pleasures holy, deep and chaste,
Pure as those which angels taste,
Which old age, with all its care,
Failing sight and strength, may share;
'Tis the feeling, cheaply bought,
Springing from the conscious thought,
That on life's eventful scene
Not misspent our days have been,
And the hope arising thence
That when He shall call us hence,

Who controls the mighty sea,
Chains the winds or sets them free,
Moulds the daisy's fragile form,
Wields the lightning, guides the storm,
To unfading scenes of light,
Such as in her fairest flight
Fancy paints not, we shall soar,
There to dwell for evermore.

March 19th, 1843.

March 30, aged 22, JANE ANNE, youngest daughter of Mr. Charles COLGATE, of Dorking, Surrey. She was intelligent, amiable and affectionate. The pure faith which was the guide of her conduct sustained her beautifully during a long and painful illness, and enabled her to close her eyes calmly and peacefully in the sleep of death. None who knew her can doubt that she is gone to a brighter and happier world. "We will not say we have lost such friends. They live within us in sweet and tender remembrances. They live around us in the fruits of their labours. They live above us, and call us in the tones of a friendship, which Heaven has refined, to strengthen our union with them by sharing their progress in truth and virtue."

April 22, in his 73rd year, Mr. DANIEL HOWORTH, of Ashton-under-Lyne. He was a man of simple manners and sterling worth, and was warmly attached to the principles and institutions of the Unitarian body.

TO SUBSCRIBERS AND CORRESPONDENTS.

We this month print a DOUBLE NUMBER of the CHRISTIAN REFORMER, for which the price is Two Shillings. The varied and interesting contents of the No. will, we trust, be deemed sufficient apology for this departure from our ordinary course, which we have reluctantly adopted, and without any intention of making it a common occurrence. The accumulation of papers had become so great, that, in justice to his friendly contributors, the Editor felt himself bound to resort to the expedient of a Double No. There still remain for use in future Nos. many articles, some of them of a very interesting character. The Editor requests the patience of several friends who have favoured him with communications not hitherto used.

He gratefully acknowledges the communications of K.; H. C. R.; E. T. T.; S. H.; J. B. (Rotherham); J. J.

We had prepared for insertion an article on the Religious May Meetings of London, but, with other articles of Intelligence, it must stand over.

ERRATUM.—P. 290, in last line of second verse of the Sacramental Hymn, for "caus'd" read "nerv'd."

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ORIGINAL LETTERS OF DR. GEDDES AND CHARLES JAMES FOX.

SIR,

May, 1845.

THE two following letters were copied from the originals, found among the papers of the late Mr. Anthony Robinson, after his decease. That from the learned and very liberal Roman Catholic divine, more honourably known to scholars than theologians, discusses a subject which will especially recommend itself to the attention of the readers of the Christian Reformer. That from Mr. Fox, on the learning of Mr. Burke, might possibly have found a more appropriate vehicle for communication to the public elsewhere; but it is inserted here, as its authenticity may be in this connection at any time established.

H. C. R.

I.

DR. GEDDES TO ANTHONY ROBINSON.

SIR,

Allsop's Buildings, August 14, 1797,

Your obliging letter I received on a sick bed, to which I have for some time been confined by a most obstinate spasm in my stomach. I am now slowly recovering, and make use of the first moments of convalescence to acknowledge your favour. You are not, however, to expect that, in the present condition of my head and nerves, I should give any thing like a satisfactory answer to your very pertinent objections, which are put in as clear and forceful terms as they well can be. I will only endeavour, in few words, to make you, in some degree, comprehend my plan.

First of all, I wish you to observe, that I have as yet only been pulling down a fabric, which I deemed a rotten one, and that I have hardly begun to raise a more solid building: it is therefore premature to judge of a structure that is not finished. Should I fail, even, in the execution, it would neither prove that the old fabric was a sound one, nor that it were impossible to rear a better: it would only argue the ignorance and insufficiency of the architect. To speak without metaphor, suppose I could not exactly fix the limits between what is inspired and not inspired, in the writings called Holy Scriptures, it would not from that follow that every thing in them were divinely inspired. I find evident *intrinsic* marks of human fallibility and error in the writings of the Hebrews: am I to believe on mere *extrinsic* authority that these errors are the dictates of an unerring Spirit? And on what sort of extrinsic authority?—that of Jewish Sanhedrims and Christian Synods! Indeed, Sir, if, on such authority, I must be reduced to the sad alternative of admitting all or no part of Scripture to be divinely inspired, I see nothing left me but to deny the whole of inspiration.

But I am not so straitened. I can perceive, I think, the finger of

God (to use a strong oriental phrase) in many parts of both Testaments, but more particularly in the New: and although I may not be able to construct a general and unexceptionable rule of discrimination applicable to every supposable case, I flatter myself that I have got hold on one that is as extensively applicable as to me appears necessary. For, in the second place, I do not deem it necessary to make a very nice distinction between what is inspired and what is not inspired, in what we call the Sacred Writings: it is enough that they contain, on the whole, a sounder doctrine, a better morality, and even a wiser legislation, than any other ancient writings. Whatever in them is good, just and profitable, I am willing to ascribe directly or indirectly (no matter which) to HIM from whom descendeth every good and excellent boon; but wherever I find in them manifest error or manifest injustice, I must refer it to human ignorance or human depravity.

But is not this making mine own reason the judge of what is sound doctrine, what not; what is just, and what is unjust? Undoubtedly: but for what else was my reason given? If the Law and Prophets, nay Gospel itself, cannot bear the test of this criterion, they are not, in my apprehension, defensible. So much with regard to Scripture doctrines. With respect to Prophecy, properly so called, there are two admirable rules laid down by the Hebrew legislator:

1st. If what a prophet saith, in the name of God, cometh not to pass, such a thing the Lord hath not spoken. Deut. xviii. 22.

2nd. Even should what he predicteth happen, yet if it tend to establish idolatry (add, any other doctrine that shocks reason and humanity), still he is to be accounted no real prophet. Deut. xiii. 1.

Two things then are necessary to ascertain the truth of a prophecy—namely, whether it has been certainly and evidently fulfilled, and whether it tend to establish or promote virtue and morality. With this balance in our hand, we shall, I imagine, be able to weigh the respective claims and character of the prophets of all ages and sects, and to distinguish truth from imposture, however the latter may disguise itself.

Such, Sir, is the simple basis on which I would build my system of Religion. The superstructure, if life be protracted, I hope in due time to rear. But I must go on *pian piano*, as the Italians say, and try to prepare, gradually, the minds of men to view such a novel edifice without astonishment or disgust: for you know, Sir, what a host of inveterate prejudices I have to encounter, and how hard it is to overthrow them.

Before I close this letter, permit me to notice a passage in your well-written pamphlet on Persecution, that gave me pain. It is that in which you speak of the celebrated Bishop of Hippo. You seem to have taken his character from your namesake of Cambridge; but trust me, Sir, that character is unfairly, very unfairly drawn, or rather is a real *caricatura*. Mr. Robinson not unfrequently painted in too high, and sometimes in false colours.

I am, with great regard and esteem,

Sir,

Your sincere friend and humble servant,

AL. GEDDES.

II.

C. J. FOX TO ANTHONY ROBINSON.

SIR,

St. Anne's Hill, Feb. 18.

In answer to your letter of the 9th instant, I have no difficulty in saying, that what has been told you of Mr. Burke's ignorance of Greek and superficial knowledge of Latin is perfectly false. He knew of Greek as much or more than persons usually do who have neglected it since their leaving school or college, which was in a great degree his case. I have heard him quote Homer and Pindar. Latin appeared to me to be very familiar to him, and particularly the works of Cicero, Virgil, Ovid, Horace and Tacitus. It is impossible to read Mr. Burke's works and not to see that he imitated the first-mentioned of these authors most particularly, as well in his turn of thinking as in the manner of his expression. I believe, however, he had not any very nice critical knowledge even of Latin, and less of Greek, nor were grammatical inquiries in general much in his way.

I am, Sir,

Your obedient servant,

C. J. FOX.

CHANNING'S ATTACHMENT TO HISTORICAL CHRISTIANITY.

To me the history of Christianity in the Gospels is inestimable. The life, spirit, works and character of Jesus Christ are to me the brightest revelations of his truth. I know no histories to be compared with the Gospels in marks of truth, in pregnancy of meaning, in quickening power. I attach great importance to the miracles. They have a vital union with the religion, are full of it, and marvellously adapted to it. They are not anomalous, arbitrary events. I have no faith in abstract, insulated, purposeless miracles, which indeed are morally impossible; but the miracles of Christ belong to him, complete the manifestation of him, are in harmony with his truth, and at once give to it, and receive from it, confirmation. I should pay little heed to a narrative, from ever so many hands, of the resurrection of a low-minded man, who had died for no end, and had risen, according to the story, to lead as low a life as before. But the *resurrection of Christ*, related as it is to his character and religion, taught and sealed with blood by the grand reformers of the race, and related as it is in the Gospels, is a fact which comes to me with a certainty which I find in few ancient histories. The evidence of such miracles as accompanied Christianity seems to me precisely suited to the moral wants of men in present and past times, i.e. to a stage where the moral development is sufficient to discern more or less of divinity in Christian truth, but not sufficient to produce full, earnest faith. I heed miracles less now than formerly. But could I have got where I am, had not miracles entered into the past history of the world?—Letter to Blanco White, Nov. 20, 1839,—*Life*, III. 118, 119.

REMARKS ON 1 THESS. iv. 15.

"For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep."

It is not unusual to hear it affirmed, as a matter which admits of no doubt or question, that in these words the apostle Paul assures the Thessalonians, that the second coming of Christ, with the consequent general resurrection and judgment, would take place within the period of his own life. There appears to be no doubt that they, from some cause or other, had embraced some such opinion as this; and their error may have appeared to them to be countenanced, if not affirmed, by him when he writes, "We who are alive, and remain, shall not prevent those who are asleep." But it does not follow, as a necessary consequence, either from their adoption of this erroneous opinion or from their supposing it to be embodied in St. Paul's Epistle, that the apostle either held the opinion himself or inculcated it upon them. The utmost that can justly be said, by those who accuse the apostle of error in this case, is, that his language is equivocal. It is at all events entitled to a candid and liberal interpretation: and when all the circumstances by which this interpretation should be influenced are duly considered, I am persuaded that it will appear that St. Paul fell into no error whatever on the subject under consideration.

One of the most remarkable circumstances, perhaps, connected with this subject, is, that it has been so generally regarded as a matter of little moment, either to the character of the apostle or the authenticity of the doctrines which he taught, whether he asserted this error, in the Epistle to the Thessalonians, or not. We can indeed easily suppose a variety of circumstances, more or less directly connected with the gospel which he preached, respecting which the apostle might, without seriously affecting either his public or his private character, entertain erroneous opinions, if he formed any definite opinions regarding them at all. But it will hardly be affirmed that the presumed subject of error, in the present instance, can belong to this class. The grand sanction of Christian duty, and spring of Christian hope, as the resurrection, with its attendant circumstances, may justly be called, can hardly be the subject of an error which is really of trifling moment. The apostle himself sufficiently attests his own conviction of its importance by the solemn manner in which he puts it forward,—“This I say, by the word of the Lord;” while the Thessalonians afford the most satisfactory proof of its practical importance by the painful and distressing anxiety which their error concerning it occasioned.

It is, however, when this subject is viewed in connection with the character of St. Paul himself, that it assumes all its real importance. It is evident that he never could have really received by revelation, or, as he says, “by the word of the Lord,” the erroneous notion which he is supposed to have inculcated on the Thessalonians. If, notwithstanding, he not only embraced this error himself, but also imposed it on others, as of divine authority, as communicated to him by revelation, then does his moral integrity, his veracity, as well as his prudence and discretion, stand impeached; and unless he can be successfully vindicated in this respect, we shall be at a loss which of his assertions to believe and which to reject,—which to admit as really spoken by divine

authority, and which to set aside as mere creations of fancy or errors of judgment.

The previous history and acknowledged character of the apostle Paul afford the strongest possible presumption against his having fallen into the error here attributed to him, whether regarded in reference to his judgment or his veracity. Surely his exertions and sacrifices in the cause of Truth are sufficiently numerous and unequivocal, to render it in the highest degree improbable that he should attempt to promote the interests of true religion by a fiction. Nor could he fail to be aware that any such unjustifiable expedient would in the end be as unsuccessful as it was indefensible. It is not too much to affirm of him, that he was a most devoted and disinterested advocate of what he regarded as the truth. His fidelity to the dictates of conscience is so fully attested by the whole course of his apostolical career, as to make it appear most unreasonable to call it in question, on the mere ground of an equivocal expression in one of his Epistles, joined to the possible or even probable misinterpretation of this expression by a community who could ill appreciate either his Jewish speech or his Christian doctrine.

That the apostle Paul, as a preacher of the gospel, was distinguished by a very high degree of prudence and discretion, is sufficiently attested by his history as contained in the Book of Acts of the Apostles. His several addresses, adapted as they were to the widely differing audiences to which they were delivered, shew their author to have been a man of singular self-possession, discrimination and judgment. He was indeed an enthusiastic preacher of truth and righteousness, but he had not a trace of that enthusiasm which either blinds the judgment or perverts the conscience. Now we have no reason to believe that the apostle knew any thing, by revelation or otherwise, of the period appointed by divine wisdom for the general resurrection and judgment. To the Thessalonians themselves he speaks of the day of the Lord as coming like a thief in the night. And in the absence of all exact knowledge on this most interesting and important subject, and allowing him the prudence and discretion which I have already attributed to him, we expect to find him abstaining from any confident assertion of definite views upon it. Especially on a subject of so much moment, a prudent and judicious teacher would not readily give the weight of his authority to a mere conjecture, even though it might possess an air of much greater probability than can be said to attach to that which is here attributed to St. Paul. Fidelity to the truth absolutely demanded that the most marked distinction should continually be made, and conspicuously kept in view, between the sure and infallible dictates of divine wisdom and the mere fallible conclusions or conjectures of the human preacher. Nor, till the great distinguishing features of this apostle's character are reversed, can it be otherwise than in the highest degree improbable that he should have fallen into such a manifest error as that attributed to him in respect to the time of the resurrection,—an error not only as to the truth itself which he was commissioned to preach, but also as to the moral and practical importance of not going beyond its most certain principles and strictest requirements in the instructions which he gave to others.

We do not depend, however, on general reasoning alone for a knowledge of the part which the apostle would certainly enact under such

circumstances as are here supposed. In his First Epistle to the church at Corinth (1 Cor. vii.), he feels called upon to offer his best advice to a Christian community on matters respecting which he had received no definite divine command. He evidently entertains a fixed opinion on the different subjects on which he writes,—an opinion, however, for which he has no higher authority than his own private judgment. Nor does he hesitate to express this opinion. But instead of introducing it solemnly as propounded by divine authority, “by the word of the Lord,” he expressly guards those to whom he is writing against viewing it in the light of a divine command. He takes especial care to prevent any misconception of this kind, by such expressions as these—“This I speak by permission, and not of commandment;”—“I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord, to be faithful.” When the subject of his remarks is one upon which the divine law speaks expressly, and his words are consequently only an exposition of that law, then his language is, “I command, yet not I, but the Lord.” But, on the contrary, when he gives advice on a subject in regard to which there is no such high authority to which he can appeal with confidence, and respecting which he has received no command from a higher power, he is careful to add, “to the rest speak I, not the Lord.”

The actual practice of St. Paul thus directly and strongly confirms my previous reasoning on this subject, while both united involve the strongest moral probability, if I may not say a moral certainty, that St. Paul could not have affirmed, in his letter to the Thessalonians or elsewhere, any mere conjecture of his own, either as a certain truth or as a matter of direct revelation.

In apparent opposition to this conclusion stands the language of that portion of his First Epistle to the Thessalonians which I have placed at the head of these remarks,—“We who are alive and remain unto the coming of the Lord, shall not prevent them that are asleep.” Could the apostle have used the word “We” in this connection without distinctly expressing an expectation, that he (if not some of those to whom he wrote also) was destined to live till he had witnessed the second coming of Christ and the final judgment? Or, on the other hand, is there any sufficient or satisfactory reason to suppose that he used the term *We*, in reference, not to himself and the Thessalonians exclusively, but to the whole Christian community of all times generally; and that his words, “We who are alive and remain,” &c., may be justly paraphrased, “Those of us Christians, those members of that Christian community to which we belong, who shall be alive and remain unto the coming of the Lord, shall not prevent them that are asleep”?

It will be acknowledged on all hands that Paul used much peculiarly Jewish phraseology in his Epistles, and that the standard of this Jewish phraseology is to be found in the Old-Testament Scriptures. If, therefore, we find individuals represented, in the Jewish Scriptures, as using the pronoun *We* to represent not only themselves but the general community to which they belonged, and that from its first establishment, we shall be fully justified in supposing that Paul *may have used it* in reference to the whole Christian community in the *present instance*. It will appear the more likely that he did so, if we

also bear in mind that the Christian community was not unfrequently compared by him to the Jewish nation, in their election and consequent privileges, and in their unity as one spiritual body. And when we consider that any more restricted use of the pronoun in question, in the Epistle to the Thessalonians, would have been inconsistent with the apostle's character in respect both of discretion and veracity, we may even add that he *most probably*, if not *certainly*, used it with the degree of latitude which I have ascribed to it in the preceding paraphrase of his words. Now we find the prophet Hosea saying to the Jews of his day, "Jehovah spake with *us* in Bethel" (xii. 4, 5). "Come and see the works of God," says the Psalmist (lxvi. 6); "he is terrible in his doings toward the children of men: he turned the sea into dry land; they went through the flood on foot: there did *we* rejoice in Him." So also we find in the twenty-sixth chapter of Deuteronomy, that he who was to offer the basket of first fruits, during the whole period of the Jewish economy, was commanded to say, in the presence of Jehovah, "A Syrian ready to perish was my father, and he went down to Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous: and the Egyptians evil entreated *us*, and laid upon *us* hard bondage; and when *we* cried unto the Lord God of *our* fathers, the Lord heard *our* voice, and looked on *our* affliction and *our* labour and *our* oppression: and the Lord brought *us* forth out of Egypt with a mighty hand, and with an outstretched arm, and he hath brought *us* into this place, and hath given *us* this land, even a land that floweth with milk and honey." But the Israelite who used these words, hundreds of years after Moses and all who had known him had been gathered to their fathers, would never be supposed to affirm that he himself had actually participated in the bondage of Egypt, merely because he says the Egyptians evil entreated *us*, and *we* cried unto the Lord, and He delivered *us*, and put *us* in possession of this good and fertile land. In using the words *we* and *us*, he manifestly referred to himself, as constituting one of the general community of the descendants of Abraham; as the apostle may well be supposed, in using the same language, to have spoken of himself and those to whom he wrote, merely as belonging to the general body of Christians.

The peculiar kind and degree of unity which characterized the Jewish nation justified, as no doubt it originally suggested, the habit of speech, according to which each individual identified himself so completely with his whole nation, in all the calamities to which it had been at any time subjected, as well as in all the blessings and privileges with which it had been favoured, as habitually to speak of himself in reference to both as if he had personally participated in them. To those who were familiar with this habit of speaking or writing, the language of St. Paul in the present instance would not appear to demand any such interpretation as that which awakened the fears of the Thessalonians. Accordingly, in the church at Corinth, which had enjoyed a much longer period of the apostle's personal ministry than that at Thessalonica, and in which some of the leading members were Jews, similar language,—as when the same apostle writes, "We shall not all sleep, but we shall all be changed,"—does not appear to have produced any error as to the period of the judgment, or any consequent fears or discussion.

There is, indeed, another reason why the Corinthians should not

have believed that when Paul wrote to them, "We shall not all sleep, but we shall all be changed," he meant to teach that the general resurrection would take place during his own life. In the sixth chapter of that very Epistle, he had stated the very opposite belief. "And God," he says, "hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. vi. 14.) It cannot even be urged that the apostle may have changed his opinion on this subject between the time of his writing the Epistle to the Thessalonians and this to the Corinthians; for the affirmation of his supposed error concerning the resurrection is as strong in the words, "We shall not all sleep," as in the expression, "We who are alive and remain." And since the former declaration is made in an Epistle containing an assertion of the very contrary of the erroneous opinion into which he is supposed to have fallen,—an assertion with which that declaration was considered by himself as quite consistent, it is evident that his proposition to the Thessalonians would have been considered by him as equally consistent with the belief that he and they would be equally gathered to their fathers, to await in the grave the summons to a new and better life. There can be no stronger proof that St. Paul did not mean to teach the Thessalonians that the judgment would take place during his own life, however some portion of his words to them may at first sight seem liable to such a construction, than we find in the fact that he himself, in his former Epistle to the Corinthians, couples similar language with the denial of that doctrine.

The manner, too, in which this apostle refers from time to time to his future apostolical career, is most consistent with the opinion on his part, that death was the only termination of this career to which he could look forward as probable. To the Philippians (i. 20, iii. 10, 11) he speaks of his earnest expectation and hope, that Christ should be honoured in his body, whether by life or by death; and expresses the joy and gratitude with which he would attain the great object of Christian hope, a happy resurrection, even by a participation in the sufferings and a conformity to the death of his great Master. So also in his other Epistles he continually represents himself as exposed, not only to persecution, but to death itself; as "dying" (or being exposed to death) "daily" (1 Cor. xv. 31); as "killed all the day long" (Rom. viii. 36); and in his Second Epistle to the Corinthians (iv. 10, &c.) he describes himself as "always bearing about in the body the dying of the Lord Jesus,"—"always delivered unto death for Jesus' sake,"—"knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." Nor do his views respecting the conclusion of his earthly career seem changed in any thing, except the definiteness of them as to time and circumstances, when he ultimately writes to Timothy from a Roman prison, (2 Tim. iv. 6), "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give at that day; and not to me only, but to all them that love his appearing." At the same time, then, that St. Paul positively and repeatedly affirmed his belief that he should be *raised from the dead*, in conjunction with his brethren, by the mighty power of God, his constant habit of speech also is wholly inconsistent

with the notion, erroneously attributed to him, that he should live to witness the general resurrection and judgment.

The Second Epistle to the church at Thessalonica also affords strong evidence that the former one had been misunderstood on the subject of what he calls "the day of the Lord;" and that whatever might be the error into which the Thessalonians had fallen on this subject, it was by no means to be attributed to any erroneous statement on the part of the apostle. "I beseech you," he says, "brethren, respecting the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind or troubled, either by spirit, or by word, or by letter as from us, as that the day of Christ is at hand." "Let no man," he adds, "deceive you by any means," and goes on to detail a number of events which were to happen previously to the coming of the day of Christ, and which would of necessity, from their general character, occupy so much time, as to make their fears groundless, and their interpretation of his words which formed the occasion of those fears unreasonable and impossible. And he moreover seems to intimate that they were inexcusable in the error into which they had fallen, inasmuch as they already possessed this ready means of avoiding such an error. "Remember ye not," he says, "that when I was yet with you, I told you these things?"—"Why is it then that the detail of future events which I gave you, when I first laboured to establish you in the faith of the gospel, did not prevent you from attributing to me the unreasonable and inconsistent doctrine which you have since erroneously supposed that my letter contained?"

This reasoning naturally suggests the additional argument, that the particular and circumstantial knowledge of future events which the apostle possessed, must have guarded him against the groundless, and, to his divinely-instructed mind, impossible opinion, that the resurrection and judgment should come within the period of his own life. Futurity did not present to his mind a mere inscrutable abyss, within the bounds of whose impervious shadows imagination might draw unreal pictures, and mislead the judgment by her unsubstantial creations. On the contrary, coming events evidently assumed to his mind, inspired as it was with wisdom from on high, distinct and intelligible forms and connections, such as to render all doubt concerning the subject of these remarks impossible. It is true, indeed, that his predictions of these events in his Second Epistle are marked by much of that shadowy indistinctness which characterized ancient prophecy, and which even he who uttered the prophecy frequently could not penetrate. But, in the case under consideration, we are to recollect that the Epistle only contains a brief abstract of what had been the subject of explanation and instruction on previous occasions. He had told them these things while he was yet with them, and, no doubt, well understood that of which he spoke, though, for reasons which we may or may not accurately conjecture, it might be convenient to let the prediction of them bear the indistinct and general form which it does in the Epistle. He even intimates that this knowledge was not confined to himself, for even to the Thessalonians he adds, notwithstanding the tendency to error which they had evinced, "and now ye know what withholdeth, that he might be revealed in his time."

The supposition that St. Paul expected the general resurrection

during his own life, is sometimes sought to be supported, however, by one or two other expressions which occur in his Epistles. But these have no necessary connection with this subject. If it were first satisfactorily proved that St. Paul entertained the opinion ascribed to him, these other expressions might be regarded, without doing them any great violence, as referring to it. But they admit of an interpretation, arising out of the circumstances in which they were written, out of the context, and the general subject with which they are connected, which is in all respects preferable. For example, when the apostle is advising with the Corinthians on the desirableness of extending certain domestic and social relations, he recommends what he considers "good for the present distress." "But this I say, brethren," he writes, "the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; for the fashion of this world passeth away." (1 Cor. vii. 29.) A season of calamity was impending, and the time was short which should precede its arrival. It may have been the persecution under Nero, or some other occasion of sorrow and perplexity, and he would not have them add to their sufferings by the previous formation of more social ties than were unavoidable. "I would have you," he adds, "without carefulness;" as little distracted as possible in the time of your visitation by increased worldly connections, and as little distressed as possible by the increasing number of those in whose sorrows, from your near alliance to them, you must painfully participate. Or the apostle may have meant that "the time" of human life was short, especially in the prospect of such dangers as threatened the Corinthians; and therefore it was the dictate of true wisdom to avoid engaging themselves in worldly connections, which could be but short-lived, rather than to entangle themselves unnecessarily in the cares of the world, and so render their departure from it more difficult and distressing. We should act very uncandidly by the apostle Paul if we insisted on interpreting, to the injury of his character either in respect of judgment or truth, portions of his Epistles which admit so readily of a reasonable and adequate interpretation consistently with both.

Those who contend that the apostle to the Gentiles fell into error respecting the time of the general judgment, sometimes suggest, that that error may have seemed to him to be countenanced by some portions of the Gospels, as for example chap. xxiv. of Matthew. But I have no doubt that that chapter can be satisfactorily shewn to have reference to the destruction of Jerusalem alone. This point cannot be here discussed, however.

From the arguments and quotations which I have here advanced, I hope the conclusion will not seem unreasonable or unwarranted, that there is no sufficient evidence to shew that St. Paul fell into any mistake whatever in reference to the period of the general resurrection and judgment; and that his having put forward, in his Epistle to Thessalonians or elsewhere, an erroneous conjecture of his own mind as the dictate of direct inspiration, is in the highest degree improbable, if not wholly incredible.

S. H.

THE DESTRUCTION OF THE JEWISH STATE.

THE Gospel narratives contain nothing more impressive than the account of our Saviour's prediction of the siege of Jerusalem, the destruction of the Temple, and the sufferings and dispersion of the Jewish people. At the close of a day spent in the Temple, during which he had confounded the subtlety of his enemies and exposed their hypocrisy, and at the same time commended the widow who cast her whole living into the Treasury, he went towards the Mount of Olives, on his way to Bethany, his nightly lodging-place. It led him down the long flight of steps which descended from the eastern front of the Temple into the Valley of the Kedron. The steep face of the hill not having afforded sufficient room for the courts of the Temple, vast substructions had been carried out into the valley, composed of stones of such size and weight, and bound so firmly together, that some of them still remain, and can be distinguished after the lapse of so many centuries.* One of the disciples,† struck by their magnitude, exclaimed as they passed, "See, Master, what stones! what buildings!" Jesus replied, "Seest thou these great buildings? There shall not be left one stone upon another that shall not be cast down." It was probably the first intimation which he had ever given of the destruction of the Temple, and could not fail to excite the eager curiosity of the disciples. Accordingly, as he sat down on the Mount of Olives, over against the Temple, the three who were admitted to most confidential intercourse with him, Peter, James and John,‡ with Andrew the brother of Peter, came to him privately and asked him when these things should be, and what was the sign of their approaching fulfilment. And in reply, he pours forth that prophetic description of the last years of the Jewish state and its final overthrow, in which we trace so wonderful a correspondence with the events which preceded and accompanied the destruction of Jerusalem.

How different the scene which lay before the eye of sense at that moment, from the vision which a "faculty divine" presented to the mind of Jesus! It is then, as now, the season of the Passover; but the multitude have not come up, in gladness and voluntary homage, to the sanctuary of Jehovah and the metropolis of their state. The crowd that throngs the Temple is composed of fugitives from before the Roman armies, who have thrown themselves into its sacred enclosure, to try there the last desperate conflict with the enemies of their country. Here they must conquer or die, for the city is surrounded by the lines of the Roman soldiers, who crucify all that fall into their hands. The courts no longer resound with the songs of pious worshipers, but with the wild cries of faction and battle; priests stain with their own blood the altar beside which they had ministered. And as if sword, famine and pestilence were too slow to destroy, the zealots of either party wage exterminating war against each other. Even darker scenes succeed, as the pressure of want increases, and the

* Jos. B. M. Jud., Lib. v. 5, 1; Robinson's Bibl. Researches, I. 351, 422.

† I have followed the narrative of Mark, xiii. 1, foll. A comparison with Matt. xxiv. 1, foll., and Luke xxi. 5, will shew how much more definite and circumstantial is the account of the second evangelist.

‡ Comp. Mark ix. 2, xiv. 33.

rage of hostile parties grows more fierce; mothers lift a murderous hand against their children; the bonds of social order have long been broken; the ties of nature, too, give way. Yet amidst all these horrors, valour, fanaticism and despair maintain the conflict, till the Temple sinks in flames, and buries in its ruins those who had clung to it in the hope that even at the last moment Divine power will interpose. A vain hope!—the city is a mass of blood-stained ruins; the plough razes from the earth the foundations of its walls and bulwarks;* Jerusalem ceases to have a place and a name. Even now the cup of suffering is not full, nor are the dead most to be pitied who have found rest under the remains of their beloved city.

Heavier far the fettered captives' doom!
 To glut with sighs the iron ear of Rome;
 To swell, slow pacing by the car's tall side,
 The Stoic tyrant's philosophic pride;
 To flesh the lion's ravenous jaws, or feel
 The sportive fury of the fencer's steel;
 Or pant, deep plunged beneath the sultry mine,
 For the light gales of balmy Palestine.

HEBER'S *Palestine*.

The records of sieges are among the most painful of all the details of war. We do not see in them energy concentrated into a brief struggle—the alternative of *mors cita aut victoria laeta*; the excitement of ambition or patriotism triumphing over the sense of pain. It is passive suffering; the slow, unheroic progress of disease and want; the moral nature of man giving way beneath the pressure of the physical. We read the narrative of the sieges of Leyden or Saragossa, and the battles of Thermopylæ and Morgarten, with very different feelings; the sympathy which in the one case is cheerful, enthusiastic and triumphant, in the other is gloomy and oppressive; even victory is too dearly bought by such an amount of human misery. But in the case of the Jews, in their last struggle for national independence, even this sympathy is withheld, though never was more misery endured in a given space and time. It has often been described, but commonly with the same feelings with which an angry populace look upon an execution, pity being overpowered by rage. It is as an act of divine vengeance, or the fulfilment of a prophecy, that it is held up to us as a profitable object of contemplation. But the doctrine that the measures of Providence have any thing in them vindictive, is so dishonourable to the Divine character, and rests so entirely on the literal acceptance of the anthropomorphic language of the Jews themselves, that it is unnecessary to refute its application to the destruction of Jerusalem. Were vengeance the rule of God's administration, this would surely have been the excepted case, unless we suppose that Jesus was not heard when he prayed, "Father, forgive them, for they know not what they do!"

We are less revolted by the explanation, that it was an act of retributive justice. The Jewish people, it may be said, had been guilty of an enormous act of cruelty in killing the Prince of Life, the Holy One and the Just; they rejected the stone that should have been the chief stone of the corner; it fell upon them and ground them to dust; they

* I see no reason to doubt this fact, though it probably occurred at the close of the war under Hadrian, not Titus. See Robinson, II. 2.

prayed that his blood might be upon them and on their children, and their voluntary imprecation was fulfilled with rigid justice.

The execution of our Saviour was no doubt a judicial murder, contrived by an ambitious priesthood, and effected by their influence over a fickle multitude, and a governor whom the consciousness of guilt had deprived of moral courage. Yet we may well doubt whether the misery and ruin of the Jewish people can be properly regarded as a retribution for this crime. In the course of forty years, most of those who were of an age to have taken a part in his death must have been gathered to their fathers; those who perished in the horrors of the siege were not the same who had implored that his blood might be upon their heads. Let us not strain the letter of Scripture to conclusions inconsistent with its spirit. When Christ declares that "all the righteous blood shed upon the earth, from the first murder to the prophet slain beside the altar, should come upon that generation," he does not mean that all these iniquities were really visited upon them. This would be inconsistent even with the language of the Old Testament—"that the righteousness of the righteous should be upon him, and the wickedness of the wicked should be upon him." The intensity of the suffering was such, that, if considered as a retribution for all the past sins of the nation and their progenitors, in shedding innocent blood, it would seem not inadequate to this object.

Nor is it a satisfactory explanation to say, that the Jewish people were destroyed for the extreme profligacy of their national manners. It is impossible, indeed, to read either the New Testament or the subsequent history of the Jews, without being convinced that their moral condition called loudly for reformation. But that they were so corrupt, that an exterminating judgment was necessary to deliver the world from *them*, while Rome was left to flourish in its iniquities, is a conclusion on which we may well pause, even though it is alleged by their countryman,* more anxious perhaps to justify the cruelties of his new masters than to give an impartial portrait of their victims. Christianity, no doubt, drew off the purest part of the nation; but to judge, whether those who remained attached to the ancient faith were so much sinners beyond their contemporaries as is commonly believed, we must compare them, not with Christians of the present day, but with Heathens of their own. Amidst all the corruptions and glosses by which the traditionists had made the word of God of none effect, the Jews enjoyed means of moral instruction far surpassing what were possessed by the rest of the world. Their religion was a strict monotheism; in its conceptions, in its history, in its rites, free from the slightest taint of those impurities which defiled and poisoned the public religions of the Heathens. They had the public reading of the Law and the Prophets for their instruction—a solitary example, in the ancient world, of religion turned to a moral purpose. They had a national history full of instructive examples. The Epicurean scepticism of the Sadducees was confined to the wealthier classes; the people believed firmly in Providence and a future state. They fell short of what they might have been with these advantages; no religious community ever realizes the ideal standard of its own code; but that they

* Jos. Bell. Jud. v. 10, 5.

were in faith or practice below the common standard of that period of the world, appears highly improbable. Our Lord reproaches the Pharisees chiefly with the arts by which they sought to gain respect from the people by the appearance of piety and holiness; but hypocrisy can be no flourishing trade, except among people who have the love of religion and virtue in their hearts. The Founder and first preachers of Christianity would no doubt reprove with the utmost freedom all the vices of the Jewish people; but where do we find any such picture of a people sunk in depravity, and given up to a reprobate mind, as St. Paul has drawn of the Heathen world in the first chapter of the Epistle to the Romans? The crimes which strike us with such horror in the later Jewish history proceeded from excess and misdirection of the religious principle; they are the crimes of fanaticism and bigotry—crimes which obtain less indulgence than those which spring from selfishness and sensuality, but which indicate elements of national character capable of high results.

The Jewish history has been judged of too much by principles and rules supposed to be peculiar to itself, and hence in many instances misjudged, sometimes too favourably, sometimes too severely. The nation has been regarded as the spoiled children of Providence, arbitrarily exalted at one time without reference to merit, and rigorously punished for self-will and perverseness at another. But the supernatural origin of their religion and their law by no means implies that the national character was formed by any other than natural influences, or that their history was not, like that of other nations, the result of their institutions and their outward circumstances. This principle applies to the destruction of their state and city as much as to any other event in their history. Their invincible attachment to their own law; the belief, which no suffering, no degradation could efface, that from among them was to arise a Sovereign of the world; the pride with which they refused the Roman yoke; the bitter party spirit which made their civil dissensions so sanguinary,—these were no qualities produced in them for the occasion, that by their result they might be punished with calamities unparalleled in history. It was the old hereditary national character, formed under the influence of centuries, and without which the national existence must have terminated centuries before. Captives in Egypt, wanderers in the Desert, surrounded in the promised land by enemies who from time to time reduced them into slavery, transported to Babylon, harassed with persecution by the Grecian kings of Syria, how could this despised portion of mankind for so many ages have held together, but by the strong cohesive power of nationality? A people of less energetic attachment to its laws and institutions might have quietly taken its place in the great household of Roman slavery; but the compact and solid strength which had resisted so many assaults could not moulder away at last without violence or noise. Only a convulsion could put an end to so robust a frame. A national character slowly matured cannot be instantaneously changed. The Jews resisted with such fury, and endured with such impassive obstinacy, in the last unsuccessful contest for their independence, under the influence of the same feelings which had kept them so long from mingling with other nations—love of their natal soil, attachment to their purer religion, veneration for Jerusalem and the Temple as its seat and sanctuary,

horror of assimilation with foreigners, and a belief that the sceptre of independent dominion was promised to them in prophecy. *We* see that these things had served their purpose, and that the time was come that they should be superseded; we are angry with the nation, as if it wilfully withstood the beneficent design of Providence, to blend Jew and Gentile in the community of universal brotherhood. But a nation, like an individual, has the right to endeavour to prolong its existence while it has, or believes it has, the power, and claims our respect and sympathy, even though, instructed by the subsequent course of events, we can perceive that its extinction was essential to the accomplishment of a greater good. The sickliest being clings to life, not only by the sufferance, but the dictate, of nature, though a healthier may be waiting to fill the place which it seems to us only to encumber. So we judge of Tyre, Carthage, Greece, all destined by Providence to lose their independence, yet all admired for the heroic spirit with which they resisted the execution of this decree.

It has been already observed that religious bigotry was one cause of the miseries which the Jews suffered or inflicted on each other in the last period of their history; and this has drawn down upon them contempt and hatred from the philosophical historian, as their unbelief and imputed *deicide* from the orthodox theologian. Their intolerance stood in strong contrast with the laxity of Heathen statesmen, the fruit of policy and universal scepticism. But which was the instrument best adapted for the regeneration of the world—Jewish intolerance or Gentile indifference? Suppose that instead of the fishermen of Galilee being chosen to bear the doctrines of Christianity through the world, they had been committed to the polished teachers of the Athenian schools; would they have left the Garden and the Porch, to carry the tidings of salvation throughout the world—to be brought before kings and rulers for a testimony to the truth—to be in tribulation, in famine, in nakedness and in peril? Another system would have been added to the thousand which they amused themselves in discussing; another sect would have figured for a time in the history of Philosophy. Perhaps the Cynic might have ceased to snarl from his tub, and have run about the Agora, inviting men to smite him on the one cheek that he might turn to them the other also; but the world would have continued lying in all its former ignorance and corruption. It was only among a people attaching supreme importance to religious truth, and willing to suffer every thing in its cause, that the missionaries of Christianity could be selected. But where, except among the Jews, could such men have been found? It is true, this zeal appears in the Jewish character with unamiable features,—love of proselytism and fanatical intolerance; for in nations, as well as individuals, the ruling passion runs into extremes. Christian love was needed to temper and purify Jewish zeal. Even the disciple whom Jesus loved would have called down fire from heaven on those who would not receive his Master.* The apostle of the Gentiles had been of that sect which compassed sea and land to make a proselyte, and it is very evident that the Gospel had only modified, and not changed, the character and feelings of the unconverted Saul. We might yet have been sitting

* Luke ix. 54.

in darkness and the shadow of death, but for those peculiarities of the Jewish character which produced the catastrophe of their state.

If I have succeeded in shewing that there is no ground for the opinion that the remnant of the Jewish people, now dispersed through every country under heaven, is a standing memorial of Divine vengeance, but that they merit our pity and admiration rather than our hatred, I may hope also to have removed one of the strongest of those prejudices which have excluded them from the rights of humanity and a full participation in social benefits. After centuries of persecution, oppression and contumely, we appear to be about to make some small advance in the path of liberal legislation; but how small compared with what they might fairly claim! In matters of religious liberty, England is unhappily not only "slowly wise," but "meanly just," giving "grudgingly and as of necessity," and destroying the grace and efficacy of her concessions by denying that she makes them from comprehensive views or generous feelings. She will admit the Jew to some petty privilege of municipal eligibility, but more because she thinks his services in this capacity valuable to herself, than because she recognizes his rights; and she will withhold others, that he may still feel himself an alien and an outcast. While we thus exhibit Christianity to the Jews as a religion which sanctions and even enjoins injustice and intolerance, do we not furnish them with a better reason for their unbelief? What more likely to strengthen their prejudices against it, than to be told that their own oppression and exclusion is a Christian duty? What, on the other hand, more likely to dispose their minds to listen to the evidences of the Gospel, than to have experienced in their own persons that it is a religion of universal benevolence?

The history of the Jews affords a remarkable proof of the long-enduring vitality of religious belief. Every political institution which was in existence in Europe and Western Asia at the time of the destruction of their state, has long since passed away; except two, all forms of worship which were connected with those institutions have merged in Christianity or Mahometanism. The Tyrian Hercules and the Diana of Ephesus, Osiris and Olympian Jupiter, have no longer a single votary; only Moses and Zoroaster retain their authority as religious teachers. The Guebre and the Parsee have been visited as roughly as the Jew by the storms of religious persecution; but though beaten to the earth, they have a root of faith which has never been destroyed. And these are the two most *spiritual* religions of the ancient world, both anti-idolatrous, and in other respects having so strong an affinity, as to have given rise to the opinion of a common origin. Each of them has in its day been a state religion, recommended by a splendid ritual and guarded by an hereditary priesthood; but the loss of these outward advantages has not brought their destruction along with it, as in the case of the Pagan worship. The early history of the Zoroastrian religion is obscure; but we know that the Jews were believers in the unity of a spiritual God before they had a Temple, a Levitical order, or even a Tabernacle; they were children of Israel and of Abraham long before they were disciples of Moses. The simplicity of their fundamental creed and the possession of a *written* code appear to be the circumstances common to the two religions which

have caused them to escape the wreck which time has made of so many others.

What may be the counsels of Providence respecting "the remnant of Israel," it is not for us to decide. Could we be sure that in reading the Old Testament we never mistake patriotic wishes for inspired predictions, we should suppose that they were destined to be restored, as a people, to the land of their fathers. The attempts which have been made to convert them to orthodox Christianity have been a complete and instructive failure. Nothing will ever be effected among a people of their character in the way of sudden and general change; least of all a change involving a renunciation of the first principle of their creed. They are manifestly desirous of shaking off the yoke of tradition and the Talmud, and returning to the authority of their own canonical Scriptures. The jealousy of governments, and the love of spiritual domination in rabbis and elders of the synagogue, may impede this movement, but cannot prevent it, aided as it will be by the more enlarged education which the Jewish youth are beginning to receive. Yet we think they will hardly find a permanent resting-place in Reformed Judaism. Even now they manifest no hostility to the Gospel, when presented to them under a simple, rational and scriptural form. The churches whose faith is summed up in the apostolic declaration, "To us there is but one God, the Father, and one Mediator between God and men, the man Christ Jesus," have received from among them many members, whose virtues do honour to a Christian profession. When, therefore, by ceasing to revile and oppress them, we cease to make the firmness with which they adhere to the faith of their fathers seem a virtue, we may expect that they will more extensively open their minds to conviction, and accept that message of grace and truth which has come by Jesus Christ, not destroying, but fulfilling, all that was excellent in the Law and the Prophets.

K.

MARKS OF TRUE RELIGION.

ARE they so just, so charitable, so good? Then they are Christians. All other signs are common to all religions,—Hope, Trust, Events, Ceremonies, Penance and Martyrs. The peculiar mark of our truth ought to be our virtue, as it is also the most heavenly and difficult and the most worthy product of truth. For this our good St. Lewis was in the right; when the king of the Tartars, who was become Christian, designed to come to Lyons, to kiss the Pope's feet, and there to be an eye-witness of the sanctity he hoped to find in our manners,—immediately to divert him from his purpose for fear lest our inordinate way of living should, on the contrary, put him out of conceit with so holy a belief. And yet it happened quite otherwise to this other, who going to Rome to the same end, and there seeing the dissoluteness of the prelates and people of that time, settled himself so much the more firmly in our religion, considering how great the force and divinity of it must necessarily be that could maintain its dignity and splendour amongst so much corruption, and in so vicious hands.—*Montaigne's Essays*, &c., made English by Charles Cotton, Esq., Vol. II. pp. 171—173.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE BLASPHEMY ACT.

No. III.

SOME of the clergy advocated the scheme of Dr. Sherlock; while others, and especially the divines connected with the University of Oxford, shewed a preference for that of Dr. Wallis. Many, however, were dissatisfied with both schemes, and waited in expectation that some other and abler champion would arise, and rescue the Church from the perilous position in which it had been placed by the injudicious line of defence pursued by its friends. The laity, as well as the clergy, took a deep interest in the controversy, and ranged themselves under the banners of the different leaders. Some, it has been thought, ventured privately and anonymously to take part in the discussion themselves; and a spirit of inquiry was awakened, the effects of which may be traced down even to our own times. But in the Church this controversy led to no definite result. There, as Archdeacon Blackburne remarks, *Terminus* had fixed his pedestal; and there his station has ever since been immovably kept. "Conventus in æde restitit." Some of the clergy, whose views became unsettled, were rendered uneasy in their position. The number, however, was not considerable; and when they ventured to speak out, they were generally borne down by clamour, or coerced by ecclesiastical authority. But an impression was made upon a few of the more liberal Dissenting divines, particularly those of the Presbyterian denomination, which led some of them to embrace Sabellianism; others, Arianism; and others, a system of belief differing little, if at all, from that which is generally known, in the present day, by the name of Unitarianism. The Westminster Confession of Faith, with few exceptions, became a mere dead letter among the English Presbyterians; and as they felt themselves at liberty to prosecute their inquiries without the fear of ecclesiastical censures, the consequences of this greater freedom soon became visible not only among the ministers themselves, but also among the more inquisitive and intelligent members of the congregations over which they presided.

In the year 1689, the Rev. Thomas Emlyn went to reside at Lowestoft, in the county of Suffolk, where he remained about a year and a half, and preached to a Dissenting congregation of the Presbyterian persuasion. During his residence in that town, he formed an acquaintance with the Rev. William Manning, of Peasenhall, a neighbouring Dissenting minister of the same denomination; and they studied together Dr. Sherlock's *Vindication of the Trinity and Incarnation*. An attentive perusal of that work, instead of strengthening their belief in the commonly-received doctrines on those subjects, raised doubts in the minds of both, which subsequent inquiry tended only to confirm. Mr. Manning became a believer in the simple humanity of Jesus Christ; and Mr. Emlyn, though he continued to regard our Saviour as the pre-existent Logos, and the creator, under God, of the material world, became a steady and consistent advocate of the undivided Supremacy of the Father. After his removal from the county of Suffolk, and his settlement with a Presbyterian congregation at Dublin, he encountered

much obloquy, and was exposed to a vexatious and cruel prosecution, on account of his religious opinions.

Nor were these solitary instances of a departure from the high orthodoxy, which had characterized the Presbyterian body during the time of the Commonwealth, and the reigns of the Stuarts. There is a remarkable passage in Dr. Calamy's *Historical Account of his own Life and Times*,* which tends to shew that, as early as the year 1693, symptoms of declining orthodoxy had already begun to appear in the body of English Presbyterians. "The contest among the Dissenting ministers," says he, "went on this year, and rose higher instead of abating. Several papers were successively drawn up, in order to an accommodation, but to little purpose. They only created fresh debates, one side being very ready to suspect their brethren of verging towards Arminianism, or even Socinianism; and they on the other side being extremely tender of any thing that might be capable of giving encouragement to Antinomianism." A similar remark is made, in nearly the same words, by Dr. Calamy, in his *Life of Mr. John Howe*, prefixed to the Works of that reverend and learned person, in 2 vols. folio.† The Doctor, in this latter place, goes on to observe, that "several new creeds were fram'd, and still objected against by some one or other, either as too large or too strait, too full or too empty," till at length, to use his own words, "the world was wearied out with pamphlets and creed-making."

It was this controversy which led to the establishment of the Lecture at Salters' Hall, from which time, as Dr. Toulmin observes in his *Historical View of the State of the Protestant Dissenters from the Revolution to the Accession of Queen Anne*,‡ "the two denominations of Presbyterians and Independents became distinct communities, and acted separately with respect to their own denominations: and the ground of this separation being in doctrinal sentiments, the terms came afterwards to signify not a difference in church government, according to their original meaning, but in doctrinal opinions; the latter being applied to denote the reception of Calvinistic, the former to signify the belief of Arminian sentiments, or respectively of the creeds similar to either system."

While this change was going on in the Presbyterian body, a similar leaning towards heterodoxy manifested itself, in a prominent and decided manner, among the General Baptists. Mr. Caffin, who was minister of a Baptist congregation at Horsham, in Sussex, had been accused of heresy by Mr. Wright, of Maidstone; but the General Assembly determined not to entertain the charge. Mr. Caffin admitted "that there were some propositions in the Athanasian Creed, which were above his understanding, after the most diligent and impartial examination; and therefore he never had [received], nor could as yet receive it as the standard of his faith." In 1693, the charge against him, of denying our Lord's divinity, was repeated, but with as little success as before. The General Assembly determined not to take measures for his expulsion; and this determination on their part occasioned a secession of the minority, which was followed by a long controversy. In the mean time a resolution was passed by the more liberal majority, declaring

* Vol. I. p. 337.

† P. 60.

‡ Ch. ii. Sect. iii. pp. 213, 214.

"that all debates, public or private, respecting the Trinity, should be managed in Scripture words and terms, and no other." This led to the formation of a new Baptist connection, under the name of the General Association; but liberal sentiments ultimately gained the preponderance, which they have maintained to this day, amidst all the vicissitudes to which the body of General Baptists has been exposed.

We cannot wonder that thoughtful men of different denominations were incited to the study of the Trinitarian controversy, when some fresh publication on the subject was almost daily making its appearance. The tracts of the Unitarians were closely argumentative, and adapted to make a favourable impression upon reflecting and unprejudiced minds. They had the advantage also of being short, and therefore soon read and easily digested; nor was there any lack of zeal, on the part of Mr. Firmin and others, in giving them an extended circulation. The only ground for surprise is, that such zeal did not receive an earlier and more effectual check from the civil power.

The first attempt to put down Unitarianism by public authority, during the reign of William III., was the following. Copies of a tract, entitled, *A brief but clear Confutation of the Trinity*, were sent, under cover, to several members of both Houses of Parliament. Their attention being thus directed to the subject, it was thought necessary that some means should be adopted for preventing the publication of such works. A vote was accordingly passed by the House of Lords, Jan. 3, 1693, declaring the above-mentioned treatise to be an infamous and scandalous libel; and it was ordered to be burnt by the common hangman in Old Palace Yard, Westminster. A similar mode of expressing its disapprobation was adopted by the House of Commons; and an inquiry was instituted respecting the author, printer and publisher, whom the Attorney-General was instructed to prosecute.

About this time, a member of the Church of England, who had witnessed the progress of the controversy, lamenting that such conflicting views had been taken by two such eminent men as Dr. Wallis and Dr. Sherlock, published *An earnest and compassionate Suit for Forbearance to the learned Writers of some controversial Papers, by a Melancholy Stander-by*. This soon called forth, from the pen of Dr. Sherlock, *An Apology for writing against the Socinians in Defence of the Doctrines of the Holy Trinity and Incarnation*. In this *Apology*, the Dean of St. Paul's excuses himself for his long silence, and maintains his first opinion, though in a slightly modified form. He also affects to believe that the Unitarians, who had published replies to his *Vindication*, were the persons meant by "the learned writers of some controversial papers." This, together with other misrepresentations and blunders, led to the publication of *The Antapology of the Melancholy Stander-by, in Answer to the Dean of St. Paul's late Book, falsely stiled, "An Apology for writing against the Socinians," &c. Printed in the Year 1693.** The author of the *Suit for Forbearance* expresses a wish, that the con-

* The "learned writers" to whom the Melancholy Stander-by alluded, were the Doctors Sherlock and Wallis, as he states in his *Antapology* (p. 2); and not, as Mr. Nelson supposes, in his *Life of Bishop Bull* (Sect. lxvi. p. 375, 2nd ed.), Dr. Sherlock and Dr. South. When the *Earnest and Compassionate Suit for Forbearance* issued from the press, Dr. South had not become a party in the controversy.

sideration of the doctrine of the Trinity may be suspended for a while, till it can be resumed at a suitable time and place. The Dean thinks that the time which he himself has chosen is "a fit time," but is at a loss to discover what is meant by "a fit place." Upon this, the author of *The Antapology* tells him, that "the great St. Augustine would not undertake writing against the Pelagians, till chosen and deputed thereto by two Councils, in both which he sat:" and taking this case as a precedent, he suggests that the fittest place for "confuting heretical doctrines, especially in such tender points as that of the Holy Trinity," is a full House of Convocation; and that the fittest persons are a Committee chosen by that assembly, the result of whose labours might afterwards be submitted, for approval and revision, to the whole of that reverend body.

Whatever may be thought of the wisdom or expediency of the above proposal, the author of *The Antapology* deserves credit for his candour and fairness towards the Unitarians, and for his defence of them from the charges so "very iniquitously" brought against them by the Dean of St. Paul's. But, as the Antapologist justly observes respecting the so-called *Socinians*, "some men write against them without understanding them." Dr. Sherlock quickly retorted, in *A Defence of the Dean of St. Paul's Apology, &c., in Answer to the Antapologist*; and thus terminated this branch of the controversy. But, in the mean time, a new combatant had entered the field.

Soon after the appearance of Dr. Sherlock's *Apology*, an anonymous work came out, consisting of *Animadversions upon Dr. Sherlock's Book, entitled "A Vindication of the Holy and Ever-blessed Trinity," &c., together with a more necessary Vindication of that sacred and prime Article of the Christian Faith from his new Notions and false Explications of it; humbly offered to his Admirers, and to himself the Chief of them: by a Divine of the Church of England. London, 1693.* This work was recognized at once as the production of Dr. South. It was no less distinguished by its learning than its wit; and the merciless severity with which its author treated the author of the *Vindication* and the *Apology*, has few parallels in modern controversial literature. The Dean's hypothesis was to be dissected, and the operator did not spare the knife.

Dr. Sherlock's main propositions were, that the three divine Persons in the Trinity are three distinct infinite Minds or Spirits; that their personal distinction consists only in self-consciousness, and their unity only in mutual consciousness; and that the terms *essence, nature, substance, person, hypostasis* and *subsistence*, only serve to perplex men's apprehensions of them, and for that reason ought to be laid aside. Of all these propositions Dr. South does not scruple to say, that they are founded in error; and that if they had been broached in the times of the primitive church, they would have been publicly and solemnly condemned, and their author severely dealt with for asserting them. As regards the last, he charges Dr. Sherlock with contradicting, in his *Apology*, what he had asserted in his *Vindication*; "and as for that *Melancholy Stander-by*," says he, "upon whose account this *Apology* is pretended to have been written, if he will but read and compare the *Apology* and *Vindication* together, I dare undertake that he will not be half so melancholy as he was before."

Dr. South puts in no claim for novelty in his views respecting the Trinity. He merely contends, "with the humblest submission to the judgment of the Church of England in the case," for what he conceives to be the old and generally approved explanation of that doctrine, namely, "that there is but One God, and yet that the Church, finding in Scripture mention of three to whom distinctly the Godhead does belong, it has, by warrant of the same Scripture, Heb. i. 3, expressed these three by the name of Persons, and stated their Personalities upon three distinct Modes of Subsistence, allotted to One and the same Godhead, and these also distinguished from one another by three distinct Relations."

Just before Dr. South published his *Animadversions*, Archbishop Tillotson revised and printed his *Four Sermons concerning the Divinity and Incarnation of our blessed Saviour*. These Sermons had been delivered in the church of St. Lawrence-Jewry, in the years 1679 and 1680, and were published, in an enlarged form, in 1693, on account of "the importunate clamours and malicious calumnies of the author's enemies," who had charged him with a leaning towards Socinianism. This was the motive avowed by him in his Advertisement prefixed to the Sermons. But his biographer, Dr. Birch, informs us, that he did it "likewise for the satisfaction of his friend, Mr. Thomas Firmin." The Queen, it appears, had heard much of Mr. Firmin, as a charitable and public-spirited individual; but regretted to find that he was heterodox in the articles of his religious belief. She spoke upon the subject to the Archbishop, and urged His Grace to set Mr. Firmin right. The Archbishop gave Her Majesty to understand, that he had frequently made the attempt, but had never been able to succeed; or, as he represented the matter, Mr. Firmin's early prejudices were so deeply rooted, that he had never been able to eradicate them. His Grace, however, turning over in his mind what the Queen had said, resolved to make another attempt, and with that view determined to publish the Four Sermons above mentioned, and sent Mr. Firmin one of the first copies. But as far as that gentleman was concerned, they produced no effect, his convictions of the Supremacy of the Father, and the Subordination of the Son, remaining as firm and unshaken as before.

In the second of these Four Sermons, His Grace made some concessions with regard to the Socinians, which, as Dr. Jortin remarks, "never were, and never will be forgiven him." The obnoxious passage was as follows: "And yet, to do right to the writers on that side, I must own, that generally they are a pattern of the fair way of disputing, and of debating matters of religion without heat and unseemly reflections upon their adversaries, in the number of whom I did not expect that the primitive Fathers of the Christian Church would have been reckoned by them. They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument. And for the most part they reason closely and clearly, with extraordinary guard and caution, with great dexterity and decency, and yet with smartness and subtilty enough; with a very gentle heat, and few hard words: virtues to be praised where ever they are found, yea even in an enemy, and very worthy of our imitation: in a word, they are the strongest managers of a weak cause, and which is ill-founded at the bottom, that perhaps

ever yet meddled with controversy: insomuch that some of the Protestants, and the generality of Popish writers, and even of the Jesuits themselves, who pretend to all the reason and subtilty in the world, are in comparison of them but mere scolds and bunglers. Upon the whole matter, they have but this one great defect, that they want a good cause, and truth on their side; which if they had, they have reason, and wit, and temper enough to defend it."

Dr. South, in the eleventh chapter of his *Animadversions*, speaks of Archbishop Tillotson as Dr. Sherlock's "great Lord and Patron;" and placing the boastful terms in which Dr. Sherlock refers to his own fancied victory over the Socinians, in contrast with the encomium which the Archbishop had passed upon them, he asks, "Why (for God's sake) must the Socinians' reasoning abilities (which his great Lord and Patron has given so high, so signal, and so peculiar an encomium of) all of a sudden fail them, upon this author's publication of his book?" And a little further on he adds, "So far are the Socinians from being put out of countenance, and much less out of heart, by what this man has wrote against them, that I assure him they look upon him as an opponent according to their hearts' desire; as having play'd a fairer game into their hands than ever was dealt into them before: so that next to their wishing all the world their *friends*, they wish they may always have such *adversaries*. And therefore if they should resolve to reason against him no more, he will have great cause to thank either their inadvertency for overlooking the great advantage given them, or their good nature for not taking it. For the book called by him, *A Vindication of the Trinity*, is certainly like a pot or vessel with handles quite round it; turn it which way you will, you are sure to find something to take hold of it by."

The author of the *Animadversions* enters but little into the controversy between Dr. Sherlock and the Socinians; and in the concluding paragraph of his Preface says, "As for that part of his book which peculiarly concerns the Socinians, I leave him and them to fight it out. My business is to shew, that the doctrine of our Church is absolutely a stranger to his novel and beloved notions: it knows them not; it owns them not; nor ought we to look upon him, so far as he asserts and maintains them, to be any true and genuine son of it: and consequently, whether he worries the Socinians, or (which is much the more likely) the Socinians worry him, the Church of England is not at all concerned."

It is said that Dr. South wished to learn what Archbishop Tillotson thought of his work, and that he requested a mutual friend to ascertain His Grace's opinions respecting it in the course of conversation. His friend accordingly put the question to the Archbishop, who replied, that the Doctor *wrote* like a man, but *bit* like a dog. When this was reported to South, he answered, in his usual caustic manner, that he had rather *bite* like a dog, than *fawn* like one. The Archbishop, on being made acquainted with this answer, remarked, that for his part he should choose rather to be a *spaniel* than a *cur*.

The Christian world was now in possession of three separate explanations of the doctrine of the Trinity, by Dr. Wallis, Dr. Sherlock and Dr. South, all differing as widely from each other as the successive figures exhibited by a camera obscura; and each, as it made its

appearance, casting its predecessor into the shade, and leaving the spectators of the scene to wonder what was to come next.

At this stage of the controversy appeared the tenth of the Second Collection of Unitarian Tracts, entitled, *Considerations on the Explications of the Doctrine of the Trinity*, by Dr. Wallis, Dr. Sherlock, Dr. S—th, Dr. Cudworth, and Mr. Hooker; as also on the Account given by those that say, the Trinity is an Unconceivable and Inexplicable Mystery. Written to a Person of Quality. Printed in the Year 1693. This tract, which was the production of the same author who wrote *A Brief History of the Unitarians*, exhibits great controversial ability, and a perfect acquaintance with the subject in debate, under all the Proteus-like aspects which it assumed. The author gave to Dr. South all the credit which he deserved, or could have expected, for the full and able manner in which he had exposed the polytheistic notions of Dr. Sherlock; but, at the same time, he did not shrink from the somewhat rash adventure of entering the lists himself with Dr. South, and measuring a lance with that renowned combatant. One of his Sections treats expressly "Of the Explication by Dr. S—th," and exhibits all the tact and skill of a master in controversy. After mentioning that it is not till the eighth Chapter that the Doctor "begins to bless us with the Catholic and Orthodox Account of his Trinity in Unity, at length," says he, "at p. 240, out comes the secret." Then, allowing the Doctor to state his own views, which he does by making a long quotation, he exclaims, "Behold the birth of the mountains! We are kept in suspense seven long Chapters; at length in the 8th, at p. 240, he gives forth his oracle: That the three divine Persons, so much talk'd of, are neither *substances*, nor *accidents*, and consequently, saith he, no *real beings*. Nay, they have no real existence of their own; but are *modes*, *habitudes*, or *affections of the Divine substance*, or the substance of God: they are in the Godhead, or in the substance of God, such as mutability, presence, absence, inherence, adherence, and such like, are in the natures or substances to which they belong. Or if you will have a great deal in one single word, the very Iliads in a nutshell, they are *postures*; or, what amounts to the same thing, they are such in *spiritual* and *immaterial* beings, that a *posture* is to a *body*." Well may the author of the *Considerations* express his astonishment, on arriving at this portion of Dr. South's book, and ask, "Was it worth while to fall upon Dr. Sherlock in this outrageous manner, only because he would not call the three divine Persons, *three postures in the Godhead*, or the *substance of God in three postures*?"

The different theories of the Trinity which this able tract exposes, are thus characterized by the author towards the close of his *Considerations*, which are addressed to a friend in the form of a letter:—"I have done, Sir, with the *Explications* of our opposers. You see what they are. Dr. S—th's explication is only an *absurd Socinianism*, or Unitarianism disguised in a metaphysical and logical cant. Dr. Wallis his explication is an *ingenious Sabellianism*, and in very deed differs from Unitarianism no more than Dr. S—th's, that is to say, only in the wording. Dr. Sherlock's is such a *flat Tritheism*, that all the learned of his own party confess it to be so. Dr. Cudworth's is a *moderate Arianism*: the *Ariani molles* ascribed as much to the Son as this Doctor doth; and he denies as much to the Son as they did, even an equality

of power and authority with the Father. Mr. Hooker's is a *Trinity, not of persons, but of contradictions*; and he hath advanced such a Son as of necessity destroys his Father. What the mystical divines teach cannot be called an *Explication*; they deny all *Explications*: we must say, therefore, '*'tis Samaritanism*'; for what our Saviour says of the Samaritans, by way of reproof and blame, *that these gentlemen profess concerning themselves, that they worship they know not what.*—These, Sir, are the doctrines that we oppose; I shall leave it with you, whether it be without cause."

Manchester.

R. W.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME TO A FRIEND IN ENGLAND.

MY DEAR * * * *,

Rome, Dec. 25, 1844.

CHRISTMAS! How the heart beats at the bare writing the word! What a world of feeling does it awaken from the slumber of a year! How numerous are the families severed by time and distance, and perhaps coldness, whom this magic term draws around a common hearth and unites once more in the name of the Prince of Peace! Blessed season of religion and rejoicing, of harmony and of gaiety! There is a poetry about it which never loses either its freshness or its charm—a poetry, too, so benevolent and pure, that it never fails to indicate the heavenly fount from whence it draws its inspiration. I can remember but as yesterday the childish delight with which I always looked forwards to this season, and watched every indication of its approach. First might be heard sounds so sweet stealing on the silence of the night, that surely they must be angelic voices announcing the nativity of the Saviour. Then the forests of holly and misletoe, with their pretty red and white berries, as they were brought into the city, gave undoubted notice of the near approach of the joyous day. At length we are arrived at the very vigil of it. Christmas eve has assembled us once again around the paternal hearth—all but one, who is expected this very night to complete the circle. And now a knock is heard, a step is on the threshold—one minute more, and the absentee is once again amongst us. We look around and find no place vacant; we are the same who have met this many a year with hearts unchilled by time or indifference. Health and peace and plenty are our lot. Great God, how merciful art Thou, who hast preserved us to another of these seasons, and in this family union hast permitted us another foretaste of the joys of heaven! These reminiscences are all that are now left to me of this happy season, and I find it difficult, very difficult, not to repine, as I sit in my solitary chamber in a foreign land, that Christmas-day is nothing more to me than the 25th of December (always excepting, of course, the great event it commemorates). I have been thinking over your happiness, however, and wishing you many happy returns of the day, and trying to create a kind of reflected happiness for myself. It occurs to me, too, that I may make some positive addition to yours by giving you a description of an Italian Christmas: so, following out the plan which I have adopted in my other letters to you, I will initiate you into the mysteries of the Roman and Neapolitan festivities and

fêtes peculiar to this season, and attempt to shew how far they have been acted on by antiquity. The world is becoming with us, as with you, so unpicturesquely civilized, that all those poetical excrescences which once were found on society are quickly disappearing: still, some are left, and sufficient, perhaps, to interest one who is curious in the customs and usages of the stranger. I must tell you, then, by way of commencement, that the Italian, as well as my own countrymen, is very unseasonably awakened on a Christmas morning by sounds which are any thing but angelic, I assure you. Scarcely have the first purple streaks appeared in the east, when a continued whirr, occasionally relieved by two or three shrill notes, salutes the unwilling ear of many a dreamer of golden dreams. What can this harsh disturbance be? I demanded, morning after morning, on my first visit to Rome. Alas for me! mine was a corner house, and there was an image of the Madonna Addolorata beneath my window, and there stationed himself every morning the pious zampognaro, with his shrill bagpipes, to celebrate the praises "della Regina Cœli." Now the zampognaro is a shepherd, who at this season leaves his usual occupations in the Abruzzi or different parts of the Apennines, and wanders, with many hundreds of his brethren, through the south of Italy. His costume is an undressed sheepskin around his lower limbs, a brown mantle on his shoulders, a pointed Calabrian hat on his head, not unfrequently adorned by a peacock or other feather. The bagpipe is of course a necessary appendage, and thus equipped he wanders through every "paese," and explores the intricacies of every "vicolo," personating the shepherds who watched their flocks at the birth of Christ, saluting every image as he passes it, himself almost an object of reverence to the superstitious "popolaccio." It is curious to witness the interest which the arrival of this rough precursor of "Natale" awakens in a country village. He is quickly surrounded by a group of eager faces, who regard him and his bagpipes with a species of stupid wonder. On such an instrument as his might have been produced those celestial sounds which were heard at the birth of Christ, and he himself may be a lineal descendant of those shepherds who watched their flocks on the starlight plains of Bethlehem. Whatever might have been their speculations, suffice it that the zampognaro makes a rich harvest by them, and leaves the district generally with his bag well filled. Now this is the city wait or wake of the Italian (I never could understand the true orthography of the term, and perhaps enjoyed the music the more for this mysterious uncertainty), and as essential is his presence to the completion of the character of Natale as is that of the wait or wake to the completion of the character of Christmas. He might well have been also in the olden time a faun, a satyr, or any other rustic god, or even Pan with his pipes, "fistularum præsides." Let us now shift the scene, and imagine that Christmas Eve has arrived. Friends are mustering in all directions; for human affections, like human relations, are pretty much the same in all countries. A party of Romans or Neapolitans are at table, and strange is the mixture of fasting and feasting here observed. It has been a fast the whole day, nor is it now permitted, even at this hour of merriment, to partake of animal food or milk or butter, but culinary ingenuity has been pretty successful in providing substitutes; so at least I thought as I sat at the table



of a friend this year, and could not help observing that an Italian fast would make a sumptuous English feast. The nuns are particularly clever in these very agreeable arts, and, to judge from certain dishes of which I partook, must pass much of their religious retirement in thus devising methods for eluding the severities of the Church. There is one dish, however, which the Neapolitan particularly regards as sacred to the season, and were he not to eat of capitone (a kind of Congor eel), would believe that ill luck would attend him throughout the year—that St. Gennaro's blood, perhaps, would not liquefy—that his patron saint would withhold his mediation—or that his guardian angel would slumber at his post. Hence it happens that this fish at Christmas is sold at Naples at a price absurdly high; for the poorest man, rather than not eat of capitone, would sell the bed on which a few hours later he would be glad to stretch his wearied limbs. This is but a type, by the bye, of the Neapolitan character. Superstitious and thoughtless, he fasts and feasts—he squanders and starves—he refuses a grain of butter or animal food, and devours a mountain of macaroni or capitone, *provided* they be dressed with oil. He strains at a gnat and swallows a camel. Enough, however, of eating. And besides, before adjourning to church, we may as well reconnoitre the room; for at the upper part of it there is a whole shrubbery of trees. This, you must know, is the Præsepe, to be found in every true Catholic's house on Christmas eve, in a situation more or less conspicuous. Some are pretty enough, others are grotesque enough, and, like Noah's ark, contain almost every known animal under the sun. In every one, however, is reserved a little nook, above which peeps out the head of a wooden ass, and in the nook is deposited at the canonical hour of the birth of Christ, the "bambino." Here the playful curiosity of childhood and the superstition of doting age meet, the one to mutter his paters, and the other to indulge his wondrous bright and morning dreams. Nor, though I may smile at the fashion of these little fabrics, is it with the smile of contempt, for they record a glorious fact, and around them on this auspicious eve are gathered, call them childish or superstitious as we will, the loveliest and holiest sentiments of our nature.—But it is time to join the multitude who are thronging to church. It is six hours of night or midnight; four hours earlier, and a cannon might have been fired down the corso without danger: it was as the city of the dead, but in reality of feasting and merriment; and now every vicolo is sending forth its inhabitants in a hundred diverging streams, who are hurrying to their parish churches. Devout, yet merry, (for, as I told you, it is at the conclusion of a feast,) one would imagine that the piety of the multitude was calculated in proportion to the number of churches visited. I shall, however, take you to two churches only, and first to San. Luigi Francese. Here there was a blaze of light enough to make a Nero fiddle, or any sober Protestant tremble for the safety of the city. Here, too, was the customary Præsepe; but, what was far more interesting to me, here was some very tolerable music, in which bagpipes, it is unnecessary to add, had no share. The great centre of attraction, however, was Santa Maria Maggiore; for *there* is enshrined a portion of the real cradle of Jesus Christ; so I quickly found myself in the stream which was flowing in that direction, eager to witness so true and indubitable a relic. Some

centuries earlier, and the Pope was in the habit of celebrating the midnight mass in this church, and afterwards of burning tow between the pillars at the entrance, to intimate the future destruction of the world. Now, however, it is a Cardinal who says the mass; and before he makes his appearance, there is ample time to observe the scene around us. I say nothing of the decorations of this elegant and unique building; a succession of superlatives can give but a faint idea of its beauty; but the groups—some so striking, others so singular, rendered still more so by the effects of light and shade—might have furnished subjects to a Rembrandt or a Teniers. Here lay carelessly on the marble pavement, or leaned against a marble column, some weary contadino, worn out by watching or feasting; here some stranger peered about, more curiously than wisely, to witness all the parts of, to him, so novel a ceremony; in this corner was a love-scene—there is a strange affinity between love and devotion; and before each altar was kneeling many a sincere worshiper, I doubt not, who, silent and abstracted, was lifting up his soul to that Being who, whether among Catholics or Protestants, seeketh such to worship him. The mass is nearly over, and there is a rush to one of the chapels on the right, which I have the good fortune to enter with a few just as might have been heard in the distance the chant of the procession of the ecclesiastics as they advanced slowly towards this sacred spot. This was the shrine of the holy relic, and no sooner had the priests entered than the Cardinal drew it forth from its sanctum to exhibit it to the eager gaze of the curious or devout who stood or knelt around. It was a splendid vase of solid silver, with an infant in gold reposing on the top. The relic, I presume, was inclosed within the metal, as nothing could be seen of it. However, the whole of this night and of the following day it was visited by the devout, and worshiped with as profound a sentiment as if Jesus had been reposing within it. The stranger who would witness all the ceremonies peculiar to a Roman Christmas, must make up his mind to lose a night's sleep; for no sooner are the ceremonies terminated at Santa Maria Maggiore, than it is time to hurry to St. Peter's, especially if one is desirous of a seat in the temporary Paleii which are erected near the high altar. At an early hour there is a crowding of carriages and pedestrians through the narrow street which leads to Ponte Sant Angelo. The great bell of the Duomo with its solemn note is calling the faithful to prayer, whilst the bright sun of Italy is shining on the various masses assembled in the Piazza, without respect of persons or of sects. If I forbore to speak of S. Maria Maggiore, with much greater reason should I hesitate to speak of St. Peter's. It has always struck me as one of the most wondrous monuments of human genius now existing, and I can never enter it without an emotion of wonder, awe and love. The scene around me was indeed most brilliant. In the Palchi above me were the Queen Regent of Spain, Don Miguel, the Duchess of C—— and her family; thousands of human souls were distributed throughout this mighty building, serving rather to shew its immensity than crowding it; their costumes as various as their acts. Some were kissing St. Peter's toe, or bowing to the Host, or kneeling round the sumptuous shrine, said to contain the ashes of the great Apostle. The Cardinals and Prelates entered at intervals and



took their seats in the choir ; and shortly after, his Holiness, borne on the shoulders of his attendants, could be seen entering the great door, preceded by his singing men chanting "Tu es Petrus." The whole multitude knelt as he passed, reverently to receive his benediction, whilst he proceeded to the high altar, and immediately after took his seat on his throne, or perhaps, to speak more properly, in the Papal chair. Looking down the middle nave from this point of view, is presented a scene splendid beyond description. The first part of the gorgeous ceremonial is the act of homage, the Cardinals kissing the hand of the Pope, the Archbishops and Bishops his knee, and Abbots and inferior Clergy, with the laity, the cross embroidered on his satin slipper. This part of the ceremonial completed, the service of the Mass is commenced, of which I shall describe those features only which are peculiar to the Papal Mass.

His Holiness chants the Confession, the Absolution, and gives an Indulgenza ; he reads also the Gospel and Epistle for the day, seven candles being carried before the Gospel to represent the seven riones of Rome, each rione furnishing an acolythe. For the preparation of the *sacrifice*, three "ostie" are brought in a bag inclosed within a silver box. One is consumed by the officiating Cardinal ; another by the Sacristan (doubtless as a "proba" and a caution) ; the third is consecrated. For the same reason, the Cardinal, having mixed wine and water in the Calice (the water indicating that which gushed from the side of Christ), presents it to the Sacristan, who drinks it. The elevation of the elements is very effective. The Pope, whose very name sounds strangely in English ears, and whose existence seems to belong rather to the past, surrounded by the great dignitaries of the Catholic Church, ascends the high altar. Every one is on his knees—many are beating their breast—the most awful silence prevails through this vast building, which, as the ostia is elevated, is interrupted by a flourish of trumpets alone, "concerto melodioso,"—so unexpected, so sweet and thrilling, that a superstitious Catholic, were it the first occasion, might readily imagine it the trump of the archangel announcing the sacrifice of Christ. On the wafer being presented to the Pope, he divides it in three pieces, and places one in the Calice ; then beating his breast and exclaiming thrice, "Domine non sum dignus," swallows it. The remaining parts are administered, one to the Cardinal, the other to the Suddiacono. Similar forms are observed with respect to the wine (or, as the Catholic would say, the blood), which the Pope drinks through a tube intended to represent the reed on which was placed "a sponge full of vinegar," and of which they "gave *Him* to drink." The Benediction shortly after completes the service.

Let us now change the scene again, and from Christmas-day let us pass to the first Sunday after, when I strolled into the Church of Santa Maria in Ara Cœli. Standing at a great height on the site of the Temple of Jupiter Capitolinus, a weary flight of splendid marbles conducts one to it. As soon as I could penetrate through the multitude assembled at the entrance, I discovered the Præsepe of a much richer character than usual. There was the babe reposing, and the Virgin and San. Guiseppe hanging over it, and a company of shepherds looking more astonished than devout, whilst above was to be seen of course a choir of angels. That which, however, arrested my attention

most was a smart little stage erected near the Præsepe, and guarded by the soldiers of his Holiness, on which children at intervals were reciting pieces or dialogues in honour of the "bambino." Intended to produce a good effect, I have seldom witnessed a more absurd exhibition. Imagine a number of small children dressed out in all the finery which the vanity of an Italian parent could suggest, mounting from time to time the stage and repeating something understood by few, and least so by themselves, in honour of the infant Jesus. Some had forgotten what they had to say, and broke down; some were blushing or crying with confusion or mortification; whilst an immense crowd stood around in admiration of these sacred puerilities. It might not have been an unpleasing exhibition in a nursery before a family audience, but within the precincts of a sacred building, the shrine of so many interesting reminiscences, under the sanction of the Pope, and defended by the modern Roman legionary, it did indeed strike me as a most ludicrous exhibition.

And now, before I proceed any farther, let us consider if this season, so interesting to us as Christians and as members of families, recorded amongst the ancient Romans any great events, was marked by any great festivities. It is singular that about the same season, that is on the 16th kalends of January, or, after the time of Cæsar, on the 14th of the kalends, was celebrated the memory of the age of Saturn, emphatically the golden age, when justice prevailed upon earth, when servitude was unknown, and all things were in common. The description of the golden age by the Latin poets can only be paralleled by the descriptions which Isaiah gives of the gospel dispensation. As amongst the modern, so amongst the ancient Romans, this "festa" had a double character, civil and religious; for the Saturnalia were celebrated with all that gaiety and freedom from labour which mark the modern Christmas. The senate did not meet—justice was not administered—slaves were served by their masters and permitted to wear the pileus—schools were closed, and presents sent by friends to one another—in short, it was a season of riot and joviality, which had a sensible influence on the fêtes of the Christians, as I shall attempt to shew you more particularly. At present, however, let me proceed with the festivities of Christmas week, and imagine that we are arrived at the vigil of the New Year. Not lightly, as with us, is passed by Catholic Italy this eve of solemn thought. In every church are sung Vespers and a Te Deum, which it has been my good fortune to hear on several occasions in the Church of Gesù at Rome. It is one of the most splendid churches here; the service is conducted in it with great effect; the music, too, is excellent; and for these as well as other reasons I generally give it the preference. There were present on one of the occasions of which I speak fourteen Cardinals, with the General of the Jesuits; and soon after their entrance the service began. It had nothing novel in it; but, performed with the aid of three organs, which at intervals took up different parts of the service, and chanted by the vast assembly present—I speak more especially of the Litany of the Madonna—it was infinitely sweet and affecting. I shall never forget the effect it had upon me. But the vigil of New Year has other occupations besides those more directly of religion. Like Christmas Eve, it is a season of great festivity in Italy. There is a bustle which

indicates pretty evidently that something unusual is in progress. Companies of the "plebe" wander through every street and pry into every passage, and ascend even to the "ultimo piano" to sing the old year out and the new year in, and, naming every one of the household, to utter "bonas ore favente preces," with the expectation of some slight guerdon. I had many such visitors, and as I like to encourage these customs, which connect us so innocently and so poetically with the past, I invariably opened my door to reconnoitre the party. One of the company bore a large bag, which contained the collections of the evening, such as fruits and cakes and such small gear. Some bore branches of the laurel; all sang or shouted their "cento mille di questi giorni," until, having added another contribution to the common treasury, they ran off to utter the same disinterested wishes to my neighbour. The first day of the new year has, too, certain features which distinguish it from every other day. Every one is calling on his friend, and every one meets his friend in the street, so that every house is vacant. You are embraced and kissed and greeted with a "buon capo d'anno," and "cento or mille di questi giorni," till you wish that the day was well over. Perhaps you receive a packet of "confetti," or some small "regalo," generally of sweets—good omen for the happiness of the opening year; at all events, the journals are filled to satiety with poetical Strennæ, and thus the new year begins; and when the fever has a little abated, each household relapses into its quiet healthful state, and the year is suffered to continue its course without any farther impediment or disturbance. At a former period, however, this season was of a much gayer, much more licentious character, than at present, and bore upon it much more evident traces of the influence of Paganism. In the 12th, 13th and 14th centuries was celebrated on the ottavario of the birth of Christ (that is, January 1), the feast of the Ass, in remembrance of its having assisted at the birth of Christ and borne him later into Jerusalem. Martinetti, in his *Tesoro della Antichità*, informs us that before vespers the clergy went to the great gate of the church and sang these verses from an ancient rubric:

Lux hodie, lux lætitiæ, me judice tristis
 Quisquis erit, removendus erit solennibus istis
 Sicut hodie, procul invidiæ, procul omnia mœsta
 Læta volunt, quicunque colunt asinaria festa.

The Missal was composed by Pietro Costell, Archbishop of Sens, who died A. D. 1222. The margins were adorned with the triumph of Bacchus, in which are mingled nymphs and satyrs and centaurs. A solemn hymn to the Ass, it must not be omitted, was sung on the occasion, which runs as follows:

Ex orientis partibus—Adventavit asinus
 Pulcher et fortissimus—Sarcinis aptissimus,
 Hez, Sire, ane hez!
 Hic in collibus Sichem—Enutritus sub Ruben
 Transiit per Jordanem—Saliit in Bethlehem,
 Hez, &c.
 Saltu vincit hinnulos—Dagmas et capreolos
 Super dromedarios—Velox Madianæos,
 Hez, &c.

Aurum de Arabia—Thus et myrrham de Saba
 Tulit in ecclesia—Virtus asinaria, Hez, &c.
 Dum trahit vehicula—Multa cum sarcinula
 Illius mandibula—Dura terit pabula, Hez, &c.
 Cum aristas hordeum—Comedit et cardium
 Triticum a palla—Segregat in area, Hez, &c.
 Amen dicas asine—Tum satur e gramine
 Amen, amen, itera—Aspernare vetera, Hez, &c.

Whilst on the subject of this animal, asinine fête, I may mention that on one occasion the four beasts of the Apocalypse were represented in procession by four ciarlatans, who were generally lay brothers of the monasteries. The fête of the Pazzi or Fools during the basse ages was another very popular fête on New-year's-day. Uniting things the most sacred with the most licentious of Pagan customs, it was permitted by the Popes as a kind of political necessity; for whilst there was division in the Papal see, their Holinesses were anxious to amuse and conciliate the people, and gain as many partizans as possible. As the people, however, lost their power, the Popes had no longer need of such policy, and hence we find these fêtes gradually disappearing. On the occasion of the feast of Fools were chosen in each family or church a pope or bishop, a dean, and a king of the mad. These characters were generally sustained by the underlings of the monasteries, who, says Martinetti, covered themselves with mud, and in a ridiculous manner sang in the choir, wearing masks. Those who represented the deacons and sub-deacons ate sausages and hogs-puddings at the altar in presence of the officiating priest—played cards and dice—burnt an old sole in the censer instead of incense—then, going into the streets, acted most lasciviously.—On the 1st of January was, as it is now, celebrated the fête of the Circumcision of our Lord. It was instituted, says Cardinal Lambertinus (Benedict XIV.), to wean the Christians from some of those Pagan customs which exercised so strong an influence over their minds. The Council of Turin, A.D. 567, says, that “in order to destroy the customs of the Gentiles, our fathers determined that litanies should be made and sung in the churches on the kalends of January, and that in the eighth hour the mass of Circumcision should be celebrated.” The Council alludes to those superstitions which the Gentiles celebrated in honour of Janus and Strenna, when men assumed the female garb, and women the male, and engaged in “commessationes et aleas,” in which practices also the Christians mingled. The Fathers, and especially St. Augustine, declaim much against the common method of observing January 1, to effect a change in which the feast of Circumcision was instituted. “You are about,” he says, “to engage in the celebration of the Strennæ like a Pagan—to game and get drunk. How can you believe, hope, love any thing? They give Strennæ—do you give alms; they are engaged in singing lascivious songs—do you occupy yourselves in the discourses of the Scriptures; they run to the theatre—do you go to church; they get drunk—do you fast.”

Thus I have led you from the present day through the middle ages

up to the early times of Christianity, touching on some of the practices prevalent at these different periods during the Christmas week; and I have done so, however tediously, the better to shew that in the current of events the waters which flow by us, however distant from the fountain-head, and however purified in their course, still bear with them the peculiarities of their source;—in plain language, I wished to shew you that ancient Rome still lives in modern Rome, and that many of the customs in vogue at this season under Gregory XVI., or that have been in vogue under former Popes, were in vogue under the Cæsars. And now one step farther back will bring us to the best days of imperial Rome; and, if you please, we will revel with the emperors for a short time in the gaieties of the ancient Roman Christmas, so to speak, or more properly of the Saturnalia and the Strennæ. I have already alluded to the general resemblance between the “Saturnalia” week and the Christmas—to the gaiety and licentiousness which characterized the former.

Saturnus mihi compede exolutus
Et multo madidus mero, December
Et ridens jocus et sales protervi
Adsint.

STATIUS, L. i.

Let us now seek a more particular resemblance. Had I been a dweller in the imperial city in the first instead of the nineteenth century, it is not improbable that the last few moments of the old year might have been disturbed or diverted by the songs and good wishes of the ancient Roman lazzaroncelli. I can give you no classical authority for the surmise, but it may be inferred pretty plainly from an old ecclesiastical edict which I have somewhere met with, which says, “If any one observe the kalends of January after the manner of the Pagans . . . singing and dancing through the streets and highways, let him be anathema.” New-year’s day, too, was a day of great account in Pagan Rome, being sacred to Janus and Strenna, to say nothing of Jupiter and Æsculapius. Then, as at present, it was customary to give and receive “Strennæ” or “New-year’s gifts,” generally of sweets; the custom, however, became the cause of great oppression, the powerful demanding them as a matter of right from their clients, until by a public edict articles in wax were commanded to be ordinary presents from clients to their patrons. Martial, in allusion to this, says,

Linguis omnibus et favete votis
Natalem colimus, tacete linguis
Absit cereus aridi clientis.

The senate and the city were accustomed also to present Strennæ to the emperor,—a custom often extremely annoying, at least so it was to Tiberius, lasting several days, according to the tyranny of the emperor and the flattery of his subjects. Tiberius limited the presentation of Strennæ and the custom of kissing to one day—that is, the kalends of January. Caligula, on the contrary, standing in the vestibule of a temple, was ever ready with open arms to receive every present that was brought him. Nor was the practice less common of visiting, congratulating and embracing friends. Then might have been witnessed, as now, the same joyous bustle in the streets, the same hurrying from house to house,

At cur læta tuis dicuntur verba kalendis
Et damus alternas accipimusque preces,

the same affectionate and oppressive greetings which so much annoyed Tiberius, and which wrung from Martial his complaint,

Effugere non est, Basse basiatores
Instant, morantur, persequuntur, occurrunt.

Nor must I forget to allude to the little branches of *verbena*, the *felix arbor*, that were presented by friends to one another, traces of which custom may exist, perhaps, in the branches of laurel which are commonly carried by the people in these lands on New-year's eve. Perhaps, too, the "*Concipiamque bonas ore favente preces*" of Ovid may exist in the anxiety which I have seen sometimes displayed to avoid a word or act on the first day of the new year which could bring displeasure, as if the character of the year depended on the events of that single day. The Saturnalia, too, were celebrated at this season with masquings and licentiousness the most unbridled, and perhaps had their influence on the feast of the Ass and the feast of Fools, to which I have before alluded. Indeed, those fêtes were a curious medley of Christian, however mistaken, devotion, of Pagan licentiousness, and of public satire of the Papal power, at that time much weakened by dissensions between rival Popes. Thus the worship of the Ass was intended to be a mark of respect to Jesus Christ; the masquings of the *ciarlatans*, with their excessive freedoms in the church and in the street, are evident relics of the Saturnalia; and the choice of a Pope or a Bishop at the commencement of the fête was indicative of the disrespect towards the Papal see induced by political dissensions.

Leaving, however, the Saturnalia, which now have brought us up to New-year's day, let us again return to a modern Roman Christmas. The fête which concludes this season is the fête of Epiphany, in commemoration of the manifestation of Christ to the Magi; and having been at Rome on several recurrences of this fête, I was interested in observing the customs peculiar rather to the vigil than the day itself. For some time I had heard hopes expressed that the evening would be fine, that the promenade would be crowded, all which sounded strange in the ears of one who was uninitiated. Upon inquiry, however, I learnt that on this evening the shops were usually well stocked with dolls and other objects of childish interest, and that all the *papas* and *mammæ* of Rome might be seen rambling from shop to shop and stall to stall, making purchases for the little brood who were nestling safe at home. Accordingly, on the eventful eve I bent my steps towards the Pantheon, behind which all the streets were filled with stalls adorned with small figures, in wood or wax, representing infant Christs, Madonnas, Holy Families, Eastern Kings as black as lamp black could make them, and other anonymous personages of less importance. There, too, was an eager crowd, so closely wedged together that it was difficult to pass, all intent on purchasing some "*regalo*" for a child, or some memorial of the vigil of Epiphany for themselves. Having rambled here merely to have ocular assurance of the truth of the exhibition, I soon wearied of it, and returned to my lodgings to reflect on the meaning and the origin of the singular scenes I had witnessed. That the occasion is used by parental affection to make some *little present* to their children we have already seen, but there is a

species of devotion also about the custom which still exists in the faith of the "popolaccio," and which at an earlier period was carried to a much greater extent. Thus one of the "plebe," on returning home in the evening, will place the figure he has purchased on the hearth, and the delighted child is assured on the following morning that a black man has brought it during the night. Here we have a kind of dramatic memorial of the offering of gifts by the Magi. In an earlier age, Arnobius denounces the accumulation and *worship* of these figures; and though I have not witnessed such an instance of idolatry, I doubt not, from what I do know and from what I have seen, that these figures are still regarded with a species of devout affection, if not worshipped, as other images of the Saints are worshipped. As a domestic scene, the election of a king on the eve of Epiphany to regulate the amusements,—a custom not confined to Italy,—is evidently allusive to the visit of the eastern kings to Jesus Christ. All the leading features, however, of this fête may be found in the Pagan Saturnalia and other fêtes observed about the same time; and Cardinal Lambertine (Benedict XIV.) acknowledges that it was instituted expressly to wean the minds of Christians from the practices of Gentiles, or rather to consecrate usages which they could not destroy to the service of Christ. It was on the 13th of the kalends of January that the "*festum Sigillarium*" was observed—that "*Vicus Sigillarius*" existed in Rome, whether so called because the fête was celebrated there, or because marionettes were sold there, I cannot tell. The origin of this fête is differently explained. Some say that Hercules, returning through Italy, on passing the Pons Sublicius threw into the Tiber images of his friends whom he had lost on his travels, and hence the fête and the custom of accounting such images amongst sacred things; others, that Hercules, taking advantage of the double meaning of *φωτός*, persuaded the Pelasgi to offer wax lights, or objects made of wax, in sacrifice to Saturn, instead of human beings, and that hence during the Saturnalia such objects were offered to Saturn as expiations. Whatever may have been the origin of the fête, certain is it that dolls, (which were sometimes made of gold or silver or brass,) wax lights and other articles in wax, were sold on the occasion, that they were used as presents to children, and were regarded as objects of veneration. We have the testimony of Arnobius for the truth of this explanation in the passage I have already quoted, in which he denounces the accumulation and veneration of such figures. Here, then, we have, I think, most indubitably the origin of the customs still popular in Rome on the vigil of Epiphany. Strange is the feeling it awakens within me as I gaze upon these living memorials of the imperial city! Eighteen centuries divide us from her best days. People after people have held dominion over her, and superstition after superstition has enslaved the minds of her citizens; yet, amidst all the material and moral changes to which she has been subjected, the simple and childish custom of selling and presenting marionettes remains in proof of how trivial are the thoughts and feelings and customs and objects to which the human mind most fondly clings. In the year one of our Lord, there was the same crowding, probably, to the *Vicus Sigillarius* that now I witness to the quarter of the Pantheon—the same exhibition of wooden and waxen and metal figures—the same parental eager-

ness to make a purchase for the children at home. But the glories of ancient Rome, alas! no longer exist; her legions are on guard at the dramatic performances of children; her nobles, in a state of political nullity, are sunk in the "dolce far niente;" her people are discussing the merits of the last new opera. Liberty is a shadow—a marionette is a solid reality. And now that the feast of Epiphany is over, we must bid adieu to Christmas, for its merry doings canonically are finished; its gay and pompous pageantries have passed away; the zampognaro, a few days since almost an object of veneration, has now sunk into nothing but a savage from the Apennines, whilst his bagpipes, as if sympathizing in the melancholy change, refuse to utter a single note. The little choirs of lazzaroni, who were prying into every entry and visiting every "piano" to give one "buoni auguri" for the coming year, are now basking listlessly in the sun, their collections all devoured—too happy if they have but an onion and a "fetta di pane." There is no longer the same hurrying to and fro in the streets, the same greetings in the Piazza, the kissings and embracings, and cento mille di questi giorni, which were interesting enough to a mere observer, but excessively annoying to those on whom these courtesies were inflicted. Even the temporary stalls behind the Pantheon, with their Præsepes and Holy Families and Eastern Kings, are all dismantled; and nothing now remains to mark the events which have followed so quickly and so pleasantly on each other's traces during the last ten days. 1845 is jogging on as if it had been on the same road this many a month; every thing, in short, has resumed its usual course, and it is full time to retire from so monotonous, uneventful a scene. If my illustrations of an Italian Christmas prove interesting to you I shall indeed rejoice; but still my love of justice will not permit me to finish this letter without entering a protest against mixing up the customs I have described with the faith of the Catholic. If such a mode of argument be adopted, and I have often heard it adopted, where is the creed which would rest uncondemned?—for every system and form of Christianity has silently and imperceptibly adopted the peculiarities, political or moral, of the people by whom it has been professed. Light is still light, however various be the colours which it assumes from the different media through which it passes; and Catholicism may still be Christian truth, however various or absurd the forms in which it has been presented to mankind. With this I conclude—that, as I am no Catholic, I would still have Catholicism judged as I would have my own faith judged—by its own intrinsic merits. "Do unto others as ye would that men should do unto you," is a golden maxim, which a Pagan emperor, Alexander Severus, had engraved on his palace gates, but which our Protestant zealots in England too often forget. Addio!

CRITICAL NOTICES.

German University Education, or the Professors and Students of Germany.
By Dr. Perry, of the University of Göttingen. Pp. 175. London—Long-
man and Co. 1845.

ENGLISH travellers on the continent seldom see more than the exterior of the German universities; they occasionally meet in society some of the more accomplished professors and the more aristocratic students; they are gratified by the interest manifested by learned men abroad in the court and parliament of Great Britain; they notice in the streets the variety of the coloured caps, which distinguish the different clubs to which the German students belong; and they are amused with the joyous songs resounding at night through the quiet square of an academical town in Germany. A long residence among the Germans is, however, requisite for more complete knowledge on this branch of continental education, as well as an acquaintance with the details of German university life. Such advantages are possessed in an eminent degree by Dr. Perry, and he has employed them with talent and spirit in the little work now under review.

Dr. Perry studied with zeal and perseverance in the university of Göttingen, and there took his degree of Doctor of Philosophy; he was also for several years a student of Manchester New College, in our own country; and he has now been settled for nearly a year in the university town of Bonn on the Rhine, where he receives English pupils into his house for education, and where he enters into the society of some of the most distinguished professors of that part of Germany.

Bonn is well known as the most aristocratic of the Prussian universities, and young German princes are sent there for education, that they may be at a distance from the gaieties of the court at Berlin. Prince Albert of Saxe Coburg, now the Prince Consort of Queen Victoria, was formerly a student at Bonn; and in the present year, the hereditary Prince of Saxe Meiningen, nephew to the Queen Dowager of Great Britain, and two young Princes of Holstein, are pursuing their university career in the same town.

Law studies occupy large numbers of the undergraduates at Bonn, and the study of divinity is considerably divided into two separate faculties, one of Protestant theology for the candidates for the ministry in the Reformed faith, the other of Romanist theology for the aspirants to the Catholic priesthood. Thus students in both these religious denominations are educated in the same university.

The faculty of Arts, which is called "Philosophy" in Germany, flourishes in great vigour at Bonn; and there is besides a Medical faculty, presided over by very distinguished practitioners. In all these departments of academical pursuits, one remarkable characteristic pervades the system of study,—the young men invariably copy down in manuscript a sort of report of all the lectures which they hear, and instead of getting up their subjects principally from printed books, as in England, they read their own MS. collections of lectures, which are often exceedingly voluminous, and are written in the difficult character employed by the Germans. Of course the labour of reading over these manuscripts, and of digesting them for an examination, is far more severe than the study of printed works, and it is singular that the native land of the printing-press still remains the locality where an exaggerated importance is given to oral lectures. One reason of this anomaly may be found in the circumstance, that some of the principal professors are afterwards examiners, and hence the students may reasonably calculate on a large selection of subjects for examination from the lectures which have been delivered by the examiner himself. Another reason for this practice of taking down the lectures is mentioned by Dr. Perry, (p. 85), that a period of at least three years inter-

venes between matriculation and examination, and hence the lectures cannot be remembered, even with an approximation to accuracy, unless they are copied out. But this interval of three years at the university without any examination is in itself a great evil to the students themselves; for no system can be more encouraging to idleness and dissipation during the first year of academical life, than the entire absence of any formal examination in that critical period of a university career. The mornings may be duly given to attendance in the lecture-rooms, and copious notes of the lectures may be taken down by the students; but the examination is so remote, that the study of the lecture-subjects is too frequently put off to the second and third years, and the pipe, the fencing-foil and the beer-glass often form the tastes and manners of the first-year men of the German universities.

Degrees in Arts have hitherto been merged into that of Doctor of Philosophy in Germany, and the doctorate has absorbed the Master of Arts degree in that country. The Bachelor's degree in Arts is not at present conferred on German students; and if this degree, which is constantly taken in England, could be introduced in Germany, an examination might be instituted at the end of the first year, to test the industry of the students, and the most successful candidates might then be created Bachelors of Arts, as a testimony of merit.

Broad-sword exercise is a favourite amusement with the German students, and for a long period it was their custom to wear swords by their sides, as a sort of knightly privilege, which had been originally granted to them by the Emperor Frederick II.

"The knightly idea of honour and the duty of revenge," observes Dr. Perry, "were introduced by this imperial privilege into the universities; and all disputes and conflicting claims, both of individual students and corporations, were settled by an appeal to arms. The sword was looked upon as the means of raising the members of the universities above those classes of society to which the right of wearing it was denied; and skill in the use of his weapon was the greatest distinction of the individual student, his chief claim to honour and influence among his fellows."—P. 107.

Many clubs or carousing societies exist among the German students, and the drinking habits of these bodies, as well as the artificial notions of university etiquette, still lead to frequent engagements with sharpened foils, which now supersede the ancient swords. The governments of Germany cannot entirely suppress this pernicious habit of duelling among the students, and it unfortunately happens that the senior officers of the students' clubs are still too often selected by their associates for their skill in fencing, as well as for the number of duels in which they have been engaged.

An amusing account, literally translated from the German, is given by Dr. Perry, (p. 136,) of the manner in which the bodies, arms and heads of the duellists are protected, at the present day, in their encounters with each other.

"What harm," remarks Dr. Leo, "can happen to any one who is accoutred in leathern duelling breeches, wadded as thick as the fist, with a wadded girdle, equally thick, round the body, with gloves an ell long on the arms and hands, made of leather an inch in thickness, and with broad-rimmed, double-felted duelling hats, lined with leather or tin? Such a man is safer than a knight in his iron coat. And in addition to this, he is attended by seconds who have the fear of a dungeon before their eyes, should a dangerous wound be given; and the combatants themselves, in their hearts, only desire the remembrance of a duel, and are quite contented with a bloodless termination to the contest."

Games in the open air, such as cricket, and exercises in riding and boating, are hardly known in the German universities. The fencing-room is the grand place of rendezvous, and the students eagerly vie with each other in the practice of their favourite weapon. Occasionally, formal fencing-matches take place, and in one of these Prince Albert, when at Bonn, was the winner of a prize over about twenty competitors.

Dr. Perry very judiciously attributes the want of open-air games in Germany to the parsimonious supply of playgrounds in the great public schools of the country, and he considers the excesses of German college life to be for the most part the reaction from the dull drudgery of the school. The best reform, according to Dr. Perry, would be the enlargement of the school playgrounds, and the introduction into them, as far as practicable, of cricket, boxing, boating and football. At the university, the student would probably retain and improve upon the sports of his boyhood, and the proposed improvement in the public schools would then be followed by a reform in the system of university amusements.

Professors in the German universities enjoy a higher position in society than the teachers of science and literature can generally obtain in our own country. The German press is subject to numerous restrictions, but the German professor may declare his opinions, in most instances, with great freedom, and "this freedom increases in exact proportion to his abilities and fame." Liberty is thus practically enjoyed by the German professors to a far greater extent than might have been anticipated in a despotic country. Dr. Perry accounts for this privilege, first from the natural scarcity of great men, which leads their sovereigns to treat them with every outward form of respect, and next from the active rivalry which exists among the universities of the different German states to obtain the services of eminent professors.

The man of genius, observes Dr. Perry, is an object of competition to several universities, whose prosperity often depends on the presence of one distinguished man: but such a man, he remarks, must be taken on his own terms, and allowed to say many things which may not be very agreeable to royal and ministerial ears.

One of the most flagrant violations of professorial liberty in Germany occurred in 1837, soon after the accession of the Duke of Cumberland, as King Ernest, to the throne of Hanover. This despotic monarch by his own arbitrary authority abolished the constitutional form of government which had been given to Hanover by his vice-regal predecessor, the Duke of Cambridge, in 1833, and he also put an end to the existing States-General, or Hanoverian Parliament. He farther declared his royal will and pleasure that the States should be constituted as before 1833, and that their meetings should take place only once in three years, and then for not more than three months at a time.

Dahlmann and six other distinguished professors of the Hanoverian university of Göttingen signed a remonstrance to this tyrannical edict, and addressed their protest to the curators of the university, stating in the document, that "as conscientious men and as instructors of the youth of the nation, whose influence over their pupils depended on their character for truth and honour, they could not, at the command of any human being, lightly break their oath to the constitution, or acknowledge the new States-General, the constitution of which was inconsistent with the fundamental law of the country." (P. 72.) An excellent account of the whole controversy is given by Dr. Perry, and it ended, as is well known, in the dismissal of the seven professors who had signed the remonstrance, and the expulsion of three of them, Dahlmann, Jacob Grimm and Gervinus, from Hanover. A more fatal blow to arbitrary power in Germany was never struck in modern times; public opinion generally took the side of the patriotic professors, and the universities of neighbouring states now enjoy the services of those illustrious men. The effects of the expulsion of the seven professors was also soon shewn in another manner. Göttingen formerly possessed 2000 students, but in 1844 she only numbered 640, and this diminution must be in great measure attributed to the loss of professorial strength which took place by the order of the King of Hanover, and which could not be subsequently supplied.

Universities in Germany are under the control of the Minister of Instruc-

tion, who is represented in the university itself by the principal officer of that body, called the Curator, who is appointed by the Crown, and who enjoys many important privileges. The duty of the Curator consists in suggesting improvements in the university, and in proposing to the government suitable persons to fill the chairs which from time to time fall vacant. He resides a large portion of the year in the university, invites the professors and their families to his house, consults the leading teachers on the interests of the academical body, communicates to the Minister of Instruction the recommendation of any improvements which may from time to time be required, and carefully watches the movements of other universities, in order to obtain the largest amount of high professorial talent for the chairs which occasionally become vacant in his own university.

The transplantation of men of talent to distant seats of learning in Germany, by the attraction of larger classes and an increased income, is of great advantage for the encouragement of intellectual skill. A German of extraordinary mental endowments and of unwearied industry feels confident that his merits will some day or other be rewarded either in his own university or in some sister institution, and he labours on cheerfully, with but a small salary, trusting to the happy chance of increased means and a wider renown at a more advanced period of his life. Laymen of talent have also advantages in Germany, which are not enjoyed in the English universities; they know that the government under which they live is desirous to promote the ablest and most distinguished persons, whether ecclesiastics or laymen, to the first posts in their universities, and that real merit will form the prevailing rule of advancement, without the necessity of entering into holy orders, as in the colleges of Oxford and Cambridge. Hence the number of clergymen in Germany may very possibly be smaller in proportion to the population than in England; but, on the other hand, a general confidence is felt throughout the German nation in their own universities, and these institutions unite within their walls the wisest and best of different religious denominations, and are encouraged by the sympathy and regard of the whole community.

Dr. Perry has given, at the end of his excellent little volume, a syllabus of the courses of lectures which were proposed for delivery in the last winter session at Berlin. Many of these courses did not find auditors, for the great capital of Prussia includes almost too many learned and eloquent men; but the number of lectures which were actually attended must have been large, as there are more than 2000 students in the university of Berlin, and £10,300 are received annually in students' fees by its professors.

Six Discourses, forming Part of a Series lately delivered in Beaumont-Street Chapel, Gainsborough, intended to explain the Principles of Unitarianism, and to expose the Errors and Contradictions of the Popular Trinitarian Creed. By W. Worsley, B. A.

MR. WORSLEY does not often publish—not so often, perhaps, as he ought. His last appearance, if we remember right, was in his plain-spoken Letter to the Vice-Chancellor on the Hewley Case. These Discourses, like that Letter, and like every thing that Mr. Worsley does, are manly and decisive in thought; clear, simple and forcible in style. They are written to be understood; and hence they are effective. We heartily agree with the author (in his Preface), that “the demands upon the zeal and energy of Unitarian professors are becoming more urgent, day by day, as the determination of their opponents to impede the march of truth, by misrepresentation, calumny, and the indulgence of an unchristian spirit, is more clearly developed.” Sermons like these would help to make Unitarians sensible of the demands of the age upon them. It is no light service they have yet to do for the Christian Church. It would be stirring—as in many places they seem to be.

— (5th) in which Christianity and Orthodoxy are compared, and

the last, which sets forth the confused and contradictory notions held on the Trinity, are perhaps the most striking. The title of the 3rd, "The Worship of the Father as the only true God, inculcated by the Saviour, being the only Form of Worship with which the Promise or Assurance of Eternal Life is absolutely connected in the Sacred Scriptures," might seem to bespeak Unitarian exclusive salvation; but not so the sermon. Its doctrine is, "Whatever faith *can* do towards the promotion of that great end, our faith must certainly be able to effect; and if one faith be more efficacious on this ground than another, it must be ours." And this is a fair occasion for plying the orthodox with the *argumentum ad hominem*:

"I would respect the consciences of all men; but I ask whether any one believing this devout acknowledgment of his Lord and Master, can, without committing a serious error and without incurring a fearful risk, address his prayers to the Almighty in any character but that of the *God and Father of Jesus Christ*; whether he can uphold a system of worship which admits of a plurality of persons in the Godhead; which divides the substance, as it were, and by assigning different names and offices, destroys the identity, and thus appears to blot out from the book of life the plain and impressive lesson of the Redeemer—'O Father, this is life eternal; this is the sum and essence of Gospel truth; the foundation of our best hopes,—to know Thee, the only true God.'"

The following passage shews Mr. Worsley to be possessed of higher qualities than the merely argumentative: it occurs in the sermon on "the Subjection of Christ to the Father."

"But some doubting and fearful inquirer may say, What then becomes of the honour and dignity of Christ? I answer, that he will still be dignified in his own matchless excellence; that he will still be honoured as the Saviour of mankind; as the leader of many sons to glory. Millions of regenerated, sanctified and glorified spirits will look to him as their friend and benefactor, and in loud and grateful hosannas will continually hail him as the author of their deliverance, as the Lamb of God who has taken away the sins of the world. And he himself, the head and representative of that vast assemblage, may contemplate with ineffable joy the fruits of his own labours, and may repeat, before the Father of mercies, those memorable words, uttered in his more humble capacity as a teacher of righteousness here below, *these* are mine, and mine are thine*. Does the representative or vicegerent of royalty make any sacrifice of his personal dignity when, having accomplished a successful mission, he retires from active employment, to enjoy the esteem of his sovereign and the rewards of his well-directed labour? And will not the honour of the Saviour be augmented, rather than diminished, by the universal prevalence of truth, righteousness and peace among the intelligent creatures of God; and as the result of these, universal and undisturbed felicity? When all enemies are overcome, the victorious leader resigns his post of authority, but still retains the credit which he has earned by his bright achievement; and so will it be with the Captain of our salvation, when there is no longer any thing to thwart or impede the plans of a gracious Providence; when no foe is left to hurt or destroy in all the holy mountain of God. Can it be supposed that sin and sorrow and death are to exist for ever under the direction of infinite wisdom and goodness? It is for the extermination of these that the Gospel dispensation was designed; that a Saviour was provided; and when these are known no more, when there are no moral evils to eradicate or cure, the end of the Messiah's appointment will have been attained, and the Son may then deliver up the kingdom to God, even the Father."—Pp. 59, 60.

We express, in conclusion, our high sense of the value of these Discourses when we complain of their being a little too dear for wide circulation. Probably the anticipation of a narrow circulation has made them dear by limiting the edition. This is the fault of our congregations. They should enable their ministers to print without fear of printers' bills.

* So printed for *thine are mine*. There are several other errors of the press, if one or two are not to be regarded as *loose* quotations, which were better avoided, especially for the sake of orthodox readers.

Deism or Christianity? Four Discourses, by N. L. Frothingham, Minister of the First Church, Boston. Pp. 77. Boston. 1845.

THESE Discourses were addressed to the worshipers at the First Church, Boston, in consequence of the recent movement in favour of Theodore Parker and his admissibility to Christian pulpits. Like Dr. Frothingham's previous publications, they are bold in conception and finished in style. The subjects of the Four Discourses are, 1, "Evidence"—an argument for the truth of Christianity from the history of God's moral government in the earth, shewing that consistency requires either a denial of Providence or the acceptance of the Christian faith; 2nd, "Creed"—maintaining the wisdom and necessity of some foundation of belief for every church; 3rd, "The Difference"—describing the different degrees of departure from the standard of the Scriptures, beginning with the most impious form of infidelity, and ending with the scepticism of noble and religious minds; 4th, "The Warning"—a continuation of the statement of the essential difference between Deism and Christianity. The train of thought in these Discourses is brilliant and discursive, rather than continuous and logical. They will scarcely recal to Christianity one who has deliberately abandoned the Christian fold, but they may be useful in guarding the young and imaginative from the credulous reception of mystical and glittering doctrines occasionally put forth as a new form of Christianity, but really possessing little resemblance to the simple gospel of Jesus Christ. But an extract or two will give our readers a better idea of these Discourses than any description or comments we might offer.

Modern Deists.

"I will call your attention to but one description more of persons responding to that question of Jesus, 'Who do men say that I am?' They approach much nearer to us than those that have been named hitherto. They seldom detract from the personal excellence of the Redeemer in the slightest degree. On the contrary, they represent this as pre-eminent. They love to lavish terms of admiration upon the great Jewish reformer, the sage of Nazareth. As if they would make amends for stripping him of the offices which the New Testament ascribes to him and the gratitude of mankind has accepted, they take pains to spread a gaudy colouring of rhetorical applause over his life and character. But they deny that he was 'approved of God by miracles and signs which God did by him,' or that any thing out of the common course of nature accompanied his stay upon the earth. They deny that he knew any more than others, excepting as there was a brighter spirit in him, or that he could do more than ourselves, except so far as he was better than we. They maintain all the general truths that Jesus taught, as truths of natural religion; and therefore sometimes do, though often they do not, claim the title of Christians. Whether they do or not, they may be devout and good persons. This must be conceded, for nothing is more obviously true; although, for one, I cannot look upon them as Christian believers; Christian men if you will,—but not believers. To them Jesus is an illustrious teacher, but no master. He possesses worth, but no special authority."—Pp. 42—44.

The Difference between Deism and Christianity.

"We should open our eyes, I think, to the difference that has now been described. We should look at it with candour and good-will, but with a steady decision. It is a great difference, exceeding great. It is wholly unlike every other that divides the Christian ranks. It never divided Christian ranks before, at least in this country. Not that it is new, for, on the contrary, it is exceedingly old. Its only singularity is found in the place where the doctrine I am opposing claims now to stand,—as a form of Christ's religion, and not, as it used to be accounted, its assailant. Other differences relate only to the interpretation of Scriptures, which both parties receive as authoritative, but this involves the credibility of those Scriptures themselves. Who does not see what a vast remove it is? Here is a diversity of such importance, that it ought not to exist, nor long can, under the title of the same denomination. It must sever that denomination sooner or later, and had best produce such an effect at once. The sect that takes within its embrace such opposite conclusions is self-destroyed.

Let there be every other kind of fellowship and sympathy that you please,—all social feelings, all personal regards,—but no community that we can help of that distinctive name by which we are shewn to the world. If liberal Christianity means only an unbounded license of speculation,—recognizing nothing as fixed—admitting any extremes of opinion as the fair results of its free principle,—my place is not there. Unto that assembly, O my soul, be not thou united!"—Pp. 48, 49.

Historical Christianity—consequence of its rejection.

"One of the leading fallacies in the free religious speculation of the present day, is the endeavour to turn the solid structure of Christianity, which is built up alternately of facts and principles, of historic and spiritual truths, into mere abstractions,—a lofty sentiment or a shapely system of ideas. Reasoners of this class pick out from its walls the cement of the actual, the traditional, the recorded, and think that the building will be as strong and good as ever. They put the precepts that Christ taught in the place of Christ himself; and thus they call retaining the substance,—though it seems to me to be substance from which they have drawn away the breath of its life. 'I am the truth,' he said, and not, 'I will try to tell you what you may find it reasonable to believe to be true.' The words that they gather up from him, and which are just the same value to them as if they fell from any one else, containing their own intrinsic worth and nothing more—these are not he. These are not even his likeness. Such thinkers retain the name of the Saviour, but have let the Saviour go. Their object is to reduce his religion to those lowest terms, in which they maintain that all religions, when you analyze them into their primal elements, are agreed. But what a delusion is this, that by a vain experimenting would deprive the gospel of its whole divine peculiarity, melting down its adamant, and quenching the spark of glory that God has lodged within it! Is as if you should take the diamond, with its flashing facets and regular beauty, and, when you had fused it through the action of intensest fire, point to its residue, and say, There is all that your jewel was; it was but carbon—pure, simple coal."—Pp. 64, 65.

PERIODICALS.

Baptist Magazine.—In the number of this Magazine for June, there is a review of Blanco White's Life, under the title of *Romanism, Church-of-Englandism, and Infidelity*. It is a very able paper, and written in a candid spirit. The representation of Mr. White's character which it gives, is in many respects similar to that given in our own pages, and we are especially pleased with the carefulness manifested by the reviewer to distinguish between Mr. White's later opinions, and those which are generally held by Unitarians. On this topic he thus speaks:

"To call him a Unitarian would be unjust to the body who assume that title as their distinctive appellation. It is true that he did, for some time, attend a Unitarian place of worship, and that afterwards gentlemen of that profession were his most attached associates: but we should be sorry to believe that Unitarians generally renounce so much as he renounced of what we value as our best possession. His opinion of the Unitarians was, that 'they are still much impeded in their progress by inherited prejudices, especially by that worship of the Bible which has many of the effects of idolatry.'"

The following estimate of the principles on which Blanco White acted in his theological investigations, is, in our judgment, exceedingly well put:

"It may be asked, how can it be accounted for, that one whose love of truth was so strong, and whose sacrifices on its behalf were so extraordinary, should be left to stumble on the dark mountains, and while he looked for light, to find only the shadow of death and gross darkness? But though it will probably be thought unjust that we should express our doubt, and though he himself would perhaps have been startled by our view of the case, we cannot concede that the love of truth was his leading principle. The love of truth naturally shews itself in endeavours to obtain truth, unwillingness to part with it, and zeal to make it known. . . . His turn of mind was for the detection of error rather than the acquisition of truth: and every change that he experienced evinced dissatisfaction with what he had formerly professed, rather than perception of

excellence in any other view. His whole life was spent in the renunciation of what he had admitted to be truth. He parted with reputed truth, shred by shred, till he became as bare as human being could be—naked as when he was born—disbelieving every thing, but rejecting with special antipathy whatever was thought to be truth by others. Nor did his love of revealed truth ever manifest itself by desire to communicate it to his dearest friends. When in his most religious days he wrote to his father, he did not make any effort to enlighten the minds of his parents; and in resigning his royal chaplaincy, he did not avail himself of the opportunity to profess before the chapter his Protestant sentiments. Towards the close of his life, he manifested more zeal—zeal to promote disbelief; and so that a man disbelieved plentifully, he evidently cared but little about his positive opinions. It was not love of truth by which he appears to have been actuated in making sacrifices, but love of freedom. In this honourable feeling he was consistent throughout his career. His detestation of religious tyranny was powerful and constant. There was even a morbid sensitiveness in relation to his mental independence, evinced on some occasions in his journals and correspondence, which led him to regard with a degree of displeasure the suggestions of his own sense of propriety when they corresponded with expressions dropped by one from whom he was receiving favours."

There is one passage in this review which we shall quote, for the purpose of pointing out how an agreement in religious principle may exist, where there is a wide difference as to the belief of particular doctrines by which that principle may be illustrated. The passage embraces the most direct statement of what is called orthodox opinion which the review contains.

"There was a defectiveness in his religious views and feelings yet more detrimental to his highest interests. There was apparently, from the first, an absence of that perception of his own necessities as a fallen sinner, which alone can make the gospel cordially and permanently acceptable to the heart. He was not sufficiently diseased, in his own apprehension, to need such a physician as the Scriptures reveal, or to perceive the suitableness of such remedies as they exhibit. He came to Christ originally, not as a sinner ready to perish, but as an enlightened inquirer after wisdom and virtue. He studied his doctrine, not in the docile spirit of a little child, but as an independent, and experienced philosopher. His demeanour towards the Saviour was respectful; but even in his presence he was ever on his guard against enthusiasm. An Almighty Redeemer was not absolutely necessary for one in his circumstances, and the shedding of blood for the remission of sin had nothing in it to commend itself to his feelings or judgment. Hence, taking a retrospect of the past, he writes, 'For my own part, I declare that I never derived any comfort from the doctrines of the atonement and their collateral branches.' Hence, in the prospect of dissolution, he writes, 'I will trust in no contrivance, in no purchase. Thou art my Father; I am thine by nature, not by contract.' And hence, in the Religious Meditations composed towards the close of his life, he reveals his view of that spirit which is becoming to man in his intercourse with the righteous Governor of heaven and earth, saying, '*Humility* could not be raised to the catalogue of virtues except in a society chiefly composed of men degraded by personal slavery, such as history exhibits in the early church. Slaves alone could find such a sanctified cloak for cowardice as humility; for it is not a dignified endurance of unavoidable evil, but such a cringing as may allay the anger of an insolent oppressor. Such submission cannot find acceptance in thy eyes, O God! for it classes thee with the despots of this earth.'"

With the references here made to man as "a fallen sinner," and to Christ as an "Almighty Redeemer," we do not of course concur. We reject the popular "doctrine of atonement and its collateral branches," and renounce all trust in a scheme according to which salvation has been "purchased" for mankind. But we are at the same time persuaded that there is a great truth involved in the objection which this paragraph urges against the relation in which Mr. White placed himself toward Christianity. The view which he took of humility appears to us to be as unphilosophical as it is essentially and altogether anti-christian. We cannot conceive of a true appreciation either of the nature or the value of the gospel as existing without a deep conviction of that moral need which it is the main purpose of Christianity to supply. The perception

of such need we hold to be a necessary constituent of the spirit in which the examination of the religion of the New Testament should be approached; and an attachment to that religion can, we think, only be consistently maintained when it is felt, in all its practical applications, to exert a remedial and regenerating influence upon the human heart. Humble gratitude is the temper by which such attachment will be best consolidated; and we certainly are of opinion that the want—we might say, the studious repression—of such a temper, was one of the main defects of Blanco White's religious character. Perhaps most persons of orthodox sentiments would, on reading such a passage as we have just quoted, suppose that it was one with which no Unitarian could have the least sympathy. It may have been written under that impression. It would be, most probably, regarded as still more directly opposed to the spirit than it is to the letter of that form of Christianity with which Unitarianism is commonly connected. This conclusion would, however, be incorrect; and it is pleasing to have to point out, in this case,—as might be done in so many other similar instances,—how, in opposition to the judgments of theological prejudice, the same essential views of the moral character and effect of the Christian system may be held by those who adopt very different conceptions of the dogmatic contents of that system. Nothing will tend so much to abate the virulence of that theological strife which inflicts such extensive injury upon the Christian world, as the willing acknowledgment of the religious accordance which, to a far greater degree than is often supposed, actuates all sincere and earnest believers in the gospel.

The Nonconformist, we are glad to see, is recovering its senses, and taking a more sober view of the political influence and virtue of the Dissenting body. All the boastings and threatenings in which it so lately indulged, it now confesses, are likely to end in—nothing.

"What will a sagacious statesman see, if he uses his eyes to any purpose? What? Why, imposing periodicals started and maintained by Dissent, to damp the too great fervour of such as seek a practical realization of their views—men of mark in every town standing aloof from, and whispering calumnies against, the only organization which aims to diffuse a knowledge of Nonconforming principles, &c., &c.—And what, witnessing all this, will that statesman say? This, or something like this, if he be wise in his generation—'Let them bluster—there needs no fear. They give proof enough that when matters come to a pinch, care for their own principles will not be proof against temptation. They are men whom dexterity can manage.'"

Whenever any great object can be accomplished by *talking*, our "evangelical" friends will stand a fair chance of obtaining all they desire; but so long as it requires *doing* in agreement with the talk, we shall never be over-sanguine of their success. The history of one single question has demonstrated, beyond all doubt, of what materials the bulk of Dissenters are formed—we refer to the question of Church-rates. Why has this, till lately their greatest grievance, so long annoyed and disgraced them? In innumerable places, the grievance is borne where Dissenters have power more than enough instantly to get rid of it. Why don't they? Why? But because their chief characteristic would seem, the noisy profession of principles which they either do not understand, or else have not the virtue and manliness, at some trifling cost, to carry out into practice.

Greater boats may venture more,
But little boats should keep near shore.

We wish our "orthodox" friends could think so, and see the wisdom of not getting out of their depth. What folly to attempt to brave the storm with an undisciplined crew in a crazy boat that has more than once proved itself unable to weather a squall! When Dissenters shall have conquered in small things, they may do well to attempt greater; but miserable failure in the less, seems to us but sorry encouragement to engage in the more magnificent projects which have lately engaged the pens and the tongues of their would-be leaders.

INTELLIGENCE

TRANSYLVANIA.

Unitarianism in Transylvania.

SIR,—The liberality of Mr. Stephen Kovacs, a Unitarian gentleman of Transylvania, who has recently forwarded, through the hands of a friend, a present of books to the library of Manchester New College, enables me to furnish you with the following account of the state of Unitarianism in that country at the present time. One of the works which this gentleman has sent is entitled, "Novum et Vetus Calendarium ad Annum vulgarem 1845, Dierum 865, in Usum Magni Principatus Transylvaniæ et Partium adnexarum. Claudiopoli, Typis Lycei Regii." The value of this book is greatly enhanced by pencil-marks in red chalk, prefixed to the names of distinguished persons connected with the Unitarian body; and by a manuscript note, containing statistical information which it did not enter into the plan of the compilers to insert in the above-mentioned "Calendarium."

It is well known to many of your readers, that Unitarians are eligible to the highest civil and judicial offices in the principality of Transylvania; and judging from the number of names to which Mr. Kovacs has prefixed the red mark, they bear a very fair proportion to those belonging to members of other religious denominations. Among them are found Advocates, Judges, Censors of the Press, Registrars, and many others, up to the high office of Privy Counsellor.

In the portion of the work relating to the state of education and religion, the Unitarians have a separate division allotted to them, as well as the members of the Roman Catholic, Greek, and Reformed churches; and it is chiefly from this part of the volume (pp. 285—290) that the following information is selected concerning the present state of the Unitarian body in Transylvania.

The country, for ecclesiastical purposes, is divided into tracts or portions, which have their respective officers, such as Inspectors, Curators, Archdeacons, Notaries and Directors. These divisions are as follow:

Tract 1. Kolozs, Doboka, Kraszna, Inner and Middle Szolnok, and the district Kovar.

Tract 2. Thorda, Aranyos, Albensis Inferior, Hunyad, and Zarand.

3. Kukullo.
4. Maros.
5. Kereastur.
6. Udvarhely.
7. Albensis Superior.
8. Sepsi and Miklosvar.

The number of Unitarians is estimated by Mr. Kovacs at 51,700. The principal ecclesiastical office is that of Superintendent, which is at present vacant. The other offices are filled by the following gentlemen:

The Most Rev. Alexander Sackely, General Notary, Actuary of the Consistories, Clerical Vice-President of the Representative Consistory, Ordinary Public Professor of Universal and National History in the College at Clausenburg, and Censor of the Press.

The Rev. Gregory Kozma, General Orator, and Church Treasurer.*

The Most Illust. Alexius Daniel, Chief Curator of Churches and Schools.

The following is a list of the officers and public professors and teachers in the Unitarian College at Clausenburg:

The Illust. Francis Bethlen, and the Illust. Joseph Pataki, Inspectors and Curators.

Mr. Francis Matefi, Perceptor.

The Rev. Alexander Szekely, Ordinary Public Professor of Universal and National History, &c. (Vide supra.)

The Rev. Moses Szekely, O. P. Professor of Philosophy and Statistics, and Rector of the College.

* Capital of Unitarian Church in money	florins 30,000
Ditto, landed and other real property	40,000
Total	70,000
Annual interest upon 30,000 fl. in money	1800
Annual produce of 40,000 fl. in landed & other real property	1200
Total	3000

The unavoidable expenses are 2800 florins, leaving a balance of 200 florins for contingencies.

Mr. Samuel Brassai, O. P. Professor of Natural History, Mathematics and Physics, and Pædagogarch.

The Rev. John Kriza, O. P. Professor of Humanitarianism.

The Rev. Aaron Berde, O. P. Professor of Dogmatic and Practical Theology, Ecclesiastical History, Biblical Archæology, and the Oriental Languages.

Ladislau Csegeri, Teacher of the Hungarian and German Languages.

Joseph Jakab, Teacher and Critic of the Latin Language.

John Albert, Teacher of Geography, National History, and Religious Doctrine.

John Barabas, Teacher of the Latin Language.

Moses Pal, Teacher of Arithmetic and Geometry.

Peter Csipkes, Teacher of Reading and Natural History.

Samuel Pal, Teacher of Drawing and Painting.

John Szabo, Teacher of Singing.

The number of students now in the College at Clausenburg is 220.

The Unitarians have also two Gymnasias; one at Thorda, and the other at Szekely-Keresztur. The present number of pupils in the former is 174; in the latter, 180.

The following is a list of the officers and professors in the Gymnasium of Thorda:

The Illust. Joseph Gedo, Inspector and Curator.

Mr. Alexander C. Szigethi, Vice ditto.

Mr. Ladislau Szekely, Perceptor.

The Rev. Michael Darko, O. P. Professor of Oratory, Poetry, and the Greek and German Languages, and Rector of the Gymnasium.

The Rev. Stephen Gyongyosi, O. P. Professor of Dogmatic Theology.

The public professors in charge of the lower classes are four in number.

The following is a list of the officers and professors in the Gymnasium of Szekely-Keresztur.

The Illust. Joseph Biro, and the Illust. Francis P. Horvath, Inspectors and Curators.

Mr. Stephen Pakot, Sen., Royal Perceptor, Inspector and Curator.

Mr. Stephen Pakot, Jun., Perceptor of the Gymnasium.

The Rev. Joseph Koronka, O. P. Professor of Oratory, Poetry, and the Greek and German Languages, and Rector of the Gymnasium.

The Rev. Alexander Peterfi, Professor of Dogmatic Theology.

Trusting that the above information will not prove unacceptable, or uninteresting to the readers of the Christian Reformer, and to the English Unitarian public generally, who will learn from it, among other things, that they are not forgotten by their distant brethren in Transylvania, I remain, &c.,

ROBERT WALLACE.

Manchester, May 28, 1845.

P. S. It appears from a paper "on the History and actual Condition of the Unitarians in Transylvania," written by the Rev. J. Kenrick, M. A., during his residence at Göttingen, and inserted in the Monthly Repository for 1820, that, in the year 1766, the number of Unitarians in Transylvania amounted to 28,647; and that, in the year 1789, they had increased to 31,921. In 1818, they were estimated at 40,000; and as the present estimate is 51,700, their number, which has been gradually on the increase for the last eighty years, has almost doubled itself within that time.

AMERICA.

(Extract from a private letter from an Englishman.)

Boston, U. S., May 30, 1845.

You think, and we have hitherto thought, *Oregon* but a little on this side the moon. Strings of 200 waggons each, men, women and children, oxen and horses, are now far beyond the Missouri on their emigration to that country. Pray entreat Lord Aberdeen to make haste and give it away on the best terms he can make. In two or three years there will be 10,000 Republicans there, excellent riflemen, and perfectly acquainted with all the mysteries of town meetings and self-government. Some of their carcasses, before they reach the gorge of the Rocky Mountains, will probably be massacred by the savage *Blackfoots* and scalped. But their rifles, while they do live, will leave to the Indians no bloodless victory; and the news will only cause the emigrants to travel in larger companies and better armed. They have no more thought of being stopped by Indians than by the wolves and grizzly bears they may meet with. Messrs Polk and Co., are now "*regularly*" proving that we first discovered *Oregon*, and consequently by the laws of nature are the lawful proprietors. It is, as formerly, difficult to dispute with a grammarian who has the command

of fifty legions. Pray request Sir Robert to think of this, and to act accordingly.

This week, you may remember, was formerly *Election week*, when the Governor was announced and took the chair of state. The political year is now coincident with that of nature, but we still make this week the general anniversary. People come from all parts to visit their Boston friends. All the societies, religious, benevolent, literary, idiotic (no small item in the account), hold their annual meetings. Among the rest, the *Unitarians* congregate, to encourage each other, and to fortify themselves against the storm of denunciation showered upon them from almost every quarter. A collation is provided by the Bostoners for them, clergy, laity, and their wives and daughters. Yesterday, about 1000 sat down to this "feast of reason and the flow of soul." John Qu. Adams presided, and they had a very pleasant meeting. It is unlucky that these heretics, so destitute of grace, are favoured by Satan with so much learning and ability, and that people are so absurd as to listen to Mr. Adams, Judge Story, Drs. Palfrey, Gannett, Noyes, Dewey, &c. &c. However, bigotry has very sensibly given way, at least in our neighbourhood, to better feelings. Many of the Calvinists are becoming rather ashamed of their narrow feelings, and some of their principal clergymen really prefer the courtesy of the Unitarians to the rough zeal of their country colleagues. They have, besides, a pretty distinct consciousness, that these more zealous disciples of Calvin may very possibly bring *their* noses to the grindstone, and outrun them, should they start together in the curriculum of bigotry. On the whole, we have nothing quite so absurd among us as the late exposé of the ministers of the *Free Scotch Church*, who came last year to beg, of the present State of Unitarians and Unitarianism.

Anniversary Week in Boston.

(Abridged from the Christian Register.)

When, by an alteration of the constitution of Massachusetts, the summer session of the legislature was abolished, it was thought that the interest which had gathered around the Election Week, as it was called, would be materially impaired. But such has not been the result. The withdrawal of the legislative and political elements from the scene, has left the occasion to the un-

divided and undisturbed occupancy of moral, benevolent and religious interests, and they have congregated to it in a variety and with a zeal and energy that render it one of the most interesting and characteristic manifestations of the New-England genius.

When the Puritans first came over to America and landed on the rocky shores of the wilderness, the purpose of their pilgrimage, the hope that strengthened them in their trials and sufferings, was a "FURTHER REFORMATION" of the church and the world; and in Boston, the venerable metropolis of the States they founded, their descendants assemble on Election week, to kindle their zeal and combine their energies, to prosecute that work in the various forms prompted by free and benevolent spirits. A spectacle is thus presented which can nowhere else be seen, and cannot but be an object of interest to every enlightened and religious mind.

One of the most interesting and delightful circumstances of the occasion, is the opportunity it affords to observe and measure the advancement of the people in the traits of a real Christian civilization and refinement. Any one who visited the various meetings last year and this, cannot have failed to notice the improvement which is indicated in the tone and spirit of the occasion. All seem to have reached a higher point of view, and to recognise more fully the obligations of Christian charity and mutual respect.

We were particularly pleased to observe that those meetings where there was no reason to apprehend any expressions of violent conflicting sentiments, or any manifestation of fanatical excitement, were patronized by an increasing relative attendance and public interest. Where benevolence was to be promoted, and the spirit of love was expected to prevail over all others, there did the people most delight to congregate. The meetings of the Bible Society, the Peace Society, the Prison Discipline Society, were attended by large and most interesting audiences. The Unitarian Collation and the Unitarian Association anniversary were thronged by crowds whose hearts were bound together in love, which reigned over all that was uttered, and beamed in every countenance.

Notwithstanding all the perplexities which have disturbed, and all the fears that have alarmed, some among us, during the last year, at no time have the brethren of our faith come together

in greater strength or in a better spirit. At no time have we felt more confirmed. And never have the friends of Unitarianism and Liberal Christianity gone back to their several posts of duty and fields of labour with greater encouragement to perseverance, greater confidence that God is with them, or greater assurance that their efforts are really promotive of the reign of Christ upon the earth, in the hearts and lives of men.

We will first notice the *Unitarian Association*, the anniversary of which was celebrated on the 27th of May. The members met at nine in the morning in the Berry-Street Vestry. The meeting was opened with prayer by Rev. Mr. Farley, of Brooklyn, N. Y. The Hon. Stephen Fairbanks acted as Chairman. The first proceedings related to an alteration of the constitution of the Association, proposed by Rev. Mr. Farley, enlarging the number of Directors from 3 to 5, and providing that 2 of the 5 should be laymen. Mr. G. G. Channing, the agent of the Missionary Board, then gave a history of the origin and progress of the missionary movement and of the efforts recently made to remedy the defects in its present organization, especially in its relation to the American Unitarian Association.

Here the numbers had so increased, that the meeting was adjourned to the Church in Federal Street, which was densely crowded. Dr. Dewey, as President of the Association (in the place of Judge Story, who declined a re-election), took the chair. An appropriate prayer was offered by Rev. Mr. Livermore, of Keene. The annual Report was read by the Secretary, Rev. Charles Briggs. Rev. Mr. Lothrop offered the following resolutions:

"Resolved, That we regard the publication and distribution of Tracts, faithfully prepared and judiciously selected, of a mingled doctrinal and practical character, as one of the simplest, most direct and efficacious means of diffusing Christian truth and promoting Christian righteousness, and that it is the duty of the Executive Committee to give, as heretofore, special attention to this department of their labours, as one of the most important of the modes of operation originally contemplated by this Association.

"Resolved, That we regard Theological Education, the raising up from generation to generation of a learned, well-disciplined and thoroughly fur-

nished clergy, to take the charge of our churches and defend and diffuse the truth as it is in Jesus, to be an object of the highest interest and importance, and that we cordially approve of the efforts made and the aid extended by the Executive Committee in establishing a Theological Seminary at Meadville, Penn.

"Resolved, That we regard Missionary efforts, the strengthening of feeble churches and establishing new ones, and the sending forth of preachers into the waste places of the land, in New England as well as in the West, as an object to which the attention and efforts of this Association, and of all who are interested in the preservation of civil and religious liberty, the moral and social destiny of this nation, and the salvation of souls, should be unceasingly devoted, and that we are encouraged by the result of past labours in this respect, to more zealous and persevering efforts."

The meeting was addressed by Messrs. Farley, of Brooklyn, N. Y.; Holland, of Rochester, N. Y.; Bellows, of New York city; Harrington, of Boston; Whitman, of Portland; Bulfinch, formerly of Washington, now of Boston; Fuller, of Belvidere, Illinois, who has also visited Iowa and Wisconsin; Jones, of Manchester, N. H.; and the President. It was altogether as interesting and gratifying a meeting of the Association as we have ever attended.

On the same day, May 27th, a very extraordinary and interesting meeting took place, called the *Unitarian Festival*. This joyous and animating meeting realized the highly-raised anticipations of the vast assemblage it brought together. The Unitarian laymen of Boston, on this occasion, extend their hospitalities to the entire clergy of their faith. They invite all the Unitarian ministers of the land to come, with their wives, to partake of the expressions of their respect, gratitude and affection. The large Hall over the Passenger Depot of the Western Railroad—150 feet long, and about 60 broad—was filled with tables spread with bounty, and adorned with flowers. 916 guests, of both sexes, and from all parts of the continent, were seated around them. It was a beautiful and glorious spectacle. The most venerable and illustrious citizen of the United States presided, and he was a fit representative of the spirit of the meeting.

Mr. Lewis G. Pray, Chairman of the Committee of the Boston Unitarian

laymen, in a very graceful and happy expression and manner, extended to their guests an appropriate and cordial greeting. The Rev. William P. Lunt, of Quincy, the pastor of the President, invoked a blessing upon the occasion.

At the conclusion of the repast, the Hon. JOHN QUINCY ADAMS, President of the day, rose and addressed the company in the following speech:—Fellow-Citizens, Christian Brethren and Sisters, Although myself here as an invited guest, I have been requested by the Committee of Arrangements of the Association to enjoy whose hospitality we are here assembled, to preside at this meeting, and in their name to bid you a hearty welcome. I had once before been kindly invited to perform the same service; but my necessary absence from the Commonwealth at the time of the celebration had deprived me of the pleasure of accepting the invitation. In the early ages of Christianity, these assemblages were called Feasts of Love, and although we are here as the members of one variation of the Protestant churches, yet it is not a sectarian spirit in which we meet, but in a meek and quiet spirit—in the spirit of Christian charity and of mutual toleration. We meet as brethren and sisters of one great family—not in hostility to others—not even in the spirit of controversy, but in the sentiment of the Roman Catholic poet who said,

For modes of faith let senseless zealots
fight;
His can't be wrong whose life is in the
right.

It is in this spirit that I esteem it an honour to have been permitted to participate in this friendly and social meeting, and, though conscious of my comparative unworthiness to preside over it, to undertake that pleasing duty in deference to the twice-repeated request of the Committee of Arrangements of the Society. I have hoped that the smallest mite of exertion which any one individual could contribute to smooth asperities and promote the harmony of Christians, and of Christian churches with one another, might be as successful as at this present emergency it is seasonable. (The President next spoke of a convention which he last year attended as a lay-delegate, to promote the religious observance of the Lord's-day.) And this meeting of social festivity, graced and sanctified by the presence and participation of the fairest part of creation, though

confined to Christians of one denomination, and holding with regard to certain points of doctrine a belief differing from those of other churches with which they would readily hold communion, is in my estimation of no sectarian character. In the earliest age of Christianity, it was by witnessing the Love Feasts of the disciples of Jesus that the unconverted Heathen was brought to exclaim, "Behold how these Christians love one another!"—and if to any denomination of Christians that law of universal love, acknowledged by all to embrace the whole compass of the Gospel dispensation, should be most emphatically dear, should it not be to that which, comparatively small in numbers, dissents from the rest only under the convictions of a conscience not under their own control? To such festivals, the time also appears to be peculiarly appropriate—a time when symptoms of internal commotion, yea, of internal convulsion, are agitating the bosom of many, if not of all the Churches of Christ. In France, the portentous aspect is seen of the Church of Rome in the presence of the Monarch at variance with the University of France. In the British Islands, the Church of England and the Church of Rome find no resource to rescue them from the political dissolution of the United Empire, but the fascinating charm of a war with these United States; while the Church of England herself is gasping in agony to return to the transubstantiation and auricular confession and money-bought indulgences of the 15th century of the Church of Rome. In our own country—no!—let us turn our eyes from the scenes passing before them, in the Protestant Episcopal, the Presbyterian, the Methodist and Baptist Churches—let us turn away our eyes, not in enmity to them, but to watch and pray for them—to meditate on the causes of their dissensions, and on the remedies they are resorting to, to heal them—to watch, that the infection of their distemper may never reach ourselves—to pray that some balm and some physician in Gilead may be found to save or to retrieve them from the remedy of self-inflicted dissolution. And in the example of this festal union, and in the self-evident truth of universal freedom founded on universal love, let us recal them in fraternal affection to the fundamental principles of the Christian faith. Let us teach them, by the example of harmony

among ourselves, how good and how pleasant a thing it is for brethren (and sisters) to dwell together in *unity*—and let us assure them *all*, that when they have found a charmer and a charm to soothe them into harmony among themselves, we shall be ready and rejoiced to receive them, discarding all points of doctrinal dissent, as brethren and sisters, to our arms.

Rev. Dr. PEIRCE followed Mr. Adams in his happiest manner. In referring to his own age, which, however, is only indicated to an observer by his white locks, which Father Taylor compared to the flowering of a sanctified almond-tree, Dr. Peirce said that the next senior minister of the Boston Association, present on the occasion, was born the year he took his degree at Cambridge.

Dr. WILLARD, formerly of Deerfield, followed, who, although deprived of the enjoyment of the scene as an object of sight, entered into its spirit of Christian love and gratitude with all his heart.

Deacon SAMUEL GREELE expressed the feelings of the whole body of Liberal Christians, present and absent, in a tribute to the memory of his classmate, the late Hon. Leverett Saltonstall. Mr. Greele spoke as follows:—Mr. President, I have been reminded by the remarks of the venerable gentlemen who have preceded me, of that passage in the Scriptures which saith there were giants in the olden days. I am rejoiced to find that some of those giants in intellect and heart still live to gladden us with their presence, and to enlighten us with their wisdom. I rise simply to express my interest in this anniversary, and my sympathy with its designs and purposes. It has often been said that we of these northern climes are a dull and phlegmatic people—that we have no Saints' days, and very few holidays of any kind. While England has her Saint George, Scotland her Saint Andrew, Ireland her Saint Patrick, and France her Saint Dennis, each with an appropriate anniversary, we of New England have not a single canonized Saint, unless Saint Jonathan be one, and no national festal day, except our home-loving, home-gathering thanksgiving-day. Amid this dearth of holidays and Saints' days, I would say, blessed be the man, whoever he may be, who has inserted another festive day in the Unitarian calendar! This may be considered the All-Saints' day of Unitarians—for it assembles many

of both sexes from the sunny hill-sides and the verdant valleys, as well as from the bustling cities of New England, who are as worthy to be called Saints as any in the Romish calendar. It is a beautiful custom in the older countries to visit on their All-Saints' days the graves of the departed, and to plant them with flowers. Let us on this occasion visit with pleasant memories the graves of Ripley, Bancroft, Thayer, Kirkland, Channing, Ware, Greenwood and Damon. I will add to this list the name of Saltonstall. (The speaker then expatiated on the virtues of the late Hon. Mr. Saltonstall.) In conclusion he said, As Mr. Saltonstall lived, so he died, a Unitarian Christian. A few hours before his death he sent this message to some of his dearest friends who are of the orthodox persuasion: "Tell them," said he, "that as I have lived, so I die, a Unitarian Christian, and that I have found my faith sufficient to sustain and comfort me in this trying hour." I trust that our recollections of the departed will not prove barren reminiscences. May these recollections stimulate us to imitate their virtues; and then pleasant memories, like sweet flowers, yea like forget-me-nots, will cluster around our graves, and our very names will be fragrant like unto theirs!

Dr. GANNETT, after giving an interesting account of our brethren at Montreal, whom he had recently visited, introduced Mr. HINCKS, of Montreal, who gave an interesting account of the Montreal Unitarian society, and expressed the gratitude felt for the liberal aid afforded them by their American brethren.

Rev. Mr. OSGOOD, of Providence, followed, and bore testimony to the value of the services rendered by our Unitarian scholars in the cause of religion and truth.—Rev. Mr. GAGE, of Petersham, expressed the thanks of the Unitarian clergymen in the country to the Boston Unitarian laymen, for the happy scene to which they had invited them.—Rev. Mr. ELLIOTT, of St. Louis, Missouri, then rose, and the company were delighted to hear his voice and to listen to the cheering narrative he presented of the abundant fruits which are already beginning to be gathered from the seed planted there.—Dr. DAWLEY, of New York, was called up, and addressed the meeting in his own peculiar style of deep feeling and valuable thought.—Rev. Mr. BRADFORD, of Bridgewater followed, and after him,



Rev. W. P. HUNTINGTON, of Illinois, said that no one present could with any consistency doubt the liberality of the body of Christians who have provided for this gathering. In illustration of this principle, they not only place talented and eloquent preachers in the pulpit, and send forth ably-written tracts and periodicals to the remotest regions of our country, but they receive us into their hospitality with a welcome which puts the stranger entirely at his ease, and makes him feel at once as if he were amongst old friends. Sir, said he, I need not say that I approve of the collation. But this is only a single and comparatively an unimportant feature in a vast and beneficent system of principles, institutions and measures, which make you and those who act with you worthy to be the leaders of one of the most enlightened bodies of Christians in this country. Though a stranger in the midst of these festivities, I could not forgive myself, should I omit to express my gratitude to the good people of Boston for furnishing brethren of our precious faith, from various and distant parts of our land, with an opportunity to come together and exchange friendly greetings. For my humble self, I am present at your anniversaries this week, from a distance of some 2000 miles. It has been my duty, during an absence from New England of several years, to minister to a small flock in the interior of the State of Illinois, and to preach in the destitute vicinity round. And it may not be easy for clergymen present, the proximity of whose parishes is such as to enable them to exchange ministerial labours almost every sabbath, to enter into a full conception of the loneliness of one who, during that entire period, has seen the faces of only two brethren of the Unitarian name, and that at an interval of two long years; or the emotions which overwhelm his mind when he finds himself at last in the midst of such a concourse of brethren as this. Four years ago, Sir, the people among whom I have been labouring were without a temple in which to worship God. Partly by their own subscriptions, and partly by means of aid obtained from a distance, they succeeded in building a house of worship; but its completion cost much more than the original estimate, and left them encumbered with a considerable debt. When this was pressing upon them like an incubus, and threatening to extinguish the society, two churches

in this city, or rather their noble-hearted women, chiefly by the proceeds of a fair, placed at our disposal the means of cancelling every pecuniary obligation. I am glad to have this opportunity, in my own name, as well as on behalf of those to whom I minister, to thank those ladies, and all who co-operated with them in that friendly act. And although my success in the peculiar work of an evangelist has been small, compared with that of many in your older and more populous parishes, I am not discouraged, and can truly say that, upon the whole, our church stands on better ground than ever before. So much for the liberality of your churches. But let us not forget that we all claim the name of Liberal in another sense; and let us, without compromising the interests of essential truth, be true to our professions in this respect. I will not detain you longer. I shall not soon forget the happiness which this day has brought along with it. It will continue to cheer me, as it has done many a time, when contending against prejudice and misrepresentation, to remember that some of my best friends and allies are amongst the enlightened, benevolent and pious who surround me this day.

Rev. Mr. BRIGGS, of Plymouth, followed in a brief speech, expressive of the peculiar sensibilities awakened by the occasion. — Hon. STEPHEN FAIRBANKS, of Boston, moved the appointment of a Committee of nine, to prepare a similar Festal gathering next year.

At this stage of the meeting, JOHN G. PALFREY, Esq., Secretary of the Commonwealth, was called up. Some allusion had been made to his recent genuine abolition procedure, in the emancipation of certain slaves which had come to him by inheritance. It created such an enthusiasm of approbation in the company, that Dr. Palfrey could not escape, and he yielded to the necessity and made a most eloquent and thrilling speech. After treating admirably the topic enforced upon him by the meeting, he announced his unwavering devotion to the cause which in former years felt the valuable services of his great learning and industry, and declared himself a UNITARIAN OF THE UNITARIANS. — After him, Rev. E. T. TAYLOR of the Scamen's Chapel, who, although a Methodist, delights to accept the hospitalities and to reciprocate the Christian affections of his Unitarian brethren, and whom we love to call

"Father Taylor," delivered a speech which cannot be described. We have heard him often, and admired his eloquence; but never before did we experience its peculiar, unrivalled, indescribable power. The strongest common sense clothes its profoundest maxims in a native splendour and unstudied force of illustration perfectly delightful.

The addresses were closed by an eloquent speech from Hon. S. C. PHILLIPS, partaking of the character of a review and conclusion. And the following may be considered as the spirit and substance of his remarks. We present it from recollection, and as conveying an impression of the general character of the meeting:—Mr. Chairman, The motive which originated the festival that we now enjoy, was, if I understand it, to cherish and strengthen the sentiments of sympathy, friendship and esteem; it was to be a medium of intercourse and intimacy between the community of Liberal Christians in this city and those in our broad country around us. For Boston, Sir, is both by friend and foe regarded and called the head-quarters of Unitarianism. And this, Sir, is a Boston "notion." The thing was here conceived and born. It is also Unitarian. And the question before us is, whether this thing be *good or evil*. A good tree, Sir, cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree is known by its fruit. This, Sir, is Scripture. It is incontrovertible. It is the fire which tries every man's work. And we wish, Sir, that Unitarianism may stand or fall by this principle. And we know that it must stand or fall by it. God's providence so ordains. If a thing be right and true in its motive and spirit, it is of God, and ye cannot overthrow it. I know, Sir, that our opponents give us a bad name. They say that Unitarianism is "*a blast*," a mildew, a killing frost. They say it has "*blasted*" the University at Cambridge. But, Sir, they give us no proof. They furnish no specifications. They do not pretend that learning is blasted there—that order and good morals are blasted—that classical and biblical literature are blasted there. No, Sir, they acknowledge all these to be in a healthy and a fresh state. And yet—the *blast* of Unitarianism is upon it. The venerable incumbent of the chair referred us to the primitive Christians. They had a *practice* similar to ours. They held what they denominated *feasts of*

love. They expressed, and were designed to cherish, the sentiments of sympathy, friendship and good-will. And what, Sir, have we seen and heard here this day? One brother commends another for having liberated some fifteen or twenty slaves. The other rises and declares it to have been no more than the simplest act of justice. For, says he, I was born in Boston; I was educated an Unitarian; and had I not done it, I should not have dared to lift up my head and to shew my face among you to day. As a Unitarian Christian, I had no more right to retain those persons in bondage or to sell them, than they had to do the same thing to me. It was no more a matter of merit in me to liberate those slaves, who had come into my possession, without any act of mine, than it is to pay my toll at the bridge, or my tavern bill on my journey.

Berry-Street Conference of Unitarian Ministers.—In the course of interesting discussions which, on several points, have occupied this body, Dr. Dewey presented a communication accompanied by the following resolution:

"Resolved, in answer to a communication received by a member of this conference from the Pennsylvania Christian Conference, through Elder J. J. Harvey, on the subject of Christian Union, that the Conference receives with pleasure the hand of fellowship thus stretched out to the religious body which it represents, and expresses in return its friendly and hearty sympathy with the Pennsylvania Christian Conference, and with that convention in general which denominates itself Christian."

After debate, the resolutions were passed with a most cordial and grateful unanimity, and we trust that the union and fellowship now formed between us and the great denomination of Christians will be confirmed and perpetuated, and be the harbinger of a general good-will and Christian union among all the followers of Christ who call no man master.

Dr. Dewey delivered the annual address at the Berry-Street Conference, on "*Duty in reference to Opinion*," which was one of his greatest productions.

Ministry at Large at Baltimore.—We regret to learn that the Rev. C. H. A. Dall (who a few years back visited many of our English churches, and whose public services made a most

agreeable impression on his hearers) is compelled by ill health to resign the important field of Christian labour to which he has hitherto devoted himself.

The Baptists and Slavery.—The Baptist anniversaries recently took place at Providence. The subject of Slavery arose in connection with the American Baptist Home Missionary Society, which is composed of contributors residing in slave-holding and non-slave-holding States. The constitution recognizes no distinction among the members of the Society as to eligibility to office. Some of the members and friends of the Society having refused to act on the basis on which the Society was organized, resolutions were proposed by Rev. Dr. Maginnis, of Hamilton, N. Y., and adopted by a majority of 135 to 59, recommending the Society to act in separate organizations at the South and the North.

Opening of the Unitarian Church at Montreal.

(Communicated by a Member of the Congregation.)

Sunday, the 11th May (Whit-Sunday) was a most interesting occasion to the little band of Unitarians in Montreal; for on that day, with the smile of Providence upon them, was their beautiful church consecrated to the worship of the One True God, through his Son. Amidst pecuniary difficulties, the bitterness of sectarian prejudice, and discouragements which those who live where a tolerable degree of religious freedom is enjoyed can hardly realize, has this church, whose cornerstone is the Christ, been raised. It is a chaste structure, in perfect conformity with the simple doctrines professed by its worshippers—no cumbrous decorations, but a pure Doric, harmonious in its proportions and colouring, subduing and stilling the heart on its entrance into it by its air of heavenly peace. It stands on quite an elevated position, looking down in its quiet beauty upon the city below, seeming to shed a hallowing influence upon the busy haunts it overlooks.

The Rev. Dr. Gannett, the well-known colleague of the lamented Channing, had been invited to dedicate the church to its holy service. The weather was most lovely—one of those rare *spring-days* when Nature seems to hold a festival in honour of her Maker. The church was opened at 11 a.m., and

was soon filled, more so than even the most hopeful dared to expect; for so little sympathy had been extended throughout the undertaking, that it was supposed all but the immediate worshippers would look coldly upon the consecration of this "new synagogue," as it was termed by those wholly ignorant of the pure faith to which it was to be devoted. Rev. Mr. Cordner, the pastor of the society, opened the exercises with an appropriate prayer and reading of the Scriptures. Dr. Gannett then took for his text 2 Cor. iv. 13, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;" and from it drew the most glorious vindication of our views. With a clear, bold hand, he traced the points of difference between them and those of the various sects of Christendom, never forgetting brotherly love and charity, and yet hesitating not to lay bare the corruptions which had crept into the church. From the Bible before him, he read passage after passage which could not be controverted or distorted into any other than a positive declaration of the simple unity of God. He quoted the remark of "Charlotte Elizabeth," that "the Unitarians were obliged to give up two-thirds of the Old Testament and the whole of the New, in order to maintain their theory," and then with irresistible eloquence he poured forth proof upon proof from the sacred page to disprove this lady's assertion, claiming from the first chapter of Genesis to the last of Malachi, and from the first of Matthew to the close of the New Testament, with the exception of a few passages universally allowed to be interpolations, as one chain of evidence for the truth of our faith in the One True God and Jesus the Mediator. The close of the sermon, in which he dedicated the church to the worship of the only True God, who was made known to us as the Father by his Son—to prayer—to the songs of sacred praise—to meditation and instruction—to baptism—and to the celebration of the Lord's Supper,—was most touching and impressive. Every heart thrilled at the solemn words, and the Holy Spirit seemed, with its dove-like wings, to be hovering over the sacred edifice, and one almost looked for the tongues of flame which manifested to the early disciples the presence and gift of that Spirit which was their light and guide. The services were closed with a prayer

and doxology; and with humble and grateful hearts for the privilege of a temple thus granted them, the worshippers returned to their homes. In an hour they again met under the sacred roof, to remember the Saviour who died to teach them the way to the Father, in the simple rite he instituted. Like the disciples of the elder time, they were not numerous, numbering a band of only seventy, who, after listening to an appropriate address from Mr. Cordner, drew around the table which was spread at the foot of the pulpit, and with feelings deeply impressed they partook of the bread and wine. During the service, Dr. Gannett made a few remarks; Mr. Cordner gave the closing address; and then with prayer and praise the exercises closed.

In the evening, the church was again opened, and Dr. Gannett took the "Cross of Christ" for the subject of his teachings. Never can this day, so fraught with the deepest interest, be forgotten by the little band who have so long felt themselves outcasts from the sacred consolations of religion. Excluded by intolerance from the table of their Lord, obliged to have the most sacred rites performed by those who looked upon the professors of Unitarian Christianity as little better than infidels, forced on the sabbath to remain at home, in defiance of early and long-endear'd custom, or to attend upon services which to their minds breathed but little of the pure and simple spirit of the gospel, they can appreciate the blessed privileges which they possess. Like a new sun in the moral heavens, its genial rays warm and revivify their spiritual natures, and ere long the small shrub promises to become like a tree of the forest, in which the wandering birds of the field can find shelter.

During the day of the dedication, a collection of £30 was made, part of which is to be appropriated to the charitable objects of the society, the rest towards the debt still due for the building.

F.

IRELAND.

Laying the Foundation-Stone of a New Chapel for the Remonstrant Congregation of Killinchy.

Those who carefully watched the proceedings last year of the opponents of the Dissenters' Chapels Bill will remember the use made by Dr. Cooke of the cases of *Clough* and *Killinchy*. It was made by this meek and truthful

Doctor matter of complaint that the Unitarians worshipping in those two chapels resisted the attempts of Dr. Cooke and his colleagues to dispossess them of their religious property, and for six years kept the plunderers at bay by the forms of law. Killinchy was the last case of successful spoliation on the part of the orthodox Presbyterians, previous to the passing of the Chapels' Act. The Unitarians, dispossessed of their house of prayer, but not disheartened, took immediate steps for obtaining a site for a new chapel. But they were met by many difficulties. In Dr. Montgomery's well-known exposure of Dr. Cooke, addressed to the Editor of the *Northern Whig*, May 27, 1844, we find the following statement: "At this moment 3000 respectable people of Killinchy are compelled to worship in a wooden house on the farm of their minister, because two neighbouring landlords have refused them a site on which to erect a meeting-house." We are now much pleased to be able to state that this difficulty has by the liberality of the Marquis of Londonderry been removed. On Tuesday, June 10, the congregation met for the purpose of laying the foundation-stone of the new chapel. Upwards of 800 individuals attended to witness the ceremony, among whom were many ladies. The utmost degree of interest was manifested in the proceedings of the day, which were commenced by singing and prayer, by the Rev. Fletcher Blakely. The site chosen for the intended chapel is a commodious piece of ground at a short distance from the town, which has been granted, for the use of the Remonstrant congregation by Lord Londonderry. The ceremony of laying the foundation-stone was gone through by John Andrews, Esq., of Comber, who afterwards delivered an address appropriate to the occasion. At its close the assembly proceeded to another part of the field, where a number of seats were arranged for their accommodation, to listen to an interesting address (in the unavoidable absence of Dr. Montgomery) from the Rev. Wm. Glendy. Afterwards, a number of clergymen and strangers, who had come to witness the ceremony, together with several members of the Remonstrant congregation of Killinchy, proceeded to a large and commodious wooden tent, which was erected near the site of the intended chapel, and where an excellent dinner was prepared for them. The Rev. Mr. Watson

filled the chair. Interesting speeches were delivered by the Chairman, John Andrews, Esq., of Comber, Rev. F. Blakely, Rev. W. Glendy, J. C. Allen, Esq., F. D. Finlay, Esq., &c. &c. The proceedings were throughout highly interesting. The new chapel will be a glorious *Monument*, and will record to future ages that at Killinchy was arrested the progress of that destructive bigotry which at one time threatened to consume a large and important part of the religious property of Ireland. It would be well to inscribe in letters of stone this interesting fact over the portal of the new House of Prayer.

DOMESTIC.

Bolton District Unitarian Association.

The thirty-eighth half-yearly meeting was held at Park Lane, near Wigan, on the 24th of April. The religious services were conducted by the Rev. F. Baker and the Rev. J. Whitehead, the latter of whom preached from Gal. iv. 18, "It is good to be zealously affected always in a good thing." The preacher, in defining and recommending zeal, pointed out the difference between an indiscriminate and intemperate fanaticism and a well-directed firmness and energy. On the other hand, he contrasted it with coldness and indifference, and insisted that Christian zeal should not only be good in regard to its object, but uniform in its operation. The conclusion was an animated call upon the audience which he addressed to make increased exertions for the diffusion of the truths which they professed.

The good effect of the Dissenters' Chapels Act was visible in the repairs which the chapel and adjoining buildings had recently undergone, and it was pleasing to hear the remarks of the congregation as they walked around the resting-places of their ancestors, and felt assured that those who had lived together in life would not be separated in death.

About sixty took tea in the school-room, after which the Rev. F. Knowles took the chair, and the meeting was addressed by the Rev. J. Whitehead, Dr. Harrison, Rev. F. Baker and Mr. David Shaw.

The autumn meeting was appointed to be held at Bury on the 18th of September. Preacher, Mr. Knowles; supporter, Mr. Whitehead.

F. B.

Christian Tract Society.

The thirty-sixth annual meeting of this Society was held at Mr. Chapman's in Newgate Street, on Wednesday, the 28th of May,—the Rev. W. Vidler in the chair.

The balance-sheet shewed the sum of £85. 17s. to have been received in Life Subscriptions, £46. 4s. 6d. in Annual Subscriptions, £45. 10s. 2d. in Donations, and £59. 8s. 10d. for tracts sold. With this money, the Committee state that all the old debts have been paid, and a larger number of tracts has been published this year than usual; and though they still owe £37. 6s. 4d., yet towards the payment of this they have subscriptions in arrear amounting to £13; and as the new tracts are commanding a good sale, it is hoped that what remains will soon be cleared off.

While the Committee congratulate the subscribers on the improved state of the Society's finances, they repeat what they stated last year, that "the mere sale of tracts and the receipts from the annual subscriptions do not suffice to carry on its affairs in an efficient manner." Since the amount of annual subscriptions is only £45. 12s. 6d., while the value of the tracts to which the whole number of subscribers, Life and Annual, are entitled, is £91. 6s., it is clear that the tracts cannot be published at the low price which is affixed to them, unless there is a large sum raised every year in donations or in congregational collections. The Committee might indeed adopt the alternative of publishing very little that is new, and of letting the subscribers and the public supply themselves from the old stock; but they consider it very desirable to answer the earnest call that is made upon them for new tracts, as well as for the reprinting of some of the old, of which no copies remain; and they thus conclude their report:

"They are persuaded that, if they had more ample means at their disposal, they would be enabled to effect an amount of good for which many indeed would feel grateful. They are in no want of good materials to put to press, had they funds in hand with which to proceed; some of the American periodicals are perpetually supplying excellent articles well adapted to their purpose, and they have the offer of original matter, which is likely to prove acceptable. They trust, therefore, that the liberality which has been manifested during the last six months, will not stand alone and unsupported,

but that other friends to the diffusion of the blessed influences of the gospel of Jesus will come forward, and give an additional impulse to those efforts to do good which have already been crowned with such gratifying success."

The 7th Rule was altered so as to stand thus: "Subscribers shall be allowed to purchase the Society's publications at 25 per cent. discount, in quantities of not less than 5s. worth."

The following gentlemen were elected into office for the year ensuing—Treasurer, James Esdaile, Esq.; Secretary, J. E. Clennell, Esq.; Committee, Revds. J. C. Means, W. Vidler, S. Wood, and T. Sadler, and Messrs. J. Hart and W. N. Green; Auditors, Messrs. Bracher and R. Dunn; Collector, Mr. R. Wyche.

Sunday-School Association. (See p. 455.)

In opening the proceedings, the Chairman (Rev. W. JAMES) spoke to the following effect:—It is with feelings of great pleasure I find myself presiding over this respectable assembly—first, because it gives me an opportunity of meeting many with whom I have long desired to be personally acquainted; and, secondly, because I am enabled to bear, more publicly than I have hitherto done, my testimony to the great interest I feel in this Association; an Association which is already an instrument of great good, but which hitherto has not received that earnest and extended support to which it is justly entitled. This is the eleventh meeting of the Sunday-School Association. The objects for which it was established are, the publication of suitable books for Sunday-schools, and the promotion generally of Sunday-school education;—objects, surely, which deserve our warmest sympathy and zealous co-operation. I know that it is not necessary for me to-day to plead the cause of Sunday-schools.

Your attachment to that good cause, your presence here this morning is ample proof. There are, I believe, very few of those around me at this moment who are not connected with Sunday-schools. We, all of us, know by experience something of the pleasures and the toils, the hopes and the fears, of the Sunday-school teacher. Our object in assembling together is to give one another, in our important labours, mutual encouragement, to exchange experience, to consider the obstacles

we have to encounter, and to take counsel one with another how we may best promote the moral and intellectual and spiritual culture of the children entrusted to our charge. It is a pleasant thing to reflect, that, amidst the agitations and turmoil, the controversies and the conflicts now going on in the public mind, and in which this vast city so largely participates, we have met together for the promotion of an object concerning which there can be no controversy amongst pious and benevolent persons. It is undoubtedly delightful to see men of high intelligence and integrity struggling to improve the institutions of their country, and aiming to bring those institutions into conformity with the spirit and precepts of the religion of Jesus. It is confessedly good and praiseworthy to labour to reclaim the fallen and degraded from habits of intemperance and licentiousness. It is right to carry Christian light and Christian influences to homes and hearts where hitherto vice unchecked has held its dreadful carnival. It is proper and well becoming the disciple of Him who came to preach deliverance to the captives, to feel for the slave in his bondage, and to pity the benighted Heathen in his superstition and darkness. But I must confess that, in looking round on the various walks of philanthropy, I can see no exercise of Christian love more amiable or important than that which cares for the moral and spiritual health of the children of the poor. Therefore it is that I feel that the Sunday-School Association is entitled to our warmest sympathy and support. How common are the complaints of the multiplied and far-reaching evils that spring from the people's ignorance! Religion and patriotism equally impel us to do what we can to remove this ignorance. Experience long ago proclaimed that *for the soul of man to be without knowledge is not good*. But education should embrace the whole man, in the fulness and depth and length and breadth of his nature, and in all the glory of his destiny. There is no branch of sound knowledge that may not be rendered subservient to virtue, but then it must be associated with moral influences. Knowledge is confessedly power, yet we must remember it is power capable of a *wrong* as well as of a *right* application. And I am persuaded that all that may be done by the mere culture of the intellect alone, will be found as inadequate

to secure the real greatness and the true welfare of a people, as it will be assuredly insufficient for the wants of the soul. Therefore it is of the first importance that the young should be early imbued with *religious* instruction. I speak not now of creeds, nor of disputed points of doctrine, but of giving the child a just sense of its duty to and dependence upon God, awakening in it a love of truth, directing it to the great ends of existence, and teaching it to act from Christian principles and motives. This is the proper work of our Sunday-schools. Such, however, is the lamentable ignorance of the children who come to us to be taught, that it is at present unavoidable that a large portion of the Sabbath is devoted to secular instruction. But it should never be forgotten that the highest work of a Sunday-school teacher is to imbue the minds of his pupils with the love of God and Christ, with devotional feelings and a religious spirit. All who have given their help in this work for any length of time must know that, amidst many trials and disappointments, we have many encouragements to proceed in our labours. How many are there in the humbler walks of life, who during the last half century have shewn the best fruits of virtue and piety, and whose characters have been formed more by Sabbath-school influences than by any other agency! And many are there who are now occupying stations of eminence and usefulness in various sections of the Christian church, who, could we bring them before us this morning, would say that they have been unspeakably indebted to Sunday-school instruction! All experience proves that no good effort, sincerely made, is altogether lost, however apparently destitute of immediate results. You remember the story, that on unrolling the folds of an Egyptian mummy, some grains of corn fell from the sere-cloth in which they had been wrapped for many hundred years, and that when they were planted in the ground, it was soon discovered that lapse of time had not destroyed the principle of vitality. The long-imprisoned grains speedily sprouted and sent up their shoots—the green blade appeared, and then the ear, and then the full corn in the ear! And so the good seed that is sown by the hand of wisdom and piety in the susceptible soil of a child's mind and heart, and nurtured there by the fostering care of Christian

love, may lie dormant for a time, a long time—may be lamentably overgrown and choked by the weeds of vice; but it will not die, and sooner or later we may reasonably hope that it will produce fruit unto righteousness. Those who labour for the young can only do so with satisfaction by labouring in faith. It is natural that the Sunday-school teacher should desire to see the immediate result of his endeavours in the virtue of his pupils. This, however, is not always permitted. But still must he proceed, without halting or doubting, in his course. He must often walk by *faith*, not by *sight*. And no one more needs the comforting assurance of the promise contained in Holy Writ, "Cast thy bread upon the waters, and thou shalt find it again, though it may not be until after many days." I rejoice to believe—and the belief is strengthened by the proceedings of your Association—that there exists in the Unitarian body a strong and growing conviction, not only of the importance of Sunday-schools, but of giving a decided religious tone and bearing to Sunday-school tuition. This is certainly the case with the most efficient and devoted of the teachers connected with the Christian society with which I have the happiness to be associated; and I certainly hope that this impression will gain strength and permanence. Rightly conducted, our schools cannot fail to become nurseries, as it were, from which our congregations will be supplied with serious and useful members, who will prove that, now as in the beginning, to the poor the pure and simple truths of the Gospel may be effectually preached. In order to the right conduct of our schools, it is earnestly to be desired that young persons of education, piety and intelligence, should be induced to give a portion of their Sunday leisure to the instruction of the poor and ignorant. We want a class of well-instructed, gifted teachers, who may be able to realize the beautiful description given by Dr. Channing of an accomplished Sunday-school teacher. In a nobler or worthier work it is impossible to engage. For myself, I have from the age of fourteen been more or less engaged in Sunday-schools. *There*, some of my happiest hours have been passed, and thence have I derived some of my best impressions. If in later years I have been enabled to attain to any degree of success in a more enlarged sphere of action, I can honestly declare that I owe that success to the



influences felt and the experience gained in the Sunday-school.

Somerset & Dorset Unitarian Association.

The annual meeting was held at Dorchester on Thursday, the 19th June. The attendance of members and friends from a distance was numerous. In the morning, the devotional parts of the service were conducted by the Rev. R. E. B. Maclellan, of Bridport, and Rev. R. L. Carpenter, of Bridgewater. The sermon was preached by the Rev. H. Solly, of Shepton Mallet, and was founded on Rev. iii. 15, "I would thou wert cold or hot." The object of the discourse was to shew that our annual meetings, as at present conducted, were not productive of all the benefits that might be derived from them, and that if more attention were devoted to the practical bearings of Unitarian Christianity, if our combined energies were more directed towards the amelioration of the physical and moral evils that afflict society, our sphere of usefulness would be considerably enlarged, and a great step would be gained in neutralizing, and ultimately destroying, that bitterness of spirit with which our opinions are now viewed by those who differ from us. The preacher was most earnest and eloquent in his appeals to his audience on this subject. The discourse was listened to with great attention, and whatever difference of opinion existed as to the practicability of adopting such a plan to the full extent recommended and enforced by the preacher, there can be no doubt that benefit will arise from the thoughts of the audience being directed to this subject. After the service, the business of the Society was transacted, and the amount of annual subscription constituting membership was considerably reduced, in the hope that by doing so the number of subscribers would be greatly increased.—The members and friends dined together at the Royal Oak Inn, and were joined by the Independent minister, who was likewise present at the morning service. W. Colfox, Esq., presided, and two or three hours were spent in cheerful intercourse of thought and feeling. The usual toasts were proposed and responded to, and in speaking to one of these a member remarked, that he was convinced Unitarian worship might be established at Weymouth, if judicious exertions were used, a portion of the public feeling in that town being favourable to

such an experiment. Each of the ministers in the district expressed his willingness to co-operate in such an attempt, if a suitable room could be obtained for conducting the service. Allusion was likewise made to the *Christian Reformer*, and it was stated that the circulation of this useful Magazine in this district is very far short of what it ought and deserved to be, and the individuals present who do not now take it or read it, were strongly urged to do so. Tea was provided at the chapel, at which about 120 were present, and the remainder of the evening was employed in listening to addresses most interesting to all lovers of truth and liberty. The Rev. R. E. B. Maclellan powerfully portrayed the benefits to be derived from "the advancement of knowledge." The Rev. J. Cropper, in a feeling and Christ-like spirit, shewed the advantage and happiness arising from "fidelity to ourselves and others." The Rev. R. L. Carpenter, with much earnestness and pathos, depicted the benefits to be expected from "union in the promotion of works of love." The Rev. H. Solly, in a stirring and eloquent appeal, shewed "how peculiarly adapted Unitarian Christianity is to the moral and spiritual nature of man;" and the Rev. F. Fisher convincingly proved that "Creeds are inconsistent with the genius of Protestantism." The leading feature of all the proceedings of the day was the importance of exemplifying the efficacy and power of the Unitarian faith by our lives and conduct.

At a Committee meeting held at the close of the day, it was strongly recommended by the Rev. H. Solly that a missionary should be engaged to aid in carrying out the objects of the Society. The question was fully discussed by the members present, and it was ultimately agreed that the Secretary be requested to communicate with Mr. Joseph Barker on the subject.

West-Riding Meeting of Ministers and Tract Society.

The annual meeting (the 30th of the Tract Society) was held at Halifax, June 11th. Divine service commenced at 12 o'clock, and was introduced by Rev. W. Turner, Junr., M.A. The sermon was preached by Rev. J. H. Ryland, of Bradford, from 1 Cor. x. 11, on the effects of the systematization and modern appropriation of Christianity and its records, and on the prospect of

a return to its legitimate mode of study. At the conclusion of the service, the members and friends of the Society met in the Old Assembly-room to a late breakfast, and were afterwards joined by others. Mr. Turner presided as Chairman, and after proposing "the Queen" as the first sentiment, which was most suitably and discriminatingly and encouragingly acknowledged by Thos. Hardy, Esq., of Birksgate, called upon Rev. C. Wicksteed, as Secretary, to read the report of the Tract Society for the past year. The report gave evidence of a much greater disposition on the part of the general public to read the Society's tracts than heretofore, noticed the invaluable aid which the Ministries to the Poor in Halifax and Leeds derived from the Christian Tract Society's publications, and decidedly shewed that the most promising results might be looked for from the diligent, faithful and widely-diffused labours of Joseph Barker and his friends, with whom our own denomination in the West-Riding were in mutual hearty co-operation and good-will.—Mr. T. W. Stansfeld, Jun., then read a statement of accounts, and was appointed Treasurer, in the room of Mr. S. Shaen, who had removed from Leeds. A large number of new works, many of them of a practical nature, was added to the Catalogue, and the ministers present were requested to revise the last year's list, and, in addition, to place a selection of J. Barker's Tracts upon it.—E. Swaine, Esq., of Gomersal, proposed the thanks of the meeting to the Rev. J. H. Ryland for his sermon of the morning; in acknowledging which, Mr. Ryland spoke of Ministries to the Poor as a sign of the increasing practical aspect of our position. Mr. Mill, the new Minister to the Poor in Leeds, then gave a very encouraging account of the progress he had already made.—The Rev. George Heap, of Lydgate, spoke on the importance of early education; and Darnton Lupton, Esq., having, from the occurrence of the words "*church militant*" in the report, expressed his conviction that there was now a great demand for practically religious instruction and exhortation, was the occasion of turning the current of remark, in the case of most of the speakers, to that cheering symptom of an improved state of things, not only in our own body, but among the Christian public in general. The necessity of doctrine as the foundation of practice was, however, not forgotten;

and the circumstance of what we believe to be the true foundation being more in opposition to prevalent error at one time than another, was mentioned as the cause of the *vehement* aspect which we sometimes, in the opinion of some, disproportionately assumed. Besides the gentlemen whose names have been mentioned, J. Stansfeld, Esq., and Mr. Morton, of Halifax, and J. Lupton, Esq., of Leeds, took part in the subject and in the general business of the Society. Before the meeting separated, a resolution was passed, suggesting a very desirable use which the British and Foreign Unitarian Association might make of Mr. Joseph Barker's steam-press, viz., the reprinting of cheap editions of American Tracts, many of which are of great excellence and utility.

Provincial Meeting.

The "Provincial Assembly" is an annual gathering of the Presbyterian ministers of the two counties of Lancaster and Chester, and boasts an antiquity probably greater than that of any other meeting of Dissenting ministers in Great Britain. From the time of the Act of Toleration, it has, with some changes and some most necessary modifications of its functions, continued to exist. It has, in respect to the places of meeting, for many years been very unnecessarily confined to a curriculum of seven towns—Liverpool, Manchester, Warrington, Altringham, Bury, Chowbent and Bolton. The growth into importance of new places, and the facilities of travelling developed by railways, have made an extension of the circle necessary. Last year, the "Provincial Assembly" for the first time visited Dukinfield; and Stockport, Knutsford and Preston were at the same time, with Dukinfield, included in the curriculum. This year, Chester claimed to be included, and, as will be seen, the claim was at once admitted. In accordance with the arrangements made at Dukinfield, the Provincial Assembly met on Thursday, June 19, at Stockport, in the Unitarian Church, St. Peter's Square. The service was introduced by the "Supporter," Rev. Dr. Harrison, of Chowbent, and the sermon was preached by Rev. Henry Green, A.M., of Knutsford, from Matt. xii. 20. The discourse was a truly evangelical assertion of the free yet peaceful spirit of the gospel of Christ. At the close of the service, the usual business of the

Assembly was transacted, the chair being (in the much-regretted absence, through indisposition, of the minister of the place) taken by the Rev. J. G. Robberds. The Rev. Franklin Baker, of Bolton, acted for the Secretary, Rev. James Whitehead, who was also absent through indisposition. According to ancient practice, the names of the ministers in the two counties were called aloud, and 26 appeared to answer—a rather smaller number than usual.

The thanks of the Assembly were, on the motion of Rev. William Gaskell, tendered to the Preacher and Supporter. The Rev. G. V. Smith was then, upon a ballot, elected by his brethren to be supporter next year, when Dr. Harrison will be the preacher. The next meeting of the Assembly was fixed to take place at Chester, the Rev. Mortimer Maurice appearing on behalf of his congregation to invite his brethren to the "ancient city."

A long conversation then took place respecting the failure of the arrangements for the evening meeting which had been once contemplated and announced. At a subsequent period, the following ministers were elected representatives of their brethren in the Committee of the Presbyterian Association—Rev. J. G. Robberds, Rev. J. J. Tayler, B.A., Rev. Dr. Beard, Rev. R. Smethurst, and Rev. Wm. Gaskell.—Mr. Robberds having received the acknowledgments of the assembly for his services in the chair, the meeting constituted itself into the annual meeting of the Lancashire and Cheshire Presbyterian Association, and John Alcock, Esq., of Gatley Hill, was called to the chair. The report was read by the Secretary, Rev. R. Brook Aspland. It detailed (in order to complete the narrative in the Society's minutes) the proceedings in Parliament on the Dissenters' Chapels Bill subsequent to the last annual meeting of the Association, and alluded to the proceedings of the Committee taken to mark the valued services of various gentlemen who had helped the attainment of the successful and truly happy result. The Treasurer's report shewed that there was still a small balance in favour of the Association, after settling all the demands arising out of the Hewley suit and contributing liberally to the Dissenters' Chapels Bill expenses. The various officers of the Association were re-elected, and the Chairman received the thanks of the members.

Shortly after, the friends present ad-

joined to dinner, in the school-room below the "church," to which between 60 and 70 gentlemen sat down. The chair was, in the absence of H. Marsland, Esq., M.P., most ably filled by Henry Coppock, Esq., Town Clerk. The vice-chairs were occupied by Charles Hudson, Esq., Coroner for North Cheshire, and Rev. R. B. Aspland. During the afternoon, the company were addressed by Revs. W. Gaskell, H. Green, Dr. Harrison, J. J. Tayler, J. G. Robberds, G. Heap, Franklin Baker, Jas. Brooks, John Colston, C. Hudson, Esq., &c., of whose interesting speeches our limited space prevents us from giving even a brief outline.

On the following day, the ministers met to transact the business of the Widows' Fund and the Auxiliary Benevolent Fund—invaluable institutions, of which we should rejoice to see the counterpart in every district of England. The absence, through feeble health, of Dr. Shepherd was much regretted by his brethren in the ministry. No minister has more habitually attended these meetings, or contributed in so large a degree to their pleasantness and harmony.

General Baptist Assembly.

The General Baptist Assembly was held, as usual, on Whit-Tuesday, May 13, at the meeting-house in Worship Street, near Finsbury Square, London. Several friends assembled at an early hour to join in the exercise of social prayer before the breakfast, which was provided soon after 8 o'clock.

The business of the Assembly commenced about 9. Mr. John Martin, of Saffron Walden, was called to the chair, and Messrs. A. Briggs, of Rolvenden, and F. Dyer, of Dover, were appointed Moderators. The business was opened with prayer, and then several of the letters from the churches were read. About 11, the public service commenced. Mr. Hawkes, of Portsmouth, read the Scriptures and gave out the first and second hymn; Rev. T. Sadler, of Hackney, offered the general prayer; and Mr. Black, of Mill-yard, preached from John xvii. 23. After the close of the service, the remainder of the letters were read and the other business of the Assembly transacted.

The dinner at the White Hart, Bishopsgate Street, owing to the business of the Assembly not being finished so soon as was desirable, was considerably after the time appointed. Mr. James

Humphreys, of Saffron Walden, was in the chair, and introduced the sentiments successively proposed to the company in a very appropriate manner. The sentiments were responded to, generally with great brevity, by Messrs. Black, Means, Mardon, Murch, of Bath, H. Solly, of Shepton Mallet, Short, Evans and Dixon.

The company then adjourned to the meeting-house to tea, where they were joined by several other persons. After tea, Mr. Evans was called to the chair; and the company were addressed by Messrs. Smallfield, Hawks, of Portsmouth, Davis, of Tredegar in Monmouthshire, Saint, of Headcorn, and James, of Bristol. The meeting was opened and closed by singing.

Kent and Sussex Unitarian Christian Association.

The thirty-third annual meeting of this Association was held at Dover on the 25th of June. It was a very agreeable re-union of the Unitarians of East and West Kent. Friends from Maidstone, Canterbury, Tenterden and Dover, met on the occasion, to bear testimony to the great truths which as Unitarians they hold in common. The religious service was introduced by the Rev. J. L. Short, of Dover, and an exceedingly interesting and well-timed discourse was preached by the Rev. W. Hincks, of London, from 1 Cor. viii. 6.

After the religious services, between 50 and 60 of the friends, ladies and gentlemen, dined together at the Victoria Hotel. John Fisher, Esq., of Dover, presided on the occasion, and the pleasure of the afternoon was much promoted by the kind and able manner in which he introduced the various sentiments. He regretted the absence of Richard Taylor, Esq., who had been invited to fill the office which he occupied.

The afternoon passed rapidly, whilst various topics, interesting from their connection with Unitarianism, civil and religious liberty, mutual union, education, and the temporal and moral elevation of the poor, passed rapidly under review.—The good wishes of the meeting were expressed towards the Rev. J. L. Short, who is soon about to commence his ministerial labours at Dover. The meeting was addressed by the Revs. C. Pound, J. L. Short, — Morell, C. Clarke, of Canterbury, W. Hincks, E. Talbot, and Mr. Fordham. All parted feeling that they had spent to-

gether a pleasing and profitable afternoon, and hoping that the facilities of railway conveyance would enable those assembled often thus to meet again.

PARLIAMENTARY.

The proceedings in Parliament during the past two months have been rich in suggestive matter to the friend of religious liberty. We can only allude in passing to a few topics, but we hope hereafter, by the aid of *Hansard*, to gather up the memorabilia of the session 1845.

Sir James Graham, in the debate on the Irish Colleges, with more truth than prudence, stated, on his own personal experience, the amount of religious instruction communicated at Oxford to be *nil*. Ministers, while they have adopted some improvements in the details, have firmly maintained the essential principles of their scheme of academical institutions for Ireland, leaving to Mr. O'Connell and the Irish Catholic Prelates the distinction of having, by their perverse opposition to the equitable and liberal measure of Government, struck a heavier blow against Popery than ever came from Exeter Hall. The proximity of Oxford to Rome is incidentally illustrated by the union of Sir Robert Inglis and Mr. O'Connell in denouncing the proposed Irish Colleges as a gigantic scheme of godless education. The ridiculous little party in the House known by the name of "Young England," on the same occasion avowed, through Lord John Manners, its uncompromising hostility to religious liberty.

Another feeble attempt to assert in Parliament the "voluntary principle" was, at the bidding of the Dissenting Deputies, made by Mr. Hindley in an indirect opposition to the Parliamentary Grant to Dissenting Ministers of England and Wales. The inexpediency, not to say cruelty, of asserting an abstract principle at the expense of a meritorious but most destitute class of men, was marked by the division, Mr. Hindley and his co-teller being followed into the lobby by only three Members. This and the division on Mr. Sharman Crawford's amendment on the Maynooth Grant were, we believe, the smallest divisions of the session. This is not the way to make "voluntaryism" feared or respected.

The Maynooth Bill passed the Lords even more triumphantly, in respect to both arguments and votes, than it did

the Commons. The Bishops, as on the Dissenters' Chapels Bill, were divided; but Durham, Norwich, St. David's, were on this occasion reinforced by Worcester and Dublin.—The Anglo-Irish Church vainly and madly continues its hopeless struggle against the "National Education" of Ireland. Not only has the Prime Minister, in a correspondence with the Irish Primate, refused Parliamentary aid to the Protestant schools mischievously promoted by the Irish clergy, but the Duke of Wellington has pronounced his entire conversion to the mixed education practised in the national schools, and read to the Irish bishops and clergy a very telling lecture on the propriety of their obeying the laws and giving up sectarian agitation against the *establishments* of the country.

MISCELLANEOUS.

The Sense of Evangelical Dissenters.—A warm dispute has sprung up between the No-Popery and the Voluntary-principle opponents of the Maynooth Grant, as to which of them really represents the sense of Protestant Dissenters. Exeter Hall disclaims any connection with Crosby Hall, and *vice versa*. The No-Popery men, headed by Sir C. E. Smith and Mr. Blackburn, claim to represent the *thoughtful* portion of the Dissenting body, and allege that the Voluntaries—Dr. Price, Mr. Miall, Dr. Cox, Mr. Burnet, &c.—consist chiefly of *talkers*, who represent few besides themselves. The latter are chafed at the slight attempted to be put upon them, and retort upon their brethren with more heat than politeness. The temper which both parties manifest in this instructive quarrel shews how difficult it is entirely to eradicate the "old man" even from those whose *nature*, as they fancy, has undergone the most perfect transformation. We would not willingly undertake to determine which

section best exhibits the *sense* of Dissenters, but we think both may fairly claim to represent, on the particular subject of the schism, no small portion of Dissenting folly. The one party would influence legislators by threatening Divine judgments, and the other drive them from the upright discharge of public duty by the coarsest appeals to their own personal interests.

Anti-Maynooth Petitions.—As a proof that he was really in earnest in his opposition to the Maynooth Bill, the Rev. Arthur Tidman, Secretary of the London Missionary Society, declares in the *Patriot* of June 19, that "he cordially subscribed *three* petitions to Parliament" against it. This gentleman is no unapt illustration of the doctrine of a "trinity in unity:" but one person, he is (equal to) *three* petitioners, and yet not three petitioners, but one petitioner. If he be a fair specimen of the objectors to that measure, the much-vaunted million and odd of *petitioners* are, after all, no very imposing body of *persons*, and form but a minority even of the "evangelical" world.

MINISTERIAL CHANGES.

Rev. EDWARD HIGGINSON has sent in his resignation of the pulpit of the Bowl-Alley-Lane congregation, Hull, the resignation to take effect in the middle of December.

Rev. JEROM MURCH will resign the pastorate of the congregation at Trim Street, Bath, at Michaelmas.

Rev. GEORGE HARRIS commenced his ministerial duties at Hanover-Square chapel, Newcastle-on-Tyne, on the first Sunday in June. His opening sermon has been published.

Rev. JOHN WRIGHT, late student of Manchester New College, has accepted an engagement as assistant minister to Rev. Charles Wellbeloved, of York.

MARRIAGES.

1845. June 7, at the Unitarian chapel, Stockton-on-Tees, by the Rev. J. M'Dowell, Mr. JOHN CLARKE, of Sunderland, to BESSY, second daughter of the late Mr. Thomas RANDYLL, of Stockton.

June 9, at the Old meeting, Coseley, by the Rev. J. F. Manderson, JOHN GRAINGER to SARAH STOKES, both of Coseley.

June 9, at the Old meeting, Coseley, by the Rev. J. F. Manderson, SAMUEL SPEURE to ESTHER BEARDMORE, both of the same place.

June 19, at the Presbyterian chapel, Bury, by the minister of the chapel, EDWARD GOSNELL, Esq., of London, to ELIZA JANE, third daughter of the late Daniel HAMER, Esq., Summerseat House, near Bury.

OBITUARY.

1845. February 22, at Leicester, of a decline, aged 58 years, ELIZABETH the dearly-beloved wife of Mr. Robert MARSHALL. Her death will be deeply felt by her surviving husband, after a union of more than thirty years, and her memory appreciated by a numerous circle of friends and acquaintance. Her family were of the Church persuasion, in which principles she was brought up; but she became so thoroughly convinced of the truth and beautiful simplicity of the Unitarian doctrine, that for the whole period of her married life it was her great pleasure and satisfaction to attend its services, and her last moments were passed in tranquil contemplation of a blessed immortality.

April 24, aged 13, JAMES ASPINALL, third son of J. A. TURNER, Esq., Pendlebury.

April 26, at the residence of her son-in-law, Benjamin Kennedy, Esq., Clapton, MARY, relict of the late Samuel WHETTALL, Esq., in the 86th year of her age.

April 30, aged 48, Mr. JOHN CHEETHAM, Postmaster of Stalybridge.

May 4, at his residence, Thorndale, near Belfast, on Sunday morning, SAMUEL BRUCE, Esq., eldest son of the late venerable William Bruce, D.D. Descended from a line of ancestors who have long been conspicuous for their personal and religious character, he was the inheritor of their virtues as well as of their name. In the pursuits of business, he was distinguished alike by an uncommon clearness of judgment, and by an unbending integrity, which rendered his assistance and advice of the most essential service to great numbers of persons, by whom his loss will be severely felt. In private life, he was kind, amiable and affectionate; a steady, thoughtful, consistent friend, whose re-

moval has been felt by all who enjoyed the benefit of his friendship as a domestic bereavement, and has plunged his relatives in the deepest affliction. Mr. Bruce took no prominent part in politics; but his vote and voice were always given in support of liberal men and liberal measures. In religion he was, from careful study and deep conviction, a Unitarian Christian, of that school to which Taylor, Benson and Price belonged, and of which his honoured father was so long the ornament: but while he consistently adhered to his own conscientious views, he loved and respected the good and the wise of all sects, and on proper occasion he was ready to vindicate their character and their just claims. Attached to the most comprehensive principles of religious liberty, he took a deep interest in those measures which have recently tended so much to its development; he early saw the necessity of some such enactment as the Dissenters' Chapels Bill; was one of the first men in Ireland to propose an application to the Government, and through them to the Legislature, on the subject; retained his confidence in the ultimate success of such an application when many around were desponding; took an active part in those local exertions which it was needful to make in order to ensure the success of the measure; and heartily rejoiced in its triumphant result; looking upon it as the harbinger of liberal measures intended to benefit the whole community, and as an equitable and just law, calculated to secure the rights and liberties of all,—of those who opposed as well as those who promoted its progress.—In such a communication as the present, it would be improper to enter into a full detail of the many excellences of his character: such a statement to strangers would be uninteresting, and those who knew him require no record to recal to their hearts the memory of his worth.

NOTICES TO CORRESPONDENTS.

The Editor has to acknowledge the valued communications of C. W.; Samuel Sharpe; E. T. T.; E. H. H.; I. M. G.; T. G.; & Φ.

The "Straussian Myth" will be concluded in the next No., for which several other highly interesting papers are already prepared.

ERRATUM.—P. 456, line 20 from the bottom, for Oldbury, read Dudley.

THE CHRISTIAN REFORMER.

No. VIII.]

AUGUST, 1845.

[VOL. I.

THE LIFE OF ADAM MARTINDALE.*

MARTINDALE was one of the Puritan ministers who were removed from their stations in the Church by the operation of the Act of Uniformity in 1662. He filled up some portion of the unwelcome leisure which that Act gave him by recollecting the events of his life, and making a punctual record of them, in the first instance for his own gratification and the information of his family, but, as it has proved, for the instruction and general benefit of the world; for a more curious and instructive piece of biographical writing we have seldom had the good fortune to peruse.

We owe the publication of it to one of the Societies which, following in the track of the Surtees Society of Durham, and the Camden Society of London, (not the *Cambridge Camden Society*, which in its poverty of invention assumed a title which was already appropriated,) have undertaken to revive old tracts, manuscript or printed, which have relation to particular districts. The title-page of the work shews that we mean the Chetham Society. The centre of the operations of this Society is at Manchester; the district which the Society undertakes to illustrate, the counties of Chester and Lancaster. It will, we believe, be willingly conceded by the other Societies which may be regarded as affiliations of the Camden, that the Chetham Society has not been the least energetic nor the least successful.

Martindale belongs especially to the district, for he was a native of Lancashire, and the whole of his life was passed on the border-lands of that county and Cheshire. His work relates, therefore, to what he did in that part of the kingdom, and it contains a most lively picture of the state of religious society in those parts, and a more clear and intelligible account than is perhaps elsewhere to be found of the controversies of the time, and especially of the state of parties there when Presbyterianism and Independency, like Jacob and Esau, were struggling in the womb.

Valuable it is as belonging to English ecclesiastical history; valuable as a picture of the manners of the time in that class of society which supplied the greater part of the Puritan ministers; valuable for the prudential counsels which it contains; and delightful as a book to be perused for amusement, on account of the terseness of the style, and the absence of those tedious moralizations which usually fill up three-fourths at least of the Lives of the Puritan ministers which have pre-

* The Life of Adam Martindale, written by Himself, and now first printed from the Original Manuscript in the British Museum. Edited by the Rev. Richard Parkinson, B. D., Canon of Manchester. Printed for the Chetham Society. 1845.

viously been given to the public. Yet this manuscript has remained till now, or rather till very recent times, unexamined and unknown. It was not communicated to Dr. Calamy, and it was not consulted by any of those persons who undertook (but too unskilfully) to re-cast the materials which Dr. Calamy collected for the history of the men who suffered with Baxter in 1662. Where the manuscript had been lying, no one can tell, till it is found in the possession of Dr. Thomas Birch, whose manuscripts came at his death to the British Museum. There it fell under the eye of Mr. Hunter when he was pursuing his close researches for the materials to be used in a History of the Rise of the Old Dissent. He saw at once its curiosity and value, and has made many extracts from it in his *Life of Heywood*, a man of a different spirit in some respects from Martindale, but agreeing with him in the point of Nonconformity. Mr. Hunter also brought the existence of the manuscript under the notice of Mr. Thomas Heywood, when he was forming his fine collection of books and papers relating to the History of Lancashire. Mr. Heywood immediately obtained leave from the Trustees of the Museum to have a transcript made to add to his collections. When those collections were dispersed, this transcript was purchased for the Chetham Library, and this is the copy from which the present publication has been made.

Those who have formed their notions of the Puritan ministry of what we may call the latest age, that is after the Act of Uniformity, from the printed Lives of such men as the Machins, the Angiers, the Heywoods, the Henrys, the Bagshaws, or of other ministers in other parts of the kingdom, may perhaps be surprised at the general tone and character of this auto-biography. We are not accustomed to look in books of that class for entertainment. Martindale has perhaps less spiritual-mindedness and somewhat more of the world in his composition than many of his brethren; he had at least more shrewdness; and he needed the quality, both as respected friends and foes. But it does not appear that he can be charged with any want of piety and proper zeal in his ministerial duties at any time; but he was not so *totus in illis* as the Heywoods or his own relations, the Jollies; and he certainly does not appear to be chargeable with any thing which looks like courting persecution, or an ostentatious line of action intended to provoke animadversion and reprisal. His moral conduct appears also to have been unimpeachable. We confess that we are glad to receive such a work as this on this very account. And we are disposed to go the length of saying, that we would rather trust the representations of Martindale concerning events which laid the foundation of the Old Dissent in England, as far as they go, than those of almost any other writer.

His style and manner are undoubtedly, as Mr. Parkinson observes, "perfectly original and *sui generis*:" but we can by no means accord with him, or suffer the remark to pass unnoticed, when, speaking of other Puritan writers of the time, he speaks of the intermixture of Scripture phrase as "somewhat profane," and "giving so much offence to serious minds." We do not believe that the interweaving of Scripture expressions with their own in the writings of such men as the *Herles*, the Angiers, the Heywoods, and others who may be supposed to have been in Mr. Parkinson's thoughts, ever gave the least offence

to really serious minds; but, on the contrary, was most acceptable, refreshing and grateful to them; and it might even be taken as no mean test whether a mind is serious, that it can relish and approve the beauty, propriety and taste with which this interweaving is performed in the writings of the Lancashire Puritans. It is the light-minded, not the serious, who are offended. Of course we are not speaking of any low and mean publications of uninstructed men who may be classed under the genus Puritan; neither is Mr. Parkinson.

We doubt also whether the learned Editor takes the correct view of the character of Martindale when he speaks with some shade of censure of what he calls his "undisguised parsimony." Martindale was born in a family of no great wealth, and it appears to have been a point of necessity with him to order his affairs in this respect with discretion, that he might find in frugality the means of living without being a burthen to others. We see him occasionally acting liberally, and have not observed any act which can properly be called mean. We hold attention to affairs of this kind commendable, were it only as a basis of independent thought and action.

The "litigious ingenuity" which Mr. Parkinson attributes to him, will depend for its justice as a charge, upon the opinion we may form of the right which he claimed or defended. There may have been something of this in his character, which might be more apparent had we the account which an adversary would give of the same transaction to compare with his own.

Mr. Parkinson also, we think, speaks too slightly of the amount of scholarship which Martindale possessed. It is quite true that he did not proceed from the country school to the university; but it is also true that country schools were not what too many of them now are, and that he pursued a course of hard study when he had left them, not without assistance from able men. Mr. Parkinson, indeed, himself acknowledges that Martindale's studies were more severe than those of very many men from whom he would not withhold the character of learned.

It was perhaps a difficult matter for a Canon of Manchester to do full justice to one of the founders of Nonconformity; but we by no means are disposed to find fault with Mr. Parkinson for what he has done, but rather to thank him for the pains which he has taken to illustrate this work, and the value of the information which his notes and preface contain, and for the spirit of impartial and, we should say, very fair criticism in which his remarks are almost always made.

The book is printed not for public sale, but only for the use of the members of the Society, and on that account it will in all probability fall into the hands of but few of our readers. Yet to Dissenters—those of them, at least, who are so by descent, and who are desirous of knowing how they and their ancestors became so—it is, as we have already said, a book of great value. We shall therefore indulge in rather an extended analysis of it, and give some of the more striking passages at length.

Martindale was born at the High Heyes in the parish of Prescott, in September, 1623. His father appears to have been concerned in building, a carpenter or mason in a somewhat large way of business. He was sent to various schools in the neighbourhood, particularly to

one at St. Helen's, where the course of instruction reached beyond what is now the usual limits at a grammar-school of even the best note. Of this course he gives a very curious and valuable account. His own tastes as a child were for learning and study; so that the advantages which country schools at that period afforded to boys were not lost upon him. He remained at school, with a slight intermission, till he was sixteen: he was then pronounced by his master quite prepared for the university.

But to the university he did not go. The civil wars were then impending, and the political state was greatly disturbed.

"The Scots had invaded England, and entered Newcastle, and though a pacification followed, that seemed onlie to remove the seate of warre into our owne quarters; great animosities were set on foote concerning monopolies and ship money. Great ministers of state, such as the Lord Lievtenant of Ireland, Lord Keeper Finch, and Secretary Windebanke, almost every where publicly complained of; Archbishop Laud and severall Bishops and their chaplains taxed with innovations, licensing Popish and Socinian bookes, and persecuting many godley ministers to deprivation itselfe. The censures also and deep sufferings of Prynn, Bastwick, Burton, Layton, Lilburne and others, were much ventilated; some saying those Boutefeus^e deserved more than they had, others that they were honest men and used barbarously. Shortly it was generally thought that if a Parliament did not heale us, we should brake all to pieces; as accordingly it proved."—Pp. 28, 29.

Instead, then, of going to Oxford, he entered the family of Mr. Shevington, of the Boothes, in the parish of Eccles, where his duties were originally to teach the children and read prayers in the family; but to these various household duties were soon added. He found that he had a tyrannical master and very unruly pupils, so that he passed his time at the Boothes very unpleasantly. He remained there, however, till Mr. Shevington gave up housekeeping, betaking himself to Wigan, which was garrisoned for the King, and disposing of his sons as he could. This was in 1641 or 1642.

He returns to his father; finds things greatly altered; his father's business ruined, no persons being willing to build or repair houses in which there was no prospect that they could live in quiet. An elder sister was dead.† His brother Henry had been so much harassed by the demands upon him for military service on the part of the Earl of Derby, who managed every thing in Lancashire for the King, that he had determined to take the other side, and repaired to Bolton, which was garrisoned for the Parliament. He himself was exposed to the musters, and chiefly for the purpose of avoiding them he got appointed

* "What would now be called Agitators."

† The history of this young woman, as given by Martindale, is one of the most curious parts of his work, as illustrating the state of society two centuries ago in the middle classes. The outline is this: She adventured at a very early period of life on the dangerous experiment of leaving her father's house and resorting to London, where she had no acquaintance or friend whatever, in the hope of falling into a good service. On the journey, which would occupy her several days, she formed acquaintance with a fellow-passenger. At London she fell ill of the Plague, when her new friend was very assiduous in his attentions to her. Finally, they married, set up an inn near Temple Bar; after a time determined to remove to Warrington to engage in the same occupation; she caught the infection of the small-pox at an inn on the journey, and died.

master of a school at Rainford. This brought him in a little irregular income, and he had the advantage of living in his father's house.

In the account of his early life we have nothing which resembles the account which Heywood gives of his religious education,—the frequent services at his father's and the many public services to which he was taken, together with the catechizings and other exercises intended for his own especial benefit; nor does there appear to have prevailed among the Martindales that strong devotional spirit which we find in the Critchlaws and Heywoods and Angiers. In fact, the spirit of seriousness appears to have been first awakened in him at this somewhat late period of his life, and the occasion of its being awakened was a sermon which he heard from one Mr. Smith at St. Helen's. It was on the necessity of conversion. It "proved," he says, "like a sharp needle, drawing after a silken thread of comfort in due season, so as, if I may without presumption lay claim to a work of grace, he was the chief instrument under God; and accordingly I honoured him as my spiritual father to his death. This mercy befell me as I was following my school-work diligently at Rainford;" on which he makes the pretty remark in the lessons of wisdom which he places at the end of each chapter as deduced from his experience—"God ordinarily meets people with unexpected mercies when diligent in their businesses: the angel appeared to the shepherds when they were watching over their flocks by night."

Martindale had through life a great fondness for mathematical studies, and the taste manifested itself at this period, his leisure hours being employed in writing a book of Arithmetic. Mathematical knowledge appears to have been at the very lowest ebb even in the county to which Horrocks and Crabtree belonged.

He leaves Rainford and takes the office of clerk to Colonel Moore, who was sent to garrison Liverpool for the Parliament, and who was the only justice of the peace in that neighbourhood. But he found the house full of impious and worthless people, so that he soon left it, and took the office of chief clerk in a regiment of foot. Here he incidentally mentions a curious fact, that the army chaplains in those days usually wore swords. Only imagine Richard Baxter with his gown and a sword under it! His father and brother suffer severely from Prince Rupert's soldiers in their march across South Lancashire.

This life, however, did not suit him. He calls it a "hated life;" yet he continued in it above two years, living among soldiers, till August, 1644. At that time, being then a few weeks short of twenty-one, he was appointed to the mastership of a free-school, then lately founded at Over-Whitley, in Cheshire. This gave him a status which promised to be permanent. He speaks of the teaching of youth as his "beloved calling;" as it was, at least in contrast with the life he had just been leading. He increased his income, as schoolmasters in those times and later often did, by invading the office of the scrivener.

But he had here his troubles; and, to do him justice, he seldom fails to dwell upon the annoyances he found, and which are inseparable from all conditions. If we were inclined to disparage the character of Martindale, this is the point on which we should fix. He is for ever being embroiled, and for ever recording that he was so. In the present instance, according to his own shewing, he did not act with liberality

at least, if quite with justice. The founder of his school was one William Eaton, supposed by Mr. Parkinson to have been one of a numerous family of that name settled in the Northern parts of Cheshire which gave many ministers to the Church, both Conformists and Non-conformists, and of the latter both Presbyterian and Independent. A daughter of the founder was married to a Parliamentary captain. This captain had three children by a former marriage. The captain wished to send these three children to the school which his father-in-law had founded; but Martindale objected, on the ground that they had not been born within the limits of the district, the children of which were those for whose benefit the school was intended. One thinks a person in Martindale's situation would have waived an objection of that kind. However, he persisted, and so much to the offence of the captain, that a personal encounter was the consequence. The schoolmaster and the captain fought for a full hour, lying great part of the time in a ditch, and Martindale narrowly escaped having his beauty and his oratory for ever spoiled by the dilaceration of both his cheeks.

In the first month of his settlement at Whitley, he seems to have regarded the office of schoolmaster as that in which the remainder of his life was to be spent; and he commenced a course of private reading accordingly. But a somewhat different destiny awaited him. A Lancashire minister, whose name, for no apparent reason, or at least for no good one, he suppresses, as he does the names of many other persons of whom he has to speak, perceived, or fancied he perceived, qualities in Martindale which would well fit him for the office of minister. Not improbably it was the Mr. Smith to whom he owed his conversion. This minister saw at least, and saw rightly, that Martindale was no common man, and that he might be more usefully employed as a teacher of men than of boys, and he strongly urged him to turn his attention to the ministry, setting before him the multitude of places at that time in want of ministers. Martindale was not indisposed to listen to the suggestion, and the proposal being seconded by no less a person than Mr. Harrison, of Ashton-under-Lyne, at that time one of the leading Presbyterian ministers of that part of the kingdom, he laid aside his project of going through a course of reading in the classical authors as preparatory to his life of school-keeping, and entered upon another course, which was that then thought best as preparative for the ministry. The account which he gives of the authors composing this course, and of the subjects of study to persons intending to present themselves for Presbyterian ordination, is exceedingly worthy of attention, and we shall therefore quote it entire, with Martindale's sensible observations upon it:

"And to the best of my remembrance (which my practice further confirms) he advised me to study the Hebrew tongue and some logic, lending me Keckerman's* *Systeme*, whose chiefe rules he wished me to write out for the imprinting of them more firmly in my memory. I set upon the former with

* "One of the Systems of Bartholemew Keckerman, D. D. He was a native of Dantzic, in Prussia (born 1671, died 1699). He was a favourite writer, at this period, of introductory Treatises and Systems. His systematizing embraced the *Peripatetic Philosophy*, Logic, Rhetoric, Theology, Mathematics, Geometry, Optics, Astronomy, Geography and Grammar! It was probably his *Systema Theologicæ* that was recommended by Adam's unknown friend."

some vigour, and my ambition being noe higher than to attaine to so much skill as might enable me in an ordinary way to understand a text in the Old Testament, by the assistance of such common helpes as were easie to be procured for money, it held me no very long time. There is a famous grammarian that calleth his booke *Horologium*,* pretending to a method confirmed by experience, wherein boyes may be well grounded in the Hebrew grammar in twenty-four hours, but I limited not my selfe to twenty-four dayes. My designe was rather to learn truly then fast, and to understand as I went on rather then to fly beyond my judgment; yet for all that it held me not long. But the other part of my task concerning logick, wherein I was greedy of greater perfection if possible to be obtained, that I might be able to analyze a scripture artificially and dispute readily in mood and figure, proved tough upon me. I had no tutor but mine author, and I was not at all fond of him. He seemed to me to be a learned man, and his systeme very full, but I thought it too full, so as to runne over, having such swarmes of canons that might be contracted into a farre smaller number, and many superfluous ones, that for substance were comprehended in the definition of the thing to which they referred. But that which above all rendered him unwelcome to me was his endlesse traines of subdivisions, whereby it came to passe, that when I had got a little satisfaction concerning one number of a division, I must hunt over many leaves ere I could find the other. I was therefore resolved to change my master; but for whom, was the next important question. Aristotle was not for the tooth of such a novice as I was, as those that question my diminutive judgment may be satisfied by the famous Hereboord,† in the preliminary discourses of his *Meletemata*. Ramus,‡ and the compendiums of Smith and Brerewood,§ usually bound together, I soone ran thorow, but found them over-curt and maimed, leaving out many things that I thought very good in my old Keckerman, the first designedly, the other two by affected brevity. Brerewood's large piece put out by Mr. Sixsmith went but a little way, and did not at all teach that part of logicke that I most affected. Doctor Sanderson's|| learned piece, together with the writings of Hereboord and Derodon,¶ which I thinke are the best in the world, had not then (I thinke) made their appearance in it, at least I heard nothing of them. At last, by meanes of a young Cambridge scholar, I was furnished with *Burgersdicius*,** of which I was very fond, and have kept to it ever since, because better inured to him then those learned men's workes which I mentioned even now.

* "This 'famous grammarian' was Schickardus, or Schikarnds, who published a work entitled '*Horologium Hebræum, sive Consilium quomodo Sancta Lingua Spatio xxiv Horarum, ab aliquot Collegiis sufficienter apprehendi queat.*' Of this book two editions were published in London in 1639 (which was probably Martindale's) and 1675, 8vo."

† "Few students of the last age but will sympathize with Martindale's lamentations over surplus rules and endless subdivisions. Adr. Hereboord, of Leyden, wrote *Synopsis Logicæ Burgersdicanæ, and Meletemata Philosophica*. He died in 1659."

‡ "Peter Ramus, the celebrated French Mathematician, was a determined opponent of the Aristotelian Dialectics. He was murdered in the massacre at Paris on St. Bartholemew's Day, 1572. Anthony Wotton published '*Peter Ramus's Art of Logic into English.*' Lond. 1624, 8vo. The translation was written by his son, and the dedication by himself."

§ "Edward Brerewood, born at Chester 1575, died 1613. His short *Compendium of Logic*, published in 1614, and several times subsequently reprinted, was long an elementary work in use among students."

|| "Dr. John Sanderson's *Artis Logicæ Compendium* was first published in Oxford, 1618."

¶ "David Derodon, Professor at Nismes, published *Logica Restituta*, Genevæ, 1659, *Compendium Logicæ*, 1663."

** "*Francis Burgersdicius*, author of *Institutiones Logicæ.*"

"As for Ethickes, I contented myself (because I thought Scripture precepts would perfect them) with Eustachius* alone, who though he was a great plagiarie in stealing from Thomas Aquinas, that makes his booke never the worse, but perhaps much better. His physickes also I read but liked not, he followed Aristotle so close at the heeles in some of his grosse doctrines about the spheres, which now is generally exploded. I liked Bartholinus,† though briefe, much better, and Comenius‡ best of all (Des Cartez was then little spoken of), but I thought it not the worth while to be curious in this point of learning, being more proper for a physician then a divine. But I had a quite other opinion of metaphysickes, believing (as I still doe) that a man can never be a judicious divine indeed without them. But having none to instruct me, I was much discouraged with the sublimity and difficulty of that study, and this was furthered with the bad choice of bookes that I had hit upon, I knew not well how. Eustachius, Bartholinus, and Crakanthorpe,§ (by the reading whereof I was rather confounded then profited,) were all I had, and they were brief obscure pieces (at least to me then), and desperately disagreeing one from another. In this strait I advised with some learned men (but it had been better to have done it sooner), and they commended to me Jacchæus|| for a compendium, and Suarez¶ for a full treatise. These I found plainer by much to mine apprehension; and for Suarez, saving his prolixity and his foppish paradoxes in favour of Transubstantiation and such popish monsters, I took him to be very excellent. In which opinion I was much confirmed by the judgment of that excellent scholar Mr. John Harrison, of Ashton-under-Line,** who affirmed that in that booke were the grounds of all philosophy. Methinks about the attributes of God scarce any man goes beyond him, but it was a good while after the other ere I met with him, which perhaps was a mercie, being then better able to deal with his errours, which at first might have proved more dangerous."—Pp. 49—52.

* "Francis Eustachius, who published a compendium of Ethics and another of Physics. He was by no means singular in his thefts from the great Angelical Doctor, who was the storehouse of the time."

† "Casper Bartholinus, an eminent Physician, who published *Enchiridion Physicum*, 1625, 8vo, which went through several editions. He was father to the celebrated Thomas Bartholinus."

‡ "John Amos Comenius. Of this Patriarch of the Bohemian Church it is to be regretted that no good biography exists. The work referred to, is undoubtedly his *Physicæ ad Lumen divinum reformatæ Synopsis*, of which an English Translation was published in 1651."

§ "Richard Crakanthorp, a native of Westmorland, born 1567, died 1624. The work alluded to is his *Introductio in Metaphysicam*, Oxon, 1619. He was a very able and judicious divine. His *Defensio Ecclesiæ Anglicanæ*, Lond. 1625, 4to, is a work now in great request."

|| "Gilberti Jacchæi *Institutiones Physicæ*."

¶ "Francis Suarez, a Spanish Jesuit, author of *Disputationes Metaphysicæ*, 2 vols. fol. 1605."

** "Of Mr. John Harrison there is a full account in Calamy. His father was a gentleman of good account near Wigan, 'an eminent professor of the Puritan stamp,' as many others of his name and race have been since. Sir George Booth presented him to the Living of Ashton, which he resigned in 1662; and when Sir George, then Lord Delamere, offered it to his son, Mr. Harrison generously declined it on account of his son's supposed unfitness, and gave his interest to Mr. Ellison, a man 'of great worth and a good preacher.' It is said of Mr. Harrison, that he was an excellent preacher and scholar, and that 'he constantly kneeled in prayer in the pulpit'—in which it appears he was *singular* among his party. He was appointed by the Presbyterian classis in Manchester to answer some Episcopal pamphlets, which he did in a book entitled '*Answers of the Church Revived*,' 4to, 1650. Of the merits of this book very favourable opinions are entertained. He died in 1669."

While he thus pursued his studies at home, his name was entered at University College, Oxford, for the sake of the reputation; but he never went to reside.

In 1645, he began to preach. There was a severe plague at Manchester, and the general affliction of the times and the accidents attending such a state of public affairs, occasioned the want of ministers to be more sensibly felt. His friend, the minister whose name he still suppresses, urged the great want of ministers as a reason for his immediate compliance. After some modest resistance he yielded. He was then twenty-two years and five months old, "and so within view of ordination-age; for a day above twenty-three was then called twenty-four current, and allowed sufficient for matter of age, if other things concurred for admission of young scholars to ordination, and seven months was no extraordinary time for trial of a man's gifts by preaching and procuring a convenient place to be ordained to." In this we may perceive two things—that even in the most unsettled period, among the more sober part of the Puritans, there was no intention of undertaking the ministry but in view of ordination at the proper time; and, secondly, that there was no loose and general ordination of persons to execute the office of minister when and where they pleased, but that in the first instance they must be provided with some especial field of pastoral duty. Middleton was the place in which he first appeared in the pulpit, a village at that time, according to Martindale's account, not fortunate either in its rector or his assistant.

He gave so much satisfaction, that the people of Middleton without hesitation offered to him the assistant's place. This proposal he declined, and very soon after accepted an invitation to become the minister at the chapel at Gorton.

Gorton is one of the hamlets of the parish of Manchester, the inhabitants of which, living remote from their parish church, had, either by their joint exertions or through the liberality of some benefactor, obtained the benefit of a chapel erected near their homes, which brought pastoral superintendence, religion and her ordinances, to their doors. When this was done, has not, we believe, been shewn in any printed work; for the author of the *History of the Church of Manchester* (in the main a valuable work) has entirely passed over the foundation of the rural chapels of the parish, as if the subject were foreign to his design, when in reality it constitutes what ought to be regarded a main topic of a work with such a title. Martindale settled at Gorton in May, 1646, giving up his school at Whitley. He found the people generally, old and young, religiously disposed. Indeed, there was no part of England in which the spirit of devotion rose higher than in the parts of Lancashire about Manchester and Bolton. The people concurred unanimously in approval of his settlement with them.

Still he had not counted the whole cost. He had not been long at Gorton before he began to regret that he had ever abandoned his school at Whitley. He even regretted that he had not closed with the extremely hasty proposal made to him at Middleton. He was "involved in much trouble and discontent;" and he can find no more expressive term to describe his situation than that he had got into a "wasp-nest."

His troubles arose out of the diversity of opinion on questions connected with religion and its administrations, which was one of the first effects ensuing on the abrogation of the old Church authority, against which the Puritan party had so long protested. It really seems that we have only here a choice of evils. Ill may this authority sometimes have been administered; severities in excess may sometimes have been used, notwithstanding all the guards and checks which the English Constitution presents; the personal feelings and prejudices of the administrators of ecclesiastical discipline may sometimes have warped their judgments; men's infirmities and obstinacies may not have been always sufficiently allowed for; and even the existence of an administration on earth under Christ, as the general Head, and that degree of uniformity which must of necessity be required, may be thought to be in itself, and abstractedly from the mode of its administration, an evil. But we are beings born to endure; and if we free ourselves from this authority, what gain we but evils as severe, though of a different class and character, but which in the aggregate cannot but be considered as equal at least to those from which we escape? The history of the Puritan ministers during the time that they were in the ascendancy is full of disputings in congregations, and between ministers and their congregations, and between minister and minister. While, when we look at the subject more generally, and see what men are when their minds are strongly directed on religious questions, and there is no incumbent pressure, how widely they run astray, what grotesque features their conduct exhibits, how insane men draw many after them, what insolences and indecencies are practised, how fiercely they persecute one another, and how the voice of those reflective and quiet men to whom in retirement is opened the way of divine truth is silenced by their noise,—we cannot but perceive that Restraint in these matters may be a salutary provision, that it is well to make the voice of the enlightened and the wise heard and respected by the unreflecting and heated many.

But the life of Martindale calls us rather to contemplate the effect of the absence of this external pressure upon the relation of a minister to his flock. In every well-ordered system of religious affairs, the duties and rights both of minister and people will be defined and understood by both. The one can no more neglect the performance of his duty, or disgrace his sacred office, without animadversion and punishment, than the other can destroy a minister's comfort and usefulness, and deprive him of his chapel and its emoluments, because they think they should prefer some other preacher, or that his preaching does not suit their peculiar taste. And thus the great objects contemplated in their religious associations, and the relation of pastor and people, seem more efficiently secured. In matters of taste of this kind there never can be agreement; any and every minister will have some in his flock who approve of his manner of conducting the service, and some who disapprove. So with respect to his opinions: he cannot be of the same mind with all his people on all points of religion, even those of importance,—as what, in relation to such affairs, may not be said to be of importance? There never yet was a minister who, if he had a congregation in which there were many enlightened and cultivated minds whose thoughts had been much directed on religious controversies and

the interpretation of Scripture, and who used the liberty of private judgment, who would not in some points differ materially from him, and who might not, if they thought it right to do so, think of him and speak of him as in those points diffusing false notions around him. This is a necessary and inseparable incident from such a condition. The dispute in Martindale's day and chapelry was not in respect of Christian doctrine, but of the greatest of all questions in ecclesiastics,—union or separate existence, Presbyterianism or Independency. The true nature of the question is this—Whether there shall be a national union of all professing Christians, with a strict religious surveillance and competent boards of direction with well-understood principles of government, or a multitude of separate congregations, each acting in all things for itself. This was the great controversy of the time; for the question between the comparative value of the Episcopalian and the Presbyterian form of national union, might be considered as at that time, if not decided, at least so laid aside as not to be thought of more. In South Lancashire and the adjacent parts of Cheshire, the controversy raged as fiercely as in any part of the kingdom. The Independents, then a new party and possessing all the vigour of a youthful sect, were nothing in point of numbers to the Presbyterians; but they had got possession of Dukinfield, as Martindale intimates, by some kind of address or stratagem, by which they had out-manœuvred the Presbyterians. Dukinfield was only two miles and a half from Gorton, where Mr. Wigan, his predecessor, had shewn some disposition to favour them, as he did also at Birch, another neighbouring chapelry, to which he removed when he left Gorton. There was, however, no want of activity on the part of the Presbyterians, who were supported by an express ordinance of Parliament for throwing Lancashire into the form of a province of a Presbyterian Church, which had been obtained by them by dint of petitioning, in a way not very unlike to the petitions which go up to Parliament in our own day. Harrison, Hollingworth and Tilsley, fathers of Lancashire Presbyterianism, all lived in the neighbourhood of Gorton. They had formed the design of utterly extirpating Independency root and branch, and thought it possible to do so. Eaton and Taylor were the two ministers who were the chief champions of Independency. The Warden of Manchester, Heyrick, was a middle-way man, and was heard to declare from the pulpit that the Episcopalian, the Presbyterian and the Independent, might each preach according to his own judgment, and yet each by divine right. Mr. Angier, of Denton, “holy and peaceable Mr. Angier,” after a little wavering, threw his influence into the Presbyterian scale.

Martindale at Gorton was in the very centre of these discordant opinions. He came with a mind not prepossessed in favour of either Presbyterianism or Independency, and disposed to admire the leading men on both sides for their piety and worth. He spoke well of both. But he soon found that this kind of impartiality would not do in a man in a public situation. He then determined to have nothing whatever to do with the dispute, but to preach the gospel to his people. How this was taken, he shall himself tell.

“But neither would that be; for there was belonging to the congregation at Gorton an ancient professor that had formerly driven a great trade, and after borne a considerable office as a souldier in the warres, but at that time

was out of all employment, onely gave himselfe much to reading and Christian converse. This gentleman had a good respect for me, was the principall instrument in engaging me to the people, and would willingly have bestowed his daughter (an excellent young woman) upon me for a wife, was willing to have me tabled in the same house with him, to furnish me with any bookes he had or could procure for me, gave me a great deale of good advice in order to my practice both as a Christian and a minister, prayed often with me and for me, and gave a character of me upon occasion (especially to the ministers he had most interest in) above what modestie would give me leave to owne; yet for all this my great trouble was mainly (if not onely) occasioned by this good man. He was so incessantly zealous to have the government set up amongst us with all speed, and in order thereunto, have mine ordination hastened beyond all the rules of expedience."—P. 65.

He himself seems really at that time not to have had a decided opinion either way. He disliked Independency, but then he as little relished the system of ruling elders, a very material part of the Presbyterian form. He makes this observation, that "they might be chosen ten miles from us, in an obscure part of Eccles parish, abounding with Popish and ignorant people, namely, that corner which joins the parishes of Warrington and Winwick." A very reasonable objection this: but all associations for religious purposes, or indeed for any other purposes, must be founded on the basis that something of individual judgment and private predilection must be sacrificed.

The question between him and his people soon assumed a definite form. The majority in his congregation insisted upon his being ordained forthwith in the Presbyterian manner, by the laying on the hands of the ministers. It was his wish and object now to delay it; for, in fact, he appears to have been somewhat doubtful on the point, and also not quite satisfied with his own preparedness. He consulted Mr. Angier and Mr. Heyrick. He heard with some satisfaction Mr. Heyrick utter the words of Scripture, "Tarry at Jericho till your beards be grown" (we hope this was not the basis of an argument or quoted as an injunction): and finally the two ministers advised their young friend that he should insist on having time allowed him to satisfy himself, or submit to be dismissed; which advice, he says, "he liked very well and resolved to stick to: and that he might be no more baited in such a daily manner by my old gentleman and another in the family that took his part, he removed his quarters into a more peaceable place."

He now set himself to the perusal of all the writings he could meet with on the question of Presbyterianism and Independency, carefully abstracting them, so as to make himself master of the question. In the midst of all this he married a wife, who was half-sister of Thomas Jollie, who was afterwards one of the chief of the Independent ministers of Lancashire, and step-daughter of Major Jollie, the provost marshal in Lancashire. They were married on December 31, 1646.

While he was thus reading and debating with himself on the Independent controversy, he finds his salary fall off: the people of Gorton did not keep to the bargain they had made with him, and even the old gentleman was doing all he could to get him removed and another minister put in his place. At last he came to the wise determination to get out of this scene of dissension.

He had no want of opportunities; for his merits were become widely

known, and he had accordingly invitations from many places. The place to which he removed was the parish of Rosthorne, in the northern part of Cheshire.

Rosthorne (unlike in this respect to Gorton) was one of the ancient parishes of England, with a church of ancient foundation endowed with tithe, and the patronage in an ancient family of the neighbourhood, the family of Venables, called Barons of Kinderton. The people were more desirous of having the services of Martindale than the patron, and contentions ensued. Rights of patrons, however, were at that time little regarded, and the question came ultimately before one of the Parliament Committees, namely, that for plundered ministers, who established him in possession of the church with all its endowments, and he thus became vicar of Rosthorne. The date of this order was March 26, 1649.

Martindale had not yet submitted himself to ordination; but he had taken steps towards it, having applied to the Manchester Classis, one of the nine into which the province of Lancashire was distributed under the ordinance of Parliament. By them he had been examined "in the tongues, the arts and divinity," the phrase of the time, and approved as fit for ordination. But there rose up in his flock at Rosthorne a party, of no great number, but having in it names of weight, who presented a written protest to the Classis against his being ordained. On this Martindale took a bold and decisive step. He would not stay to argue his fitness for ordination with those of his people who objected to it, but he posted at once to London, with the certificate of his examination in his pocket. He took also with him the manuscript of a treatise in divinity which he had prepared for the press, having the title, *Divinity Knots unbound*. The purpose of his work was to strengthen the young people of his parish against the errors of Antinomianism and Anabaptism, which had infected two neighbouring parishes and threatened his own. His first visit was to Caryl, of the church of St. Magnus, London Bridge, the licenser of divinity books for the press. He mentioned to Caryl his other errand. Caryl referred him to Dr. Young, of the Black Friars, from whom he learned that the London Classis was sitting that very day in the church of St. Andrew Undershaft. Away he posts to St. Andrew's; finds the Classis sitting, with Dr. Spurstowe for the Moderator. It was very near the time of rising when he reached the place; but he went through some kind of examination, was approved, and next day ordained, Dr. Manton presiding on the occasion. He thus completely defeated his country opponents.

The next difficulty he had to encounter was in respect of what was called the Engagement. This was, in fact, an oath which the Independent party, then in the ascendant in the political state, required to be taken, to be faithful to the Commonwealth as then established, without King or House of Lords. He had conscientious scruples against it: but for his difficulties and the arguments by which he overcame them, we must refer to the work itself.

This long chapter relating to the septennial period from 1645 to 1652, is the most valuable part of the whole work. It concludes with the battle of Worcester, which established the power of Cromwell and the Independents.

Martindale was now a regularly-ordained Presbyterian minister, having a certain portion of the Christian vineyard assigned to his charge, and he appears to have been every thing but remiss and inactive in the discharge of the duties which belonged to his office and station. Indeed, there is every reason to regard him as a conscientious, upright, useful and valuable man, a man, too, of a kindly and affectionate disposition. Let him be allowed fair play, and around such a man the gospel influences will be found prevailing, and minister and people will walk together in the paths of holiness and peace. But in those times no minister could be let alone. However conscientious, however useful, he found that there were those around him who would not suffer him to be at peace. First began the Independents. They sent some of their Gifted Brethren into his parish. These men drew some of his flock away from him. This induced him to inquire what kind of gifts these gifted brethren had; and he came to the conclusion, rightly or wrongly, that their gifts were of a very ordinary kind, and that the meanest preacher whom he knew was superior to the best of them in the gifts and graces of the Christian minister. He argued against them on these grounds, and next against the propriety of intruding themselves into a place in which, by their own confession, the gospel was preached, and where there was a settled and orderly ministry. He argued ably enough, and, as it seems, convincingly: but all religious practices, however contrarious they may be to each other, can be defended by those who practise them, or, if not defended, adhered to under the plea of zeal.

He had disturbance also from the Quakers. Whatever this sect may have been since, they were at their rise a most unmannerly set of people. Martindale, however, had to encounter only some of the most respectable of them, particularly Richard Hubberthorne, one of their most celebrated writers, of whom he says that he was "the most rational, calm-spirited man of his judgment that he was ever publicly engaged against." What he means by "publicly engaged against," is having set disputations with him in the open air. The field on this occasion was Knutsford Heath, on which Martindale met Hubberthorne to dispute, a young man of Martindale's parish having become a Quaker. Martindale had a mind strengthened by the study of the crabbed books of logic which he had studied, and was evidently a disputant whom no opponent on any question could prudently despise. In this encounter he appears to have come off more than conqueror, and no one felt it more than his young friend, who left the Quakers and returned to the Presbyterian fold. But his success made him an object of dislike to the Quakers of his neighbourhood. "After this I was several times affronted by some of that gang at mine own church and elsewhere, and pelted with their furious papers from Chester, Stafford, Warrington, &c." Verily, these were hard times for ministers who desired to live at peace and to help their flocks in the way to heaven. It appears that these open-air disputations with the Quakers were frequent in those parts of Lancashire and Cheshire.

Questions of doctrine were also in those times made the subject of controversy, and we find in this book that the Trinity was sometimes made a subject of inquiry. We know not that we should quite go the length of Mr. Parkinson in regarding it as among the Puritans, "an

open question," if by that phrase we are to understand that the Trinity might be received or rejected by persons still claiming to be orthodox, because the doctrine is so plainly declared to be of the substance of the Christian religion in the Catechism of the Assembly of Divines, the standard of Puritan orthodoxy. We should rather be disposed to interpret the words of Martindale as relating to modes in which the doctrine might be held. We shall, however, quote the whole passage, as any thing is of value which bears at all on the Trinitarian question as it stood in the time of the Commonwealth, when the great Unitarian champions suffered so severely.

"About the beginning of the year 1653, the opinions that were rampant in the armie infected also the countrey, and some belonging to the church of Duckenfield (so called) were thought to be deeply tainted. Mr. Eaton, thinking to search the sore to the bottome, propounded a good large number of questions for his people to answer; which were brought into my parish when I was sicke. The people that were most eminent for profession of religion, being enured to keep up worke-day-conferences, began to consider of them, and had gone through the first question, concerning the doctrine of the Trinity,* before I was able to keepe them company; but at the second (which was concerning the divinity of Christ and the Holy Spirit) I came in to their helpe. And our waye was this: every one that was able brought in his answer in writing, to which if any thing considerable was added by word of mouth, it was noted downe at the meeting. Then the papers were delivered to me to draw up all that was pertinent into one, adding what I thought further usefull. This being finished, the number of copies desired was very great, and of writers that could copie them out truly so small, and (considering withall that this little thing might probably be usefull to many in other parts) we thought best to print it, and published it was, with my preface and name to it, and this is the true history of the birth of that little Axiomaticall Catechisme called *An Antidote against the Poyson of the Times*."—P. 110.

Martindale had a share in establishing a Presbyterian Classis for the ministers of Cheshire; not moulded in the strict form of the Lancashire province, which was completely Presbyterian and rested on an especial ordinance of Parliament, but a voluntary association (such as existed in Derbyshire and other counties) "for mutual advice and strengthening one another." Martindale says that he "met with much comfort and assistance from it." This union was effected in October, 1653, the meeting for the purpose being held at Knutsford. The later "Meetings of Ministers" among Dissenters, as they have been technically called, were modelled on these Classes.

Of personal affairs in this septennium, we have an affecting account of the death of a favourite child, a boy of eight years of age, who appears indeed, from his account, to have been one of the *immodici*, "too forward to live:" another, that a perfectly groundless charge was made against him of a crime little short of murder: and another, his supposed implication in the rising of Sir George Booth in 1659. This was an attempt which the Presbyterians made to free themselves from the Independent yoke which was fastened upon them, a burthen thought less tolerable than the government of the Stuarts had been. The scene

* "It seems that the doctrine of the Trinity, even at this early period, was considered to be 'an open question.'"

of the movement was the parts of Cheshire in which Martindale lived, and there is no doubt that he was in the secret as well as Newcome, of Manchester, and many other of the Presbyterian ministers. But the movement was premature. Sir George Booth was easily defeated by Lambert. The account which Martindale gives of this affair is more full and particular than in any other contemporary writing.

One effect of this movement was to frustrate the attempt at union between the Presbyterian and Independent ministers of Lancashire, of which Martindale gives an account. In this attempt at union, his own Classis, the Cheshire, had no share.

As he had wished success to the effort made by Sir George Booth, so it was with his entire satisfaction that Monk brought the irresistible army from Scotland, under whose cover the return of the King was effected.

This was the great crisis of Puritanism. The Presbyterians, as well as the various sects which had arisen out of the ultra zeal and freedom of the preceding times, quickly found out two truths: one, that the Court would recognize no distinction amongst them, but regard all the various classes of Puritans and religious Dissentients as a unit, treating them all alike; and the other, that the determination was taken to crush them for ever as a political or religious party in the state.

Martindale, like the other Puritan ministers who were in possession of benefices, the lawful incumbents of which were not then living, kept possession of Rosthorne after the King's return, notwithstanding the imperfection of his title. But he soon found that it would not be a peaceable possession. He received the Order for the Suppression of Private Assemblies for Religious Exercises, with an injunction to read it in his church. This he refused to do, and was called for his contempt before the Baron of Kinderton, in whose spite he had taken the living. The Baron treated his case very summarily, committing him to the castle of Chester as a person disaffected to the new government.

Some of his people expressed their contempt by setting up a may-pole on a hillock which he had to pass on his way to the church. This they did purposely to affront and annoy him, it being well known that the may-pole was an object of abhorrence to the whole Puritan genus. He preached against it as idolatrous, but the times were growing too enlightened to listen to any thing so stupidly absurd: he preached against it as an occasion of immorality, but the times were too dissolute to pay proper regard to such admonition. Finally, Mrs. Martindale, "assisted by three young women, whipt it down in the night with a framing saw, cutting it breast-high, so as the bottom would serve well for a dial-post."

The reading the Prayers appointed for the Twenty-ninth of May was another matter of vexation to him. This was the Baron's doing, who had become more potent by having been returned one of the knights of the shire for Cheshire. Martindale has thrown some obscurity over the course he took, leaving it doubtful whether he read the prayers or no.

Again, he is indicted for refusing to read the Book of Common Prayer; but he scrambled through this difficulty.

And in the two years of annoyance which followed the Restoration,

he is compelled to read an obnoxious Act of Parliament which made it highly penal in any one to assert that there was any obligation remaining to observe the Solemn League and Covenant in those who had taken it.

All this but prepared the minds of the Puritan ministry for what was coming, the purgation of the Church from the ministers who had got into possession of the benefices irregularly in the later times, and of those also who cherished the Puritan objections to a Church in the Episcopal form. "Now came," says he, "that fatal Act of Uniformity that threw off many hundreds of us out of our places. Many will tell us it was our own fault," &c. ; and he then goes on to make the complaint that, by the delay of the stationer, the Book of Common Prayer to which the ministers were to give their assent and consent, was not prepared in time to be examined by them. Martindale did not receive his copy till after the day on which he was required by the Act to proclaim his assent. But it is clear that by not declaring his assent on the twenty-fourth, before which day he received it, he had no intention to avail himself of the clause in the Act of "lawful impediment," so that his deprivation followed as a matter of course. The Bishop, however, Hall, a bitter man against the Nonconformists, was hasty in the matter, for the sentence of expulsion from Rosthorne is dated as early as the twenty-ninth of August. This haste the better pleased the Baron.

It is to be regretted that Martindale has not left us his comment upon the Act, or shewn us particularly his points of objection to the Church as it was re-established ; the inconveniences which he had felt from the want of Church authority having, it may be presumed, taught him that a well-ordered and well-governed Church provided better for the security of both people and pastor than a state in which there was no government, and that therefore points of punctilio at least might be given up to secure it. We may hope and believe that he had objections to the requirements of the Act of too sacred a character to be overcome, and it is always an animating sight in a too worldly world to see any direct temporal interest sacrificed through a conscientious adherence to any line of supposed duty.

The next important point which he had to consider was, what in these new circumstances he must do. He was now in his fortieth year, with a family and but small property on which to fall back, so that to do something which would provide income was to him an indispensable duty. Occasional preaching was the means to which many of the ejected ministers had recourse, and assisting their neighbours and friends in private religious exercises. Opportunities of irregular ministrations seem to have been few in Martindale's case ; but he collected about him at a house in which he lived in the parish of Rosthorne, "a houseful of parishioners of the devoutest sort," to whom he repeated on a Sunday evening the discourse they had heard from his successor in the Church, "adding a discourse of his own, and praying for a blessing after all." This was much liked. Many said they liked his repetition better than the original discourse ; but in a year or two all this was put an end to by the Act against Conventicles.

This, however, would be far from yielding him a sufficient income, if indeed, which does not appear, he received any remuneration. His

mind, therefore, turned at one time to what had been in his youth a favourite occupation, school-keeping; but in this he was discouraged by the strong opposition of the Cheshire gentry to Nonconformists having the care of youth. He thought of Physic; but here he was met by a conscientious scruple, not thinking himself fit to take the charge of the sick, nor likely soon to become so. Finally, he struck out on what was almost a new line, and perhaps a singular line to be taken by a nonconforming and ejected Puritan, determining "to apply himself to some useful parts in the Mathematics." In this he had the good fortune to be encouraged by his neighbour and friend Sir George Booth, who had been created Lord Delamere on the Restoration, who was himself fond of mathematical and philosophical studies. Lord Delamere made him presents of books and instruments, and supplied him with manuscripts from his library at Dunham.

How strikingly different is the state of mathematical knowledge now and in the time of Martindale! He tells us that decimals, logarithms, algebra, now but the ordinary study of a young school-boy, were to him the higher branches.

Two modes of turning such knowledge as he possessed on these subjects to account were open to him,—teaching the mathematics to those who were disposed to study them under him, and the press. Possibly he added also the practice of dial-making and surveying.

He had good success in teaching at Warrington. He taught in the Hoghton family, the Wilsons of Tunley, and the Banks' of Winstanley. He had also scholars at Manchester, which he calls "that proud town."

He did not, however, entirely lay down his ministerial character; but was often engaged in public ministerial duties, as the times would allow, in the neighbourhood of Manchester and Bolton: and when, in 1672, the severities of the law against Nonconformists were relaxed, he licensed a house, in which his family lived, in his old parish of Rosthorpe, and preached twice every Sunday.

Finally, he accepted the office of domestic chaplain in the noble family at Dunham, being exceedingly trusted by them, and consulted in the most important family affairs. Some curious particulars are given, not pertaining to his own history so much as to theirs. This continued till the death of Lord Delamere in 1684.

He did not survive his noble patron any long time. He died in September, 1686, and was interred at Rosthorpe.

In this interval it is that he seems to have written this auto-biographical tract, which ends appropriately thus:

"Soone after my returne home, I met with the newes of Mr. Briscowe's death, who was one of my fellow-prisoners, a solid, able scholar, and a singular good preacher. We were not directly of the same perswasion (for he was thoroughly congregational;) but that bred no dissension among us. The losse of him was the sadder, because he followed so many worthy men of the Nonconformist's perswasion, that within a yeare, or little more, had left their earthly habitations in Lancashire, for a better in heaven: viz. Mr. Bell, Mr. Bradshaw of Darcey-Lever, Mr. Tilley, Mr. Wright,* Mr. Mallinson,†

* "Mr. Wright held Billinge Chapel, but lived on the whole a private life."

† "Mr. Mallinson held Melling in this county. He was rather esteemed as a scholar than a preacher."

and Mr. Scholes,* all learned men and profitable preachers, and the three first very eminent.

"When God is housing his sheep (or rather shepherds) so fast, it is a dangerous prognosticke of a storm ere long to ensue."—Pp. 236, 237.

It is dangerous for even good and wise men to predict things to come. Instead of a storm, came a calm. If he had lived a very little more than two years longer, he would have seen the house so hated by the whole Puritan family brought to ruin, a new political state begun, in which was the new element of open, peaceful, lawful administration of religious affairs by the remains of the party to which he belonged, and the new character of ministers recognized by law as in "pretended holy orders," and chapels arising in every part of the kingdom filled with attentive and interested hearers of the few surviving ministers who had, like Martindale and Heywood, borne the brunt of the storm, and of a body of younger ministers, trained to the same duties, under the eye of these venerable fathers of the Dissenting ministry.

He had himself a son who was for two years in one of the Dissenting academies; but he was also for a time at Cambridge, for a time at Oxford, and laureated in the University of Glasgow. He appears to have been a somewhat versatile person, and died a Conforming minister before his father.

In his character of Mathematician and Philosopher, Martindale made sundry communications to the Royal Society, and published several works which are enumerated in his Life. They gained him some reputation among the persons eminent in science in those days, but are now neglected and perhaps forgotten.

TWO RABBIS—THE DESOLATION OF THE HOLY CITY.

Two Rabbis, approaching Jerusalem, observed a fox running upon the Hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount of Zion, which is desolate, the foxes walk upon it." "And therefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled his threatenings to the very letter, I have thereby a pledge that not one of His promises shall fail, for He is ever more ready to shew mercy than judgment." *The Crescent and the Cross*. By Eliot Warburton, Esq. 2 vols. Vol. II. pp. 193, 194.

* "Mr. Jeremy Scoales, of Norton in Derbyshire, was a native of Salford. 'He used to take much delight in days of prayer and humiliation, in which he was often charged by his brethren with holding out too long; though he was usually pertinent and acceptable.' He died in 1685."

LETTERS FROM THE MERSEY.

TO AN EARLY FRIEND AND FELLOW-COLLEGEIAN AT LEICESTER.

Yes, it must out—the o'er-charg'd breast would fain
 Wreak on the scroll what, pent within, were pain;
 Though I perceive—writing to *thee*, dear Friend—
 Beginning of its utterance, but no end.
 Now could I wish, in more than "silly sooth,"
 My verse might flow as in the days of youth,
 When, by fresh brook, and under whispering tree,
 I lull'd all aches with untaught melody,
 Too happy, scattering, as I stole along,
 The morning dews of evanescent song.
 Since then, long years have pass'd, and, passing, shed
 Intrusive gray hairs on the loiterer's head;
 And he has left the brook to murmur lone,
 The tree to list no whispers but its own,
 Yea, hush'd his harp—his idle follower still
 Through many an early change of good and ill—
 To fix his tent at last by Mersey's stream,
 Bidding farewell to every morning dream,
 And labouring from life's blighted shades to win
 Music long silenced there by want or sin,
 Yet far more sweet, even in its faintest tone,
 Than brooks or woods, though they were Eden's own.

Endear'd and unforgotten be the day,
 When, taking each his accidental way,
 We met once more at Kirkby Mallory!
 We parted when two years were due to me
 Of life's first golden twenty. I was then
 A bashful dreamer in the walks of men,
 An idler with a student's mien and name,
 A minnow in the shallowest parts of Fame,
 Catching no minnows, but o'er-joyed to note
 The Sunbeams on the glorious waves afloat—
 The Everlasting Swans, that down the stream
 Gleam as they glide, and warble as they gleam—
 The banks, with all their sacred shades unruined,
 Calm as eternity and green as heaven!—
 But oh the power my very weakness gave
 To glorify all things by land or wave,
 Whereon Romance could linger! What a glow
 It shed on all above, on all below,
 Drawn from that inward fount of mystic view,
 Which, with the Seen World, gives the Unseen too!
 I cast the slough of years when I recall
 My feelings in Craigmillar's ivied hall,
 Where, ages since, stern Scotland's throne-born Flower
 Droop'd her sweet head and wept her faded power,
 And, France-ward turning, thought how she was there
 First of the gay, as loveliest of the fair!

Even now I love to roam, as then I roam'd,
Within those towers, which once the Douglas hom'd,
Tamtallon's massy keep, that still sublime
Stands the long siege of Tempest and of Time,
Groping forth dimly o'er the tumbling sea,
Like a blind prophet o'er futurity.
How glow'd my thoughts in Roslin's fairy glen,
Or wading through the brooms of Hawthornden,
Marking my path with flowers that round me fell!
How did I track the dying day's farewell
From Arthur's Seat down to poor Holyrood!
And oh in what entranc'd, enraptur'd mood,
I bent the knee at sight of Vennachar,
And saw in many a long, blunt, golden bar
Lone Katrine beat against her lovely strand,
Like a full heart against a happy hand!
How sunny were those days! how sweet those dreams!
With what rich tenderness their memory teems!
But was this all? No, dear companion, no—
The Friend's was mingled with the Dreamer's glow:
I call our Alma Mater's* self to say,
If the Ideal rul'd the livelong day—
If swell'd my breast at Fancy's voice alone,
And answer'd not to Friendship's gentler tone.
Leith Sands, with Forth's lorn billows' dusky roll,
And Salisbury Crag by many a moonlight stroll,
With other scenes and hours might witness lend,
That prizes *with* were blanks *without* a Friend.
Witness still more those Evenings—all too few
For after-memory—when, at fall of dew,
We gather'd round thee, Friend, to pass the hour
In opening unworn bosoms to the power
Of some immortal Ancient—*him*,† who smote
The Marathonian shell—or, less remote,
Him,† who, as captive, follow'd Scipio's car,
To make his Peace as laurell'd as his War.
Yes, such days were! and still my mind reviews
Those social lingerings with the classic Muse
With feelings that bring back life's vernal prime,
And tint with faded youth the autumnal rhyme.

How chang'd the scene, ere last we met again!
Thine early toils had not been spent in vain,
But had laid bare before thy thoughtful eye
All shapes and shades of clay's infirmity;
While years of full experience since have given
The practis'd hand, the judgment keen and even,
That never falters, even in the sharp strife
When Death's close shadow falls on flying Life.
'Tis at such times the MASTER stands reveal'd,
Even as the Hero in the desperate field:

* *Edinburgh.*† *Æschylus and Terence.*

Firm and compos'd, while others fail or fear,
 He sees the course that Sense and Hope should steer,
 Dares the Symplegades, when scarcely twain,
 Sweeps the fresh foam, and wins the smoother main.

And happy thou! On victories like these
 No doubt can rest: when pain gives place to ease,
 When o'er the wasted cheek fresh colours fly,
 And life rekindles in the sunken eye,
 When the world brightens o'er the distant grave,
 And the tongue blesses him whose skill could save,—
 Oh then what doubt, what drawback, can be thine?
 Knowledge writes power in autograph benign:
 And health must be no blessing, ere it be
 A dubious good to set from sickness free.

Less obvious *our* rewards. To walk by sight
 Is seldom theirs, who fain would let in light
 On those who sit in darkness, gathering in
 The incumbent glooms of ignorance and sin.
 Vain were the hope, daily and plain to see
 Hard sin renounce insensibility,
 And, at the first touch of remonstrance riven,
 Gush into prayer, and weep its way to heaven.
 We walk by faith, and patient labour on,
 Hoping each day some point of good is won,
 Some truth unmoss'd, some saddening doubt half-clear'd,
 Some drear home comforted, some sick-bed cheer'd,
 Some guilt prevented, some sear'd heart anew
 Cleans'd from its dust, and touch'd with quickening dew.
 Such are our efforts, such our work—unlike
 Those swifter changes which thine Art can strike
 From suffering Nature, by that very lore,
 Which suffering Nature taught thine Art before.

But, if the intermediate steps elude,
 The change from evil even to partial good
 Is by its own sweet evidence made known,
 Though with less vividness from contrast shown.
Enough to feed the noblest hopes is CLEAR:
 Enough of good wrought meets the eye and ear,
 To make us feel the work, thus late begun,
 Will follow with new light the circling sun,
 Search into wrongs to Justice unreveal'd,
 Shine upon griefs from Pity's self conceal'd,
 Unfix the rich man from his golden earth,
 Remind the poor man of his glorious birth,
 And whisper, from woes past and worlds to come,
 HE WHO SEEKS HOME IN HEAVEN, MAKES HEAVEN OF HOME.

Liverpool.

THE STRAUSSIAN MYTH—THE VOICES OF THE CHURCH.

(Continued from p. 346.)

DR. BEARD remarks, and proves the truth of the remark by ample instances taken at random from Strauss, that "moral considerations are almost wholly neglected. Of profound and delicate moral estimates the writer seems incapable. Whatever is open to the eye, whatever is palpable to the touch, whatever is written down, all history and antiquities, distinct processes of the logical faculty, and the vigorously-deduced formulas of an *a-priori* philosophy, the author is skilled in so well as to have scarcely his equal; but he that would read history aright, he that would expound the actions of human beings, he that aims to be the interpreter of a book which, as much at least as any other, is of a popular kind * * * must, if he is to reap any solid and lasting success, be well versed in all the moving powers of the human heart." (P. 43.) Dr. Strauss is not so, and he is thus incapacitated for any broad criticism on the New Testament. His critical reasoning is all hard, technical, dogmatical, and all founded on his *petitio principii* that a miracle is inadmissible.

We shall shew this incapacity for moral estimate by one instance, which we select the rather as it does not happen to have been adduced by any of the writers in the "Voices," and also because the subject of it is one step removed from the sacredness which, in the view of Christians, invests the character of the Saviour, and may make them less disposed, or less able, to discuss his actions and motives dispassionately on the pure ground of philosophical history. Our instance is from the case of John the Baptist. We beg the reader's indulgence if we illustrate our view at some length. This character has always appeared to us to have been one of the most truly great and noble, in a moral point of view, that the world has ever seen. Himself a prophet, sent to prepare the way before the face of the Messiah, the Baptist felt at once the dignity and importance of his own work, and its subordination to the work of "one who was coming after him, but was to be preferred before him." And it is in connection with this subordination of his own prophetic office to that of Christ, that the moral greatness of the Man is brought out.

The feeling might have seemed only natural, had the Baptist, in the midst of his own growing popularity and influence over the minds of his countrymen, who were flocking by hundreds to his ministry and baptism, confessed to himself more than a passing regret to think that he was but preparing disciples for another's cause, and that just as the other should increase, he must himself necessarily decrease. It might have seemed not unnatural to a less honourable and self-forgetting mind, to avoid at least making prominent, as he did, in his preaching, the expectation of the speedy advent of his greater successor, and to have contented himself with declaring, "The kingdom of heaven is at hand," without testifying so expressly as he did, "I am not the Christ, but I am sent before him;" "He that cometh after me is mightier than I;" "There standeth one among you whom ye know not;" "He must increase, but I must decrease."

Nay, more: even an honourable and self-forgetting mind might, we think, in the circumstances in which John the Baptist was placed, have

been beguiled, for a while at least, of its clear perception of duty, without serious imputation upon its rectitude, and certainly without any impeachment of the credibility of the narratives as a record of human character. Though appointed to herald the coming of the Messiah, John seems evidently to have had the same general ideas respecting that long looked-for personage and his reign on earth, which his countrymen in general entertained, and only to have modified them gradually, as the others did; and he must therefore, in observing the actions of Jesus from the time of his baptism, have been often struck with wonder, like the rest, at the difference between his conduct and their expectations; and he, like the rest, might have doubted whether this really was he that should come, unless he had been convinced of it by the token given at the baptism.

There were many things, too, in the character and deportment of Jesus, which John might seem to have been peculiarly disqualified, by his own character and by his prophetic office itself, for appreciating justly; and which, not unnaturally, would shock, and did shock, his religious prepossessions and those of his disciples. The austerity of John, the prophet of the wilderness, formed a striking contrast to the suavity and gentleness of Jesus, the friend of mankind in their villages and their homes; and it could only be by the power of true greatness of soul that a man distinguished by the one character could tolerate, still less appreciate, the exhibition of the opposite, more especially in one whom, if lower feelings were listened to, he would be tempted to look upon as a rival. This is in human nature. The disciples of John felt these things very strongly on their master's behalf; and he must have felt them too, and felt them painfully, if he had not been a noble-hearted creature. His disciples felt them so much, that some of them went to Jesus once to remonstrate against the greater freedom which he allowed to his disciples, saying, "Why do we and the Pharisees fast oft, *but thy disciples fast not?*" (not wishing Jesus to absolve them from their fastings, but plainly hinting to him to enjoin similar rigour upon his followers). And on another occasion they came to their own teacher, to point his notice to the fact, at which they were evidently perplexed, if not jealous of it also, that Jesus (by the hands of his disciples) had begun to baptize converts, and seemed likely soon to eclipse his forerunner in the extent of his popularity and influence: "They came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all now come to him." And what was the Baptist's reply? "John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." (John iii. 25—30.) Truly, his must have been a large mind, and a larger heart, who could thus find the fulfilment of his own joy in being superseded in his mission by one so different from himself while so evidently his superior, and whom that difference of character does not seem to have blinded to the perception of the superiority both in spirit and in work! Often as we have been struck with

the dignified self-renunciation that speaks in the Baptist's words, and filled with admiration for the man who shewed himself capable of such moral heroism, such is the simplicity and veritableness with which his character evinces itself in the scriptural narrative, that we never thought of doubting for one moment whether it had been drawn from life. But on reading Dr. Strauss's critical objections to this incident, we felt more deeply than ever the nobility and the truth of the character portrayed, while we felt that this book-critic was quite incompetent to pronounce judgment upon human characters and motives.

Dr. Strauss endeavours to shew that the relation of John the Baptist's mission to that of Jesus is a *myth*, an *after-myth*, an *ex-post-facto* accommodation of the lives and characters of these two "men of genius," devised by the apostles and evangelists in order to glorify Jesus. With this view he tortures into real inconsistency the superficial verbal discrepancy, which has been so often noticed and sufficiently reconciled, between John's declaration to Jesus, "I have need to be baptized of thee," and his assertion that he did not know him to be the Messiah till he saw the Spirit descend upon him after baptism. The critic, with the same view, insists upon making the very most, instead of the least, out of the vague history of the childhood of the two, as proof that John is represented by the evangelists as having known the Messiahship of Jesus beforehand; and in order further to strengthen his case of contradiction, as the case for a *myth*, he argues the matter on the ground of human character and motives, and decides that "during his public course, John the Baptist never could either think or declare Jesus to be the Messiah." He reduces the question of human character, feeling, motive, of opinion, doubt, admiring trust and growing faith, into the form of a syllogism: "If we suppose that John had those convictions respecting Jesus which are ascribed to him, it would have been natural that he should have joined himself to Jesus, or at least have retired;—now, he neither joined Jesus nor retired;—therefore we conclude that he had not those convictions." Oh, learned critic! hast thou ever syllogised thine own feelings thus? Hast thou ever, in reference to any person who has drawn forth thy mingled love and wonder, thy prevailing admiration and occasional disappointment, trying thy weaker and more selfish wishes, but compelling thy respect and winning thy confidence,—hast thou ever put thine own feelings into syllogistic form and order, as thou wouldst have those of John the Baptist? Syllogise thy best loved and most valued friend: "I love and trust my friend;—therefore I never can have one moment's doubt, one moment's misgiving, as regards any thing he does or says." But syllogise him again: "He has said something unworthy of his best self and of my best trust; he has done what I could not have believed, and what he will not himself vindicate;—therefore I have not loved him; he never enjoyed my trust at all." All, or nothing. No mixed feelings, no varying, fluctuating moods of mind, shall be admitted in syllogistic friendship! Either all trust or no trust! Perfect friendship or else utter enmity! Perfect conviction, logical certainty, either one way or the other! Yet softly, great theologian;—syllogise even your own opinions. Is there no state of mind between the absolute conviction of one opinion and that of its opposite? No half-persuasion, no half-conviction? No progressive belief or progressive disbelief?

You have known it, you have confessed it, yourself. The first, second and third editions of the "Leben Jesu" prove Dr. David Friedrich Strauss himself to have undergone various fluctuations of opinion. Yet John the Baptist may not pass through any such! He may not "muse in his heart whether this Jesus be the Christ or no"! He must pronounce at once that he is or that he is not, and stick to it! Out upon such a burlesque of the forms of logic! We leave the syllogism, and consult the human heart.

It is objected that John the Baptist could never have spoken as the evangelist John represents him to have spoken of his greater successor, because his religious notions, being bounded by a narrower horizon than those of Jesus, would prevent his appreciating the wider mission of the latter; and his habits, being austere, would prejudice him against the free and cheerful spirit of Jesus.

Undoubtedly his habits did thus prejudice him. But his noble and truthful soul overcame the prejudice. And as for his religious notions being less enlarged than those of Jesus, and therefore making it impossible that he should entertain a vague idea of progression beyond his own views, to be effected through the agency of the Christ whose way he came to prepare,—this is a manifest begging of the question as regards the scriptural account of the subordination of John's ministry to that of Jesus, while it betrays a grossly false assumption as regards the power of a truth-loving and unselfish mind to appreciate different views from its own, and to say God-speed to a mission in which it may no longer lead, and even must cease to act. This assumption is true of some minds, but not of all. It is true of the bigoted intellectually, if they be also morally contracted and selfish; but it is wholly false as regards the candid and generous; and it is only in part true of those which are intellectually narrow while morally good and unselfish. It is not true as a general principle of human nature, that a man on a humbler *stand-point* (like John) cannot comprehend, to a certain extent, the man on a higher *stand-point* (like Jesus). Such criticism betrays a moral scepticism more withering than any historical doubts. It betrays a low and hopeless idea of human nature itself, which at least ought to be elevated to the highest that its natural faculties will allow, if supernatural appliances for its advancement be denied. The very contrary is true. We here vindicate human nature against the anti-supernaturalist. A man on a humbler *stand-point* can understand a man on a higher *stand-point* than his own. It is true of every human being, more or less,—and of all in proportion to their intellectual, and still more their moral, eminence,—that every man has some appreciation of what is better than his existing state and attainments. Every man has an *ideal* somewhat raised above his own *actual*. And he has an ideal for the world around him, raised above the actual of the world around him. This is the perpetual germ of progress in the individual and in the race, the very spring of action, the pole-star of hope. That aspiration after perfection,

"Which breathes from day to day diviner things,
And mocks possession,"

is the very means and impulse to human progress in every department of art, of knowledge and of conduct.

The instance of John the Baptist may be a remarkable, but it is not

a solitary, instance of what seems to our critic so incredible,—“that a man in public life should voluntarily and in such good humour give up the reins of the affairs he had so long directed, to a man who succeeded him only to cast him into the shade and render his mission unnecessary.” It is a remarkable instance; and we therefore point to it as a bright example of the power of self-renunciation which this eminent man exercised. But the same spirit is needed on many less conspicuous occasions in human life, for which this high example may be rightly consulted and imitated. And the same spirit has often been shewn.

Look we for instances? In public life, on the arena of politics, such acts may be uncommon; but they are not unknown even in the annals of Statesmen. It must have been in the consciousness that his own mission was done, and that other hands must carry forward the work of Political Reform in this country, which he had conducted through its great opening stage, that Lord Grey retired from the administration of affairs, when his own habits and convictions forbade him to go forward in that policy which he knew that younger men must inevitably build upon his own. Is Earl Grey’s magnanimity a *myth*? Have we no faith in human motives, when they seem somewhat exalted and self-sacrificing? If, then, an upright statesman could thus gracefully retire from the public scene where others were to increase upon his decline (decline of political influence, not of character), who shall doubt the sufficiency of the religious spirit in John the Baptist to dictate his recorded self-abnegation before the growing fame of the Messiah whom he had been sent to herald?

Other exemplifications may be found. Has not the same spirit been exhibited by Philanthropists, who have laboured long enough to see other men entering into their labours, with the growth of the work, or in the diminution of their personal opportunities, or the decline of their own strength,—and who have had the magnanimity to rejoice in seeing the work go on, while their successors win greater repute, though contending with fewer difficulties, or somewhat vary from the line of action which they had marked out and would have still pursued? Was not the joy of Thomas Clarkson fulfilled in the abolition of British Negro Slavery, though some who have followed him in that work of benevolence may have seemed too ambitious to be regarded as its chief apostles, and may have failed to give honour due to the venerable forerunner of the Negro’s hope? Clarkson is no *myth*.

Instances equally noble, though on a narrower scene, crowd upon the mind. Often and often again has the same spirit of generous self-relinquishment been needed and been exercised. We have seen it in the case of an elderly Minister of Religion, with whom in his declining strength a younger labourer has been associated, and who has perceived that, while every feeling of deep veneration and respect has grown more and more strong towards himself, the mere lapse of half a century of time since his own tastes were educated and his opinions formed, during which an entirely new generation has been growing up, with feelings and tastes, and perhaps opinions also, greatly modified, has caused that, in the very nature of things, a different ministration from his own should be required to meet the demand of the new age. And to such a venerable preacher and example of religion this

perception has occasioned no disappointment, no jealousy, unless for a moment; but it has enabled him to discern clearly the distinct path of usefulness still remaining for himself, and to rejoice in seeing that another path parallel, as it were, to his own, but not identical, is opened for other feet earnest to run the race. The magnanimity of religious duty is not a *myth*.

The same kind of feeling is seen again, in its religious development, characterizing the truest spirits among the Elders of Congregations in which freedom of thought prevails, and its natural results, variety and change of religious opinion, ensue, when they feel themselves to be the representatives of a state of theological opinion or of religious sentiment or devotional taste that is no longer general, and cannot fully sympathize, but endeavour gently to acquiesce, in that which has become general in its place. It were too much to expect that in every case they should give up their impression that "the former days were better than these;" but they can at least observe with an indulgent eye, that the modified tastes or arrangements seem to meet the religious wants of the bulk of their fellow-worshippers. Social forbearance and concession are not *mythical* virtues.

One illustration more. The very same generous spirit, modified again by admixture with the sweetest affections of life, is called forth very often in the minds of Parents towards their grown-up children, whom it is their lot to see, as it has been their effort to make them, distinguished above themselves by advantages of education, and perhaps of position, influence and usefulness in life. It is with pride on his son's behalf, and not with jealousy on his own, that a father witnesses the success and reputation of his son, in the walk of life for which he has educated him. And if he has united him with himself in his own calling, he can bear to find that he has made him a better man of business than himself, or that, in the reputation of their professional partnership, the younger is henceforth beginning to increase and the elder to decrease. This is the very reward he sought, by the very means he employed. He would not be happy if he felt that, through neglect of any means within his reach, he had doomed his son to a mediocrity of skill or of success below his own. Parental self-denial is not a *myth*.

In all these cases, the easy fulfilment of this duty of self-renunciation (and in some cases the duty itself in part) depends upon the character and demeanour of the other party concerned.

If the superiority be that of mere position, that of power, right, station or circumstances, if it be not seconded by sweetness of character and manners, it is very likely to be felt as invidious and galling by him who is surpassed or superseded. If such a superiority be asserted with forwardness and sustained with arrogance, it provokes resistance and invites the rigorous discussion of its merits. Indeed, it becomes evident in such a case, that the true marks of superiority, those which indicate superiority of character, are wholly wanting. But if the heart is right on both sides, the son can no more forget the gratitude due for his own success, or the respect due to that experience of life, in which his parent must ever excel him, than the parent can begrudge the honours which he has enabled his son to earn;—the younger labourer in the cause of religion or humanity cannot, if he is

worthy of his object, slight the labours of any who have laboured well before him, and on whose labours he has entered;—nor can the rising statesman forget that if he would equal in his own day what his predecessors did in theirs, it must be by a corresponding reference to the wants of his own period, and by an equally good use of the opportunities placed in his hands.

So, comparing great things with small, if John the Baptist is an eminent example to us of the spirit of self-renunciation,—Jesus, on the other hand, exhibits that character and deportment which made the act of self-renunciation less difficult on the part of John. His greatness was not asserted by himself, but felt by the other. His character was so gentle and unostentatious, that its dignity and power were seen only by the spiritually discerning. The magnanimity of John could not fail to recognize the magnanimity of Christ. His greatness of soul felt that of Jesus. And he felt that his own prophetic mission was truly glorified in preparing the way for the Messiah's reign. "This his joy was fulfilled." Why, all this is natural, quite unmiraculous, in the view of any one who has any faith in human excellence. He who doubts the miraculous, should be the last to throw discredit on the natural when it is greatest and purest. But to this moral scepticism Dr. Strauss is driven by his *a-priori* rejection of miracle. Miracles, he says, are impossible; and therefore if the very best and highest traits of character are exhibited in even remote connection with miraculous claims, those exhibitions of character, in themselves considered, noble yet natural, exalted but perfectly credible and worthy of all admiration, are to be forthwith discredited rather than miracle be allowed!

We think the philosophical order of argument is precisely the reverse. The moral character of John the Baptist bears internal marks of genuineness. His self-renunciation is striking, but evidently real. *In the circumstances described, it is perfectly natural.* Its perfect naturalness, therefore, goes far to prove the truth of the circumstances assigned. If his mission was genuine and that of Jesus also genuine, his conduct in reference to the increase of Jesus on his own decrease, is perfectly natural to a noble mind. We cannot resist the evidence of the reality of his assigned actions and sayings, and we take these moral attributes of John the Baptist as a most cogent argument in favour of his own divine mission and that of Jesus. We believe the miraculous by virtue of the natural. Dr. Strauss disbelieves even the natural through his peremptory rejection of the miraculous.

There is, after all, comparatively little that is new in the essential point of the Strauss theology. It is based upon the old assumption that miracles are impossible. It does not even attempt to prove, but only asserts and reiterates, that miracles are incredible. Hume long ago maintained this, and contrived a plausible sophism in support of his doctrine. Then, having argued that miracles are necessarily incredible, he gave himself no further concern about matters so puerile. Strauss thus far differs from Hume, that he assumes the impossibility without even arguing it, and then lavishes his stores of learning and ingenuity in developing the alleged process by which each accretion of miracle may have been gradually gathered round the life of Jesus. This development is of course, largely, a work of imagination. It is a conjectural account of how things may have happened naturally, and

yet have come to be looked upon in a supernatural point of view. Perhaps it was too much to expect, however, that the mythologist should always frame his language so as to imply that his criticism is conjectural and not historical. We are often in danger of supposing that he narrates, when he is in fact only philosophising. And truly, the decisiveness with which he pronounces in each instance how much of the seemingly indivisible scriptural narrative is to be taken as literally true, and how much as mythical, how the myth arose, and when and through whom, as precisely and distinctly as if he had himself seen the incident and heard the after-talk about it, somewhat passes the bounds, we think, of conjectural history. Indeed, the infallible dogmatism of the old theology is the only thing at all comparable with the ubiquitous cognizance of all ancient things and thoughts claimed by the expounder of the myth. He knows exactly what was and what was not in Galilee or Jerusalem, day by day, eighteen hundred years ago, by knowing what could and what could not be. He knows just how and when it came to be thought to be, though it really was not, and compensates to himself for doubting the commonly-received record, by the clearness with which he conceives what is not recorded at all.

The mythical system, in short, endeavours to account hypothetically for the historical phenomena of the Christian religion without the aid of miracles; and we are free to admit that if a credible account of it can be given without admitting the miraculous, it is the part of true philosophy to accept the natural, instead of a supernatural, solution. But if the attempted natural solution be irrational, inconsistent with the known laws of the human mind and human action, then the alternative returns upon us, to admit the theory of miracle. Christianity exists. That is the thing to be explained. If, deeming miracles incredible, you can explain it without them, you are quite right to do so; but if you cannot, you must retract your first impression against the possibility of the miraculous.

We have, in our former notice of this subject, given our reasons for holding that the Straussian myth is quite inapplicable to the case of Christianity. Dr. Strauss himself seems to be, on the whole, scarcely satisfied with it. In 1838, the year of the 3rd edition of "*Leben Jesu*," (in the Preface to which he admits that Neander "has shaken in his mind the validity of his doubts" respecting John's Gospel,) he published his "*Soliloquies on the Christian Religion; its Errors and its Everlasting Truth*;" and in this pamphlet he actually suggests *animal magnetism* as the solution of some of the miracles of Jesus. Jesus, according to this view, was a "magnetic somnambulist," whose "miracles (in so far as they are admitted to have taken place at all)" were brought about neither by "common natural means" nor through "divine powers," but through the "*natural but uncommon*," which is a "medium between the two." (P. 28.) So again,

"Some instances of a miraculous knowledge in the life of Jesus may remind us" (he says) "of the *clear and long-sightedness* of persons in a magnetic state, or of those in a similar condition. As Jesus saw Nathanael under the fig-tree, so magnetic persons see their physician, their relatives, and sometimes even *indifferent individuals*, in distant houses and remote parts of the country; as he spoke to the woman of Samaria of her six husbands, so magnetic somnambulists have frequently read the most secret concerns in the hearts of those

with whom they were conversing; and as he knew in what part of the lake a quantity of fish had crowded together, unnoticed by his disciples, though they were experienced fishermen, so there are persons who are able to tell where metals or bones are buried, where water is concealed under thick layers of earth, and some, even, to whom the body of others is transparent as it were, so that they can see its innermost parts, and describe their condition or ailment as the case may be."—Pp. 33, 34.

We quote this stuff, not in order to enter into the mesmeric controversy, but as having to do with Strauss's own mythical theory, and also as proving what we have before alleged and partly illustrated of his *animus* as an assailant of the Gospel, and of the moral characteristics of his unbelief traceable in his attack.

By thus *soliloquising* about "magnetic somnambulism," Dr. Strauss has effectually discredited his own mythical theory. If that theory be sound, then it will explain all, and more than all, that animal magnetism can. If the mythical principle of interpretation be established, then all the "miraculous knowledge" of Jesus in the instances quoted, and the miraculous power too, for explaining which magnetism is now invoked, are already perfectly explained. Then, Nathanael, and the woman of Samaria, and the draught of fishes, are all *ex-post-facto* myths, invented in order to glorify Jesus, when the notion of miracles had, some how or other, grown up among his followers. But animal magnetism, if it could explain these and a few others to Dr. Strauss's satisfaction, confessedly cannot explain all. The myth must still be brought in for the heavy work, and might as well, for the sake of simplicity and method, have been allowed to do the lighter work too. Does this appeal to the powers of magnetism betray the author's dissatisfaction with the myth? At the time in question, when he acknowledges himself wavering on the critical question of the authorship of the fourth Gospel, was he not wavering too as regards the merits of his entire theory? If not, the suggestion of another theory seems hardly truth-loving; and, whether or no, that suggestion is plainly designed for nothing else but to throw contempt upon the character of Jesus and his religion. For he thus continues on the subject of magnetic somnambulism, having thus far spoken of it in such artfully ambiguous terms as might pass either for supercilious ridicule or for ridiculous admiration. He pursues:

"But these extraordinary powers of perception (like those powers of operation) are not necessarily connected with intellectual and moral perfection; they are, on the contrary, in most cases even, companions of physical as well as mental depression and disease. The far-seeing somnambulist is generally in a state of the most convulsive excitement of the nervous system, which makes him unfit for common human activity," &c. &c.

Hereupon we should say to the Rationalist, In the name of all that you profess to respect in Christianity, charge its apostles with being mythologers rather than its Founder with being "physically and mentally depressed and diseased." But the random stab has been struck, and here is the plaister offered which shall keep the wound gently rankling: he continues—

"Perceiving, therefore, such powers in Jesus, we are not only not allowed to judge by them more favourably of his moral and religious character, but, as far as they are concerned, we might even be induced to suspect that there

was something wrong about him, were it not for his whole life, his words and actions, which in all other respects represent the image of the most perfect health of mind and of the freest self-possession; from which we now conclude that those strange faculties and conditions are not necessarily and not always morbid."—Pp. 34, 35.

We know not how to express our detestation of the treachery which can write thus. If what precedes was written in good faith, Dr. Strauss could never, as a philosopher, "conclude" any such thing. If all that he knows of magnetic somnambulism be so far from creditable, he would not needlessly ascribe it to Christ, while professing to respect and admire him "in other respects." And needless, by his own shewing, the ascription is. But if historical evidence compelled him to regard Jesus as having practised this art of magnetic somnambulism, sure we are that the discovery would not have changed the learned Doctor's opinion of the art, but would have served to blast the character of one who by its means had gained the reputation of miracle and prophecy. No; it is not thus that any one would in real earnest endeavour to illustrate the "everlasting truth of the Christian religion," though he might desire thus to impute to it "errors" not its own. This style of simulated admiration and artful insinuation is more base than all the coarse ribaldry of Tom Paine or Richard Carlile, because it proceeds from the pen of a scholar. We cannot respect Strauss after these "Soliloquies," which mark the very period in which his candour, as shewn in the Preface to his 3rd edition, is so deservedly praised by Dr. Beard.

We must here say a word or two more of Dr. Strauss personally, as it bears immediately upon his book. When he first published that book, he was a *very young man*; and the book has all the faults of youth. It is rash, daring, crude. Learned it is; but the most prodigious learning of a youth is insufficient for the task of philosophising the life of Jesus. It must be matured by time and patient *unpublished* thought. The appropriate epitaph of this book (for its early entombment we anticipate) will be, "*Felicitis memoria, expectans judicium.*" It is no one's fault to be young; but it may be his indiscretion to adventure while very young on topics for which he is not prepared; and his misfortune for ever after, to stand committed to the world as the bold and able propounder of crude thoughts, which never can be recalled from their publicity to undergo the maturing process of the writer's growing mind. Nay, more; the early publication of them is, with the majority of minds, the greatest obstacle to their candid and earnest revision. Strauss was born in January, 1808. He was only twenty-seven years old when (June, 1835) he published the first part of his *Leben Jesu*. In three years the work went through three editions, each modifying many views contained in the former, and the third especially evidencing a disposition, though cautiously expressed,* to look more favourably upon the claims of the writings ascribed to John, the anonymous author of which Strauss had hitherto represented as the chief myth-maker. We find no fault

* How remarkable is the expression, "This renewed study (of John's Gospel) has shaken in my mind the validity of the doubts which I had formed." To *shake the validity of a doubt!* Other men's opinions are liable to be shaken, and their doubts to be satisfied. But upon these "doubts" a positive system of myth is raised.

with these changes, nor even with the next that followed in the 4th edition. Quite the contrary; they are evidences of a candid mind. We only say they are proofs of the crudeness of the first thoughts, and of the incompetency of so juvenile a mind to do justice to such a question as it had undertaken. But by this time Strauss was in the midst of controversy; on the one hand, with Neander and the Orthodox Church, to maintain the mythical principles of his first edition; and on the other hand, with the Rationalists, who reproached him for the retractions and admissions of the third;—a state of things the very reverse of favourable for a calm review of the whole matter. In the 4th edition (1840), he revoked his recent admissions and restored the former matter; for he says, "I found changes at which I was myself astonished, and by which I had clearly done myself injustice." In brief, the first thoughts were consistent as a theory, as any mere theory may easily be consistent with itself. That theory was, that every thing miraculous in the Gospel must be regarded as mythological. But in the application of the theory to particular instances, the author's candour forced him again and again to confess himself mistaken. Presently he is astonished to find how inconsistent he has become. He will have to yield yet more to particular investigation, or must more absolutely claim back, on the general merits of his theory, what he has yielded. So he again intrenches himself in the general position that every thing apparently supernatural *must* be explained mythically. And perforce the myth is applied as we have seen. But by this time Strauss had arrived at that state of mind in which he deems it the part of philosophy to contend, not against miracles, but against the hopes of natural religion itself:

"With what cold and heartless rigour he follows his philosophy into its remoter consequences is shewn by the way in which he speaks of a future life (*Glaubenslehre*, II. 739):—'A life beyond the grave is the last enemy which speculative criticism has to oppose, and, if possible, to vanquish.' This, in truth, (Dr. Beard adds,) is speaking out. Much as we regret that a man possessed of qualities so amiable as are some which belong to Strauss, should have so far allowed a dreamy philosophy to throw a cloud over his natural feelings, hiding from his eyes the stars of endless life which ever burn there, and which cannot be quenched unless by the hand which kindled their fires; yet we are not sorry that he has thus boldly, not to say offensively, enunciated 'The black creed of nothing in the tomb,'

because the prospect which his system thus presents in the distance is one which has no attractions for the human heart, and may well make any pause who feel inclined to enter on a career in which the author of the 'Life of Jesus' is the leader. Even in his own school there are men of distinguished ability who are not prepared to go all his lengths. He informs us himself, in a treatise on the 'Relation of the Hegelian Philosophy to Theological Criticism,' that, while even the master of the school fluctuated in his opinions as to the evangelical history, some of his disciples hold that this history entire, and others that this history in part, is tenable in conjunction with the philosophy of Hegel; but Strauss, surpassing them, now places himself at the head of those who deny that there is or can be any union, so that the Gospel history must perish altogether, or his own speculative views must be renounced."—*Voices*, pp. 21, 22.

Dr. Beard has given a brief exposition of the philosophy of Hegel, into which, however, we do not purpose here to follow him. Any thing so shadowy and abstract is quite beyond ordinary English ability to conceive clearly. Cousin, as quoted by Dr. B. (p. 10), a disciple of

the school, considers it impossible to give "even the slightest intelligible idea of it" to any but such as have passed through "all the degrees of the school of Kant," as the proper "antecedents" to the Hegelian philosophy. Something it was, however, in this metaphysical system, that served as the basis of Strauss's assumption that miracle is impossible. That something Dr. Beard designates *Pantheism*, and he identifies Pantheism with *Atheism*. We confess ourselves not satisfied with the identification, nor with the definition of *personal* qualities as belonging to the Divine Being, and their admission as constituting the essence of Theism.

"Some one may ask—What is pantheism? It is not easy to define so shadowy and changeable a notion; and the difficulty is not lessened by the fact, that the writers who are generally accounted pantheists, by no means agree in their representations. But, in general terms, every mode of conceiving of God is pantheistic which tends to divest him of personal qualities. And if I am asked what I mean by personal qualities, I refer to the general import of the words as understood in their application to human beings. All our knowledge of God is analogical. We know God by knowing ourselves; and as of ourselves we know nothing but qualities, so also of God we know not the essence, but simply the attributes. We call him good, wise, merciful; we designate him a Father, a Sovereign, a Judge, having in each case reference to similar excellencies presented and similar relations borne by men. In the same manner, and with as much propriety, we assert personality of God. Indeed, personality is only a general term for comprehending the ideas conveyed by goodness, wisdom, mercy. These, among men, are qualities of an intelligent being,—a thinking, feeling, morally free individual,—a person. Corresponding qualities recognised in God involve also the recognition of his personality. The moment we are led to ascribe intelligence and goodness to the being whom we denominate God, that moment we speak and think of God as a person,—in a sense, indeed, far higher than any in which the term is applied to man, but still bearing to infinitude no other relation than the same word, *person*, when applied to man, bears to finite human intelligences.

"It is the essence of pantheism to deny this or any other properly so-called personality, in regard to God. Its essence, therefore, is purely negative. It does nothing but deny. If it attempts to set forth positive views, they fluctuate between mysticism and atheism; the cloud of vapour is ever on the point of vanishing, to leave only thick and impenetrable darkness. Indeed, pantheism is hardly any thing else than atheism veiled with a drapery spun from shadows of thought. It is an infirmity of speculative minds, which in their dread of being commonplace in their thoughts, and their equal dread of a cold, lifeless atheism, aim to take up a position between the two; but, alas! they are not near enough to either heaven or earth, to enjoy the light and the warmth which human beings need.

"The name denotes the system: pantheism—all God; God is all, and all is God. It thus confounds the Maker with his works. God does not so much pervade, as he *is*, the universe. The qualities of nature thus become the attributes of God. And as man knows nothing of essences, but solely qualities, so he can do no other than identify nature and God. What, then, produced nature? There is no other answer, than that nature produced nature; in other words, that nature is self-produced. To a result not essentially dissimilar to this, must all kinds of pantheism come, and therefore all kinds of pantheism are at least atheistic in their tendencies; that is to say, they lead the mind to no sufficient cause of the visible creation.

"If pantheism means 'all God,' it, in effect, declares 'no God,' denying the fundamental element in men's idea of God. By God, different races, different ages, and different individuals, have doubtless intended (most of them without being aware of it) very different things. The word has stood for the most

diverse conceptions. But one notion pervades all the various ideas which men have had of God; that notion is the acknowledgment of a superior power. When men acknowledged a God in word or deed, they always meant a being, in some respect or respects, higher not only than themselves, but also than the outward universe. This was the case even in the worship of the objects of nature. The sun, moon, stars, rivers, groves, were honoured, not as such, but as the residence of intelligent beings, possessed of great power and controlling inferior agents. These things were but the emblems of the mental qualities, which were in truth the objects of worship. It is to mind that even superstition bent the knee; for power, without mind, was felt to be too unreal, too evanescent, to claim the homage of the human soul. Man's mind worshiped the great Mind of the universe. This, of itself, is enough to show that worship is natural. But these remarks have been brought to this point, in order to prove that men, by the word *God*, mean, whatever else they intend, a *superior* power, an infinite mind. Pantheism, therefore, in making all things God (man, of course, included), destroys the very essence of our idea of Deity; for whether God is brought down to a level with his works, or his works are raised to rank with God, the result is the same;—all is God, there is no superior, still less a supreme being; all lofty excellence is destroyed; the idea of boundless perfection and consummate holiness is lost; religion has no beau-ideal, and therefore ceases to exist; and man has no alternative than to turn self-worshiper, being himself at least as high as any other object that lies within the sphere of his knowledge."—Pp. 5—7.

Apart from the question of Pantheism, we think the term *Person*, as applied to the Divine Being, far from reverent or right. It seems to us only one step removed from those other terms with which it is conjoined in Orthodox creeds, *substance* and *generation*. These last are too personal. All the three are, to our taste, too humanizing. *Being* is a far more appropriate term: it implies nothing that is questionable. *Person* is too definite; and by defining the unknown, it errs. It seems to us that any distinct and definite notion of this kind is apt, just in proportion as it becomes distinct and definite, to become corporeal or nearly so. *Person*, in customary use, means that which is bounded by human form; and no word, perhaps, is more likely to transfer, without our intention, human ideas to our notion of the Divine Being. Its use, in reference to the Divine Being, seems like an endeavour to define what really is unknown, and what, the more we reason and inquire, appears the more hopelessly unknown. In the dogmatic creeds of the Church of England this is palpably the case. But in purely theistical books we have often felt the objection strongly. Thus, in Paley's *Natural Theology* there is a chapter on the Personality of the Deity, which has never satisfied us. Paley, like Dr. Beard, seems to regard the admission of the Divine Personality as essential to Theism; but he, like Dr. Beard, finds it difficult to define the term. And is a term of so difficult definition essential to the creed of pure Theism? Paley says, "That which can contrive, which can design, must be a person." But why not be satisfied with such terms as *Contriver* and *Designer*, to express this part of the idea? Again he says, these capacities "require a centre in which perceptions unite and from which volitions flow, which is mind. The acts of a mind prove the existence of a mind; and in whatever a mind resides is a person." Surely, "a centre" seems very like localizing the Divine Person; and that "in whatever a mind resides," seems very corporeal. But again Paley says, "Every animated being has its *sensorium*; that is, a certain portion of space within which *perception* and *volition* are exerted. This sphere may be enlarged to

an indefinite extent; may comprehend the universe; and being so imagined, may serve to furnish us with as good a notion as we are capable of forming, of the *immensity* of the Divine Nature, i. e. of a Being infinite as well in essence as in power, yet nevertheless a person." (Nat. Theol. ch. xxiii.) Now we ask, how far is this from Pantheism? This descriptive idea of the Divine Person as having a *sensorium* enlarged to the extent of the universe,—how far is this from Pantheism? Nay, how far is it from a materialized Godhead? Hegel or Strauss might almost have written this. Dr. Beard, whom we have quoted at length above, avoids these gross inadvertences, but he leaves the definition of Personality proportionately vague. And this is our point. We do not pretend to say whether Hegel's Pantheism be or be not Atheism; but we cannot admit as the distinctive mark of Theism the assertion of the Divine Personality. We wish Theism "well rid" of the term Person altogether. Perhaps that term has given rise to some part of the opposing impersonal theories. Pantheism is a name of reproach; but were it not so appropriated, it would seem well adapted to express the great idea of the Divine Omnipresence, "of God in all, and through all, and over all;" and the idea of Particular Providence, that "all things continue unto this day according to His ordinance." It seems strange to be told that "if Pantheism means 'all God,' it in effect declares 'no God,' denying the fundamental element in men's idea of God." On this great theme it is unbecoming to dogmatise, either in asserting or denying the Personality of God. The Scriptures teach us to call Him, God, Jehovah, Being, Lord. They teach us his attributes, Great, Holy, Wise, Just, Merciful. They teach these again in his relations to us as Creator, Preserver, Redeemer, Judge, Sovereign, Friend, Father. Why should we discuss whether He is a Person? The Scriptures never say whether He is or not. The writer to the Hebrews speaks of his *εικων* (where the English version has, "the express image of his person"); but whatever *εικων* may mean, it is certainly not equivalent to Person, and is, in this instance, not used dogmatically, but devotionally and figuratively. While the works of God, as we are enabled, by the advancing power of science, to look a little deeper into them, more and more forbid dogmatising about the person, substance or essence of their First Cause, they speak a true Pantheism of their own, mystic and reverential. They shew us the action of causes imperceptible to all our senses, and so make material philosophy more spiritual than is the religious faith of the gross-minded. Gravitation in its omnipresence, Chemical changes in their subtlety of operation, Electricity in its all but instantaneousness, the Ether of the new philosophy in its alleged diffusion through substance as well as space,—all these are higher Gods than the Personal God of many an ignorant Christian; while to the Christian philosopher they speak deeply reverential thoughts of One whose Being is still beyond his sharpened perception,—beyond his skilful analysis,—beyond his deep induction too. Science says to him what Piety said to Job:

"Behold I go forward, but He is not there,
And backward, but I cannot perceive Him;
On the left hand where He doth work, but I cannot behold Him;
He hideth Himself on the right hand, that I cannot see Him;
But He knoweth the way that I take."

E. H. H.

CRITICAL NOTICES.

Morning and Evening Meditations for every Day in a Month. London—Longman and Co. 1846.

AN able and accomplished modern writer* has well observed, that it is impossible for any human being to pass his life as well as he might do, who is never alone—who is not frequently alone; and that the silence, freedom and collectedness of solitude, are absolutely essential to the health of the mind. Much has been said and written on this subject. Independent of the culture of the religious affections, it is felt to be useful and necessary sometimes to leave the active, stirring and wearying pursuits of public life, and, in silence and retirement, to recruit the jaded energies, and to prepare for again engaging in the business of the world. Dr. Johnson has remarked, that there has been no one eminent for extent of capacity, or greatness of exploits, who has not left behind him some memorials of lonely wisdom and silent dignity. Certain it is that some of the greatest and best of our race have borne willing testimony to the advantages which result from quiet thought. And from their retreats, sages and philosophers have sent forth treasures of wisdom and stores of knowledge to enlighten and bless mankind. It is a sure sign that there is some sad defect in our mental and moral condition, when seasons of retirement are unwelcome; when hours of loneliness hang upon us with a dull and oppressive feeling; when we are entirely dependent upon *others* for the pleasant passage of time; and when the excitements and occupations of business or amusements are essential to our comfort and happiness.

Seasons of devotional meditation are absolutely necessary to spiritual culture, to near and felt communion with God, to a proper knowledge of ourselves, and to progressive improvement in righteousness. If we consult the Scriptures, we find that those whose names shine with the greatest lustre *there*, were persons who were characterized by a habit of religious contemplation and prayer. The history of Jesus also clearly shews, that in solitude he was wont to enjoy blessed intercourse with his heavenly Father, and that from exercises of this nature he derived that consolation and strength which were needful to sustain and cheer him in carrying forward and fulfilling the glorious purposes of his mission of mercy. Often, we are told, did he repair to the mountain and to the desert, that he might meditate on the solemn relations which he sustained to God and to the world, and commune "with thoughts such as have never visited any other spirit"! And every one who would have a piety deep, fervent, rational, abiding, like that of Christ, should endeavour to have fixed seasons for religious meditation, to have "some hour and some place, when and where he may enter in, or roam abroad, and feel himself alone" with his Maker.

There can be no doubt that a strong conviction of the beneficial influence of this habit and practice originated those institutions which were designed to afford complete seclusion from secular affairs. Thus, that he might meditate more perfectly on God, the hermit forsook the walks of men, and sought the caves and thickets of the wilderness; and hence thousands have taken upon themselves the austerities of monastic life, with the desire of giving their undivided attention to the concerns of the soul and to preparation for heaven. This was, unquestionably, an erroneous idea of Christian duty. But it proves to us that there is a tendency in human nature, though it may be carried to an injurious extreme, to seek, apart from the conflicting interests and crowded pathways of the world, that spiritual refreshment and peace which the mind so much needs. "It was not designed, it is not good for us, that we should

* We believe Miss Martineau, but we have not the means now of informing ourselves with certainty.

follow one eternal round of temporal cares or temporal pleasures. By such a course, we cannot fail of being wearied, degraded, enslaved. Our usual thoughts and feelings, as well as our usual toils, require a Sabbath,—an intervening day of rest, a kind of cessation from the temporal engagements and common anxieties, when the sounds of business and labour shall stop, and our every-day excitements and agitations be suffered to die away. When our six days' work is over, the seventh we may keep holy. And when we have performed the requisite share of social duty, we may generally find a sufficient season remaining for contemplation and repose. The one is the Sabbath of ordinance, and instruction, and example, and society; the other is the Sabbath of nature and the heart: and both are sacred to heaven."

It will hardly be disputed, we think, that there was in the original founders of our churches, and in their descendants for many generations, whatever might be their errors of judgment or of taste in other respects, a more general devotedness to religious reading, meditation and closet exercises, than in those who now occupy their places. Let the majority of our readers who are of Presbyterian descent, call to mind their own parents, relations and ancestors, and we are greatly mistaken if such an exercise of reflection will not lead them quickly and feelingly to acknowledge the justice of this observation. There was assuredly, in the forefathers of the present race of Presbyterian Dissenters, judged of as a body,—of course with individual exceptions,—a firmness of principle and a seriousness of disposition in all that relates to religion, a depth of piety, and a consistency of conduct in their Christian profession, not now universally prevalent.* *They* were never seen to be ashamed of the cause which they had undertaken to support, because it chanced to be treated contemptuously by the great and the mighty around them. It was not often that *they* made the least sacrifice of their principles, in order to gain any degree of worldly applause, advantage or honour. *They* never thought of quitting the societies in which they had been accustomed to worship, because they did not happen to find themselves associated there with many of the rich and noble of the earth. *They* held the profession of religion to be a *sacred duty*, and consistency in all the acts and habits which such a profession demands, essential to the character of an upright man. But these admirable qualities, which secured for them the respect of all classes whilst they lived, and which cause their memories to be honoured and revered now that they are departed, were, we believe, mainly the result of their habitual attention to devout meditation and private prayer. *They* were not too busy to think of God, and to enter into their closets. *They* were very generally devoted to the steady, constant, earnest, systematic pursuit of religious knowledge. *They* had an extensive acquaintance with the Holy Scriptures, and, like the sainted Priestley, the more they read, the more they loved those invaluable writings. *They* not only adopted the Protestant principle, that the Bible, and the Bible only, is the fountain of true religion, but they endeavoured to discharge the corresponding duty of searching the sacred records for themselves, that from them they might learn the way of eternal life. *They* prized and made themselves masters of the works of our sound and enlightened divines. Almost every reader among them was, by habit and principle, a reader of religious books. And the fruit of their private meditations was seen in all the conduct of their lives, at home and abroad. *They* were pious heads of families. *They* trained up their children and domestics in the nurture and admonition of the Lord. *They* were regular in their attendance on the public worship of God. *They* impressed all about them with the conviction that *they* were in earnest, that religion was, in *their* view, a solemn reality, demanding their first and highest regard.

Now, we think that in these things *they* were worthy of imitation. The busy,

* We think the same may be said of other classes of Protestant Dissenters, but we wish here to refer to our own denomination only.

enterprising times in which we live, the activity of commercial speculation, the absorbing engagements of political life, the desire of gain, so amazing and so restless, in the present day, are perpetually drawing men together, engrossing all their energies, and leaving them without leisure or inclination for the important work of self-culture and devout meditation. And we see not how they are to be preserved from religious indifference, or delivered from it, unless they can be brought to feel the necessity of consecrating some portion of every day to communion with God and their own hearts, and to serious reflection on the things which make for their best, their immortal interests. It is hardly possible to give much of our attention to secular affairs, without feeling how strong is their tendency to bind down the soul to earth. But in solitude,—alone with the invisible and all-seeing Spirit,—the fascination drops off. The world can no longer deceive us. We feel that its richest treasures perish in the using. We are reminded that it is only for a very short period that we can enjoy them; that we are hastening to a land where the treasures of the mind, the virtues of the life, are only valuable; and that in the favour of God is our highest happiness.

We hail with pleasure and gratitude any work that is designed to form or to promote this habit of religious meditation; and therefore we cordially welcome the little volume whose title we have placed at the head of this article. It consists of short reflections, many of which are very striking and beautiful, on texts of Scripture adapted to the various duties, trials and joys of the Christian life. Some of the pieces have been published before, but the greater number of the "Meditations" are now for the first time printed; and many of them, we believe, have been written expressly for the occasion, by ministers and others connected with our own religious body. To each of the Meditations is appended a Hymn appropriate to the subject, and fitted to awaken holy thoughts and good desires. We can hardly imagine that any one could read attentively and ponder seriously these Meditations, every morning and evening through the month over which they extend, without being morally and intellectually the better for the exercise. Especially would we recommend them to the *young*, who would find their perusal, when they rise from their pillow and ere they retire to their nightly rest, suggestive of whatsoever things are pure, just and lovely; and "profitable for reproof, correction, and instruction in righteousness." The Editor, whose name is not given, we have reason to know is a lady, and the daughter of one, now no longer among the living, whose memory is held in high regard in all our churches. She has executed her labour of love in a way which calls for our unqualified approval, and the volume is beautifully printed. We had marked several passages which it was our purpose to introduce into this article, but we find that they would occupy too much space. We must therefore content ourselves with strongly recommending the book to our readers, and with urging them to make it one of their closet companions. We should rejoice to see such works largely multiplied among us. We are persuaded that the want of books, free from the coarseness, vulgarity and fanaticism with which religious experiences and meditations have been too often written, extensively prevails;—books such as the elevating and purifying devotional writings of the good Archbishop Fenelon; books such as might be compiled from the "Meditations" of Hall, and the works of Leighton and Jeremy Taylor; books with which enlightened and devout minds could hold communion as with a friend, and find their spiritual desires strengthened, and their spiritual life nourished, and their aspirations after heaven made brighter, purer, stronger. The humblest effort to supply this want demands our thankful acknowledgments. The purest and most gifted minds could not find a nobler or worthier field of labour.

The Scriptural Divinity of our Lord Jesus Christ, as developed in an Examination of the Terms, the "Divinity," the "Deity," and the "Essential Godhead" of Christ. By a recent Methodist. Pp. 31. Guernsey. 1845.

MR. LE PAGE, of Guernsey, the author of this unpretending little tract, is a seeker after truth, whose scriptural studies have led him to renounce the opinions imbibed in education and to embrace Unitarian Christianity. He now puts forth a plain statement of some of his views of Scripture, in the hope that it may lead others to the truth as it is in Jesus. He discusses the Divinity, the Deity, and the Essential Godhead of Christ, with considerable logical acuteness. The best parts of his work are those in which he shows the untenableness of popular orthodox interpretations. With his own interpretations our readers may not always entirely agree, but they will not fail to notice with respect his desire to make the Scriptures consistent and mutually expository. In quoting Philippians ii. 10, Mr. Le Page would have strengthened his argument by correcting the translation, "That in the name of Jesus every knee shall bow."

The Third Book for Sunday-Schools. New Series. Original and Select. Published by the Sunday-School Association. Pp. 89. Chapman.

FOR its cheapness, variety of topic and healthy moral tone, this little book is entitled to a cordial reception by the managers of our Sunday-schools. The proportion of original matter is considerable, and the rest of the volume is taken from Follen, Abbot, H. C. Wright, Krummacher, &c.

The Evil-speaker admonished: a Discourse delivered in the Upper Chapel, Norfolk Street, Sheffield, on Sunday, April 27, 1845. Pp. 15.

THIS is a plain, earnest and very practical sermon, preached and afterwards printed by Mr. Stannus, in the hope of checking "censoriousness and detraction." As it was in the days of an apostle, it is now—"The tongue can no man tame; it is an unruly evil, full of deadly poison."

PERIODICALS.

The Quarterly Review, No. CLI.—Observing that one of the nine articles that compose this No. was devoted to the Life of Blanco White, we opened the Review with some curiosity, not altogether without the fear that the spirit of injustice and contempt which years ago was manifested against Mr. Belsham and other Unitarian writers, would lead the reviewer to make an unfair use of Mr. White's story, in order to discredit modern Unitarianism. We are rejoiced to be able to state that the review offers but little justification of our fear. It is written, on the whole, in a very candid spirit; and though the writer strongly expresses his disapprobation of many of Mr. White's later views, he yet gives him credit for the love of truth and practical virtue, and commiserates with something like affection his errors and sorrows. We offer to the notice of our readers some brief extracts, and shall append a remark or two of our own.

As "a witness of facts," this is the reviewer's liberal and just estimate of Mr. White:

"He had abundant talent, remarkable honesty and singleness of purpose, and large and varied means of information and of comparison from the several positions which he occupied at different times, and we think that the dispassionate reader of his works will be disposed to place almost implicit reliance upon his accounts of all such matters as are the proper subjects of testimony."

There is, we think, justness in the reviewer's remark, that

"—in the works which Mr. White published while he was ostensibly of the Church of England, there were ominous indications, and a vagueness which now in retrospect tends to warrant the impression, that he never at any period recovered an *intelligent and firm* hold even of the great Catholic [*orthodox*] dogmas concerning the nature of God."

The notice of Mr. White's complaints of the universal spirit of "Bibliolatry," and the prevalence and power of what in the closing years of his life he regarded as "superstition," among Unitarians, occasions the following remarks, which seem to imply that even Unitarianism has something of Christianity in it, and is favourable to Christian morality:

"All this affords ground for thankfulness, and tends to support the hope that, although the prevalent notions in this country may on several points of religion be inexact—although a dangerous license is assumed of distinguishing between different articles of faith according to their supposed importance to the individual mind—although even schism and heresy be too manifest among us—still those habits of mind are deeply rooted in the people which are the fundamental conditions of Catholic faith—the view, namely, of revelation as something fixed and immutable, and the conviction of the ethical character of Christian dogmas, and of their indissoluble connection with the conduct of life. While this is the case, even though the walls should be thrown down and the foundations laid bare, *still their seat in the heart and mind of man is unassailed.*"

While the reviewer admits frankly Mr. White's claim to respect as a witness to facts, he demurs, as we also demur, to his right to be regarded "as a teacher in divine philosophy." He suggests, with much reason, that the ten years of "total unbelief" through which Mr. White passed, had formed in him sceptical habits of mind which had become "inveterate," and that our intellectual as well as our moral nature is powerfully affected by habits previously formed. The reviewer substantially adopts the explanation already offered in these pages of Mr. White's changes of opinion and "the perpetual defluxion of his doctrines." The mind of this earnest but unsuccessful searcher after truth, he states, "had in his early years suffered a wrench from which it never recovered; the natural relation between his speculative and his practical life was then violently and fundamentally disturbed." Mr. White stumbled from "a disposition to demand an amount, or rather a kind, of evidence in favour of revealed religion, different from that which the nature of the subject matter and the analogies of our human state entitles (*entitle*) us to expect." We as Unitarians can fully agree with the reviewer when, following Bishop Butler in his *Analogy*, he argues that *demonstration* is the foundation of *knowledge*, while *probability* is the foundation of *belief*. We should doubtless differ widely when we came to define "probability" and "improbability."

The following passage shews that the reviewer, while he condemns Mr. White's opinions, is not insensible to the practical excellences of his character:

"There was, in short, a disposition to resist the tyranny of self, to recognize the rule of duty, to maintain the supremacy of the higher over the lower parts of our nature, which is not always equally observable in less heterodox writers, and which imparts some tinge of consolation to the melancholy and painful retrospect of his life and opinions. There are also circumstances connected with the discharge of active duty, which should not be forgotten on his behalf. We cannot banish all sentiments of respect for one who twice in his life, for the sake even of erroneous conviction, and after much lingering and hesitation, severed himself from almost every worldly good. There may be persons who are entitled to condemn and upbraid him; but such a voice should not come from among those who live in the lap of bodily and mental ease, who have never experienced his trials, and upon whom God has never laid the weight of his afflictions."

We have reserved to the last two passages to which we cannot extend the praise, given to the article at large, of candour.

Amongst the curious phenomena of Mr. White's mental history, the reviewer places the fact of his intense satisfaction and ardour of delight "in the Unitarian creed and worship at the period when he formally joined their societies in Liverpool." He thinks it necessary to explain the enigma of Mr. White's devout gratification in connection with "the freeing system of the Socinian worship." The rhetoric of the passage that follows is not much better than its philosophy:

"The wave-tossed swimmer, gasping for breath, had been cast upon a shore; he had not had time to perceive that it was a barren one, and he did not know that another billow would soon bear him back to sea. His mind had rest and satisfaction when he exchanged interminable doubts and the disgusts of a false and abstractedly a dishonest position for the definite view, and with the view the confession, of two essential parts of the Catholic faith, the unity of God and the mission of Christ. Thus he exulted in Unitarianism as a starving garrison make a banquet upon a supply of garbage. But this did not and could not last. The narrow measure even of Unitarian dogma was soon felt to be too broad for him," &c.

Now the reviewer has professed his confidence in Blanco White as a witness to facts. This sneer at Unitarian doctrine as "a barren shore" comes with a bad grace immediately after an extract from the Diary where Mr. White speaks of the "living power" of Unitarian Christianity, and also of "the *reality* and the true connection with life" of Unitarian worship. Deeply for Mr. White's sake do we deplore that the inherent restlessness of his character caused him to quit the friendly shore and embark upon the troubled sea of scepticism. Most unhappy is the reviewer in his puerile admixture of rhetorical figures. In one sentence he admits the Unitarian doctrines of the unity of God and the mission of Christ to be "essential parts of the Catholic faith," and then in the next sentence likens Mr. White's exultation in Unitarianism to the joy of a starving garrison over a supply of garbage. Surely a reverent mind could never regard *essential parts of the Catholic faith*, however mingled with other things, as *garbage*!

But we have a more serious complaint to make against another passage, in which a positively false charge is brought against the Unitarian system. He is describing the rapid deterioration of Mr. White's views, and says,

"With the lapse of time the evil proceeds. In 1838, he says Socrates would have been a very different, evidently meaning an inferior person, if he had bodily ill health to bear; and he proceeds, in words which we will not quote (they simply express the thought), to the blasphemous remark, that the same would probably have been the case with our Lord. *This is indeed a sentiment quite within the creed of regular Unitarianism.*"

We deny the charge of the reviewer as earnestly as we repudiate sympathy with the strange and (we must think) careless remark of Mr. White. The only *creed* of Unitarians on this subject is that of the apostle, that *Jesus was made perfect "through sufferings."* Had it been the will of God that the faith and patience and love of Jesus should be tried by a larger measure of bodily sufferings, the result would doubtless have been a more perfect manifestation (if that be possible) of the heavenly virtues that engage the affections in contemplating the scenes of Christ's temptation and agony and crucifixion. The Quarterly reviewer may be assured that with no class of Christians will remarks derogatory of the Saviour's character find less acceptance or create more disgust than amongst the misrepresented Unitarians.

Amongst other articles of interest in the Quarterly is a dissertation on Lady Travellers, gallant, lively and clever, probably from Mr. Lockhart's pen. The admiration so freely offered by the reviewer to the Ladies Grosvenor and Egerton and other Lady travellers, would perhaps have been withheld from tourists of less distinguished social position. But homage of rank is a disease that affects every class in England, and a Quarterly reviewer is the last to escape the contagion. The most novel article in the No. is that of which

"Ireland" is the subject—Ireland, the battle-field and the burial-place of English Toryism. Never was the tergiversation of an unprincipled party-writer more sudden or ludicrous than that of the Quarterly reviewer, who having for nearly forty years halloed on every kind and degree of wrong-doing and persecution and evil-speaking against the Irish people, and especially their priests, is suddenly constrained, in support of Sir Robert Peel, to invoke conciliation and religious liberty. As curious signs of the times, we extract some half-dozen passages from the lucubrations of this ministerial scribe:

"Having admitted the Roman Catholics to all civil and political privileges, we cannot continue to outlaw their religion."—"We cannot, even if we would, annihilate the Roman Catholic Church in Ireland—let us endeavour to improve it."—"Education is the only effective missionary. You must teach people to read before you can teach them to think, and they must learn to think before they can discern truth from error."—"The State is the guardian of all its children, and is bound to provide for their education," &c.

The reviewer reprobates and exposes Sir Robert Inglis's denunciation of the Irish Colleges ("a gigantic scheme of godless education"), as "not true in terms and still less in substance," and then holds up as a precedent—the Belfast Institution! Next, the reviewer, revelling in his new-born liberality, exults in the fact that Trinity College, Dublin, "is open to Roman Catholics," and that

"—all Dissenting students of Trinity, Roman Catholics included, are excused from chapel attendance, and are, as to religious instruction, in exactly the same condition that the students of the new Colleges are to be"!—"The union of the two religions in Dublin College has been of infinite advantage, and we should most gladly see any additional measures for maintaining and extending that union," &c.

May we not, after this, hope to read in the pages of some future but not distant Quarterly a set argument for throwing open Oxford and Cambridge to Catholics and Protestant Dissenters, and a glowing description of the benefits that will be achieved by the mixture in the same academic halls of an Orthodox Lord and a Dissenting Cotton-spinner, an embryo Bishop and an "Unitarian Teacher"!

The reviewer lets us into the secret of his conversion to liberality. The case of the Irish Church is getting desperate; public opinion is rapidly and generally drawing to the conclusion that the Established Church in Ireland is a social nuisance that must be put down. It is the insane hope of temporizing politicians and ecclesiastics to be able to maintain the loved and profitable abuse by throwing a sop or two to its fiercest assailants. In the extremity of his fears, the reviewer talks of an unconditional endowment of the Romish priesthood in Ireland. For our own part, we will consent to this endowment on one sole condition—a condition which nothing will induce us to forego—that the funds for this necessary purpose be provided out of the "spoil-gorged" Establishment in Ireland.

Eclectic Review, July.—The *Eclectic* is, as usual, solid and instructive. The first and principal article, on British India, although more declamatory than needful, will repay a careful perusal. The verdict pronounced on the "Vestiges of Creation" is, that its pages are loaded with "the greatest crudities that the excited brain ever hatched." Our own Magazine was, we believe, amongst the first to expose the unphilosophic character of this work, and the general stream of criticism now setting in with a full tide against the book is confirmatory of our main conclusion. Dr. Hamilton's Prize Essay on Popular Education receives more praise from the reviewer than we could honestly award. There are some things in the volume that we ought before this to have noticed, but we will not now be led into a second-hand criticism. Dr. Keith's "Land of Israel" is pronounced to be little more than a large refacimento of the same author's "Evidence of Prophecy." A very sensible article

on the "New and Cheap Forms of Popular Literature" dwells on the pernicious effects of the old-fashioned romantic novel, shews the machinery by which the publication of this trash was so long produced, and hails the commencement, under the auspices of Tait, Chapman and Hall and others, of a new and cheaper series of works of fiction as of good promise. The Eclectic warmly commends the "Essays on the Voluntary Principle" by a congenial writer, Mr. Miall. Good service is done to religious literature by the Eclectic's tearing off the mask of an impostor of the name of Edwards, who has printed books on "Christian Humility," "Elementary Education," "Providence," "Piety and Intellect," and added to his name the letters usually supposed to designate certain literary degrees, to three at least of which he has no title. This is a very gross case. But there are other cases of quackery in religious literature which may be serviceably exposed, and men of greater note than *Dr. Henry Edwards* be placed at the bar of criticism. Prefixed to the present No. is an intimation of the abandonment by the publisher of his meditated plan of reducing the price to eighteen-pence, the number of subscribers not having increased sufficiently to justify this great reduction.

The Hangman.—We have received from Boston a file of papers under this singular title, devoted to the abolition of death-punishment. The Editor is Mr. Charles Spear, author of the "Titles of Jesus." The numbers in our hands contain some strong and well-put arguments on the inexpediency and wickedness of taking away the life of an offender. Mixed with these are many extravagances, such as not unfrequently appear in the pages of enthusiastic moral reformers. Strongly convinced themselves of some important truth, they cannot understand how others can honestly deny or doubt it. The invectives which the Editor of the *Hangman* pours out against the clergy of America, as his "most persevering opposers," and as using "their mighty influence to uphold the gallows," rather excite the suspicion that there has been some want of discretion and temper in "the *Hangman's*" advocacy of his benevolent principle. There is one difficulty belonging to the subject of punishments in America, which does not, perhaps, affect any other civilized country. It is alleged by observant travellers that there is in America an undue facility of obtaining the pardon even of the worst offender whose life has been spared, when the edge of public indignation is blunted by time, especially if the criminal have wealthy and powerful friends. Better for the interests of society that the punishment of death, with all its horrors and evils, should at once blot out of existence a murderer, than that social morals and security should be outraged by the sight of a man, restored by intrigue and corruption to liberty and civil privileges, who has been convicted of the last crime against humanity! Great has been, during the present century, the progress of public opinion on the subject of capital punishments. If the majority are wrong in still retaining death as the punishment of murder, the error will by temperate discussion soon be made apparent. The subject will shortly be taken up in our pages by one of the ministers in the West of England.

The Bible Christian, No. VII. (Belfast).—This cheap and unpretending periodical contains much valuable matter, a large portion of which is derived from the American periodicals. The "Leaf for Children" enhances its value as a family book. The intelligence in this No. is varied and interesting, particularly the too brief report of the meeting of the Irish Unitarian Society.

INTELLIGENCE

DOMESTIC.

Annual Examination at Manchester New College.

Manchester College has now completed its sixtieth year. The present session is also interesting, as being that in which the first generation of students has completed the College curriculum since the removal of the institution from York. On reviewing the very great and important changes made in the College on its removal to Manchester, (some of them made particularly with a view to enable the students to do themselves and their Alma Mater credit on going up to the London University for degrees and honours,) it is due to the Executive Committee to express our admiration at the judicious measures they from the first adopted, and the resolution with which, notwithstanding some discouraging circumstances, they have carried them into effect. The General Committee were well warranted by the facts of the case in stating in their "Special Report," "that in regard to the instruction which has been provided, both in the Theological and the Literary and Scientific departments, the experiment made has been entirely successful, inasmuch as it has been shewn that it was possible, in a provincial situation, to secure the services of Professors competent to prepare students for the discharge of the ministerial office and for graduation in the University of London." It is gratifying to observe that, up to the close of 1844, 13 students educated at Manchester College passed the Matriculation examination of the University, and of these 11 were in the first class; 14 have obtained the degree of B. A., and 10 of these rank in the first division of merit: of these 10, two also passed the Theological examination of the University and received premiums of books. The Committee were therefore well entitled to say that the institution, "after being maintained on an independent footing for nearly sixty years, is now in a condition more completely to carry out the objects for which it was established than at any former period of its history." The truth of this remark was fully proved by the examination which took place on Monday, June 23, and three following days, in the presence of the Principals and

Professors; of Rev. W. Turner, Visitor; Rev. John Kentish and Robt. Philips, Esq., Vice-Presidents; Wm. Rayner Wood, Esq., Treasurer; and many ministers and lay friends of the College.

The following is a programme of the Literary and Scientific examination:

Monday, June 23rd.

Greek (Junior)—The Memorabilia of Xenophon and the Medea of Euripides. The class had also read during the session the first Olynthiac and the first Philippic of Demosthenes.

Mathematics (Sen.)—Geometry, Spherical Trigonometry, and the differential and integral Calculus.

Latin (Junior)—Cicero pro lege Maniliâ and Virgil's Georgics. The class had read two of the Catilinarian Orations and three Books of Livy.

Natural Philosophy (Senior)—Hydrostatics, Sound and Light.

Ancient History—Egypt, Assyria, Babylon, Persia, Phœnicia, Greece and Rome.

Natural Philosophy (Junior)—Statics, Dynamics, &c.

Tuesday, June 24th.

Mathematics (Junior)—Euclid, Algebra, Plane and Spherical Trigonometry, and Algebraic Geometry.

Modern History—Fall of the Roman Empire, France and England.

Greek (Sen.)—Demosthenes and Idyls of Theocritus. The class had also read Plato's Gorgias, some Odes of Pindar, the Persæ of Æschylus, and the two Plays of Œdipus by Sophocles.

Mental Philosophy (Senior)—Imagination, Language, Nominalists and Realists, Definition, Abstract Ideas, Space, Infinity, &c.

Mental Philosophy (Junior)—Its place among the Sciences, Mind and Matter, Analysis, Innate Ideas, the Senses, the Ideal Theory, &c.

An Oration, by Mr. C. Beard, on "the Circumstances that tended to give a peculiar Character to Greek Poetry and Art."

An Oration, by Mr. J. Hutton Tayler, on "a Comparison of the Wars of the Fronde in France and the Civil Wars in England."

Wednesday, June 25th.

Moral Philosophy—Bentham's "Utility," "Sanctions," &c., Defects of

Bentham's System, Paley, Wollaston, Price, Moral Obligation, &c.

Latin (Middle)—Cicero pro P. Sextio. The class had also read three Books of Virgil's Georgics, Horace's Satires and Epistles, and Livy, B. xxi.

Greek (Middle)—Demosthenes' Oration. The class had also read Thucydides, B. i., four Books of the Odyssey, Antigone of Sophocles, &c. An Oration, by Mr. H. W. Crosskey, on "the Origin of Poetry, and the Nature of the Pleasures derived from it."

An Oration, by Mr. J. H. Hutton, on "the Province of Taste in Composition."

With the exception of the Classical examination, which was *viva voce*, the students had previously written answers, without the aid of books or notes, to questions submitted to them, and these answers were now read aloud by them,—a mode of examination admirably calculated to test the fulness and accuracy of the pupil's knowledge, and giving personal interest to the examination, without exposing the student to the embarrassment sometimes occasioned by conscious difficulty of expression. We had marked for insertion several sets of these questions, which are as searching as any Cambridge Examination-papers that have fallen under our notice; but they, together with many other matters of interest, must be put aside. The examinations in History, the Senior Greek and Moral Philosophy, were particularly excellent. In the absence of Mark Philips, Esq., M.P., the President, the duty of distributing the honours of the session devolved on the Rev. John Kentish, one of the Vice-Presidents. He addressed the students thus:

"A sound intellectual education must usually be sought in attendance on a course of studies marked out by competent persons, and pursued under their direction and with their aid. Such is the education provided by Manchester New College. It has provided a course of studies suited to the wants and the destinations of the respective pupils, but not necessarily dependent on their choice, or to be modified or interrupted at their pleasure. The College enjoins attendance on *all* the lectures for which it provides, its object being to supply the means of cultivating all the mental powers in just mutual proportion. I take the liberty of saying thus much on the present occasion, with the view

of impressing on the minds of the students generally, but especially on the younger classes, the duty of their attending to every lecture in the departments prescribed to them. One of the biographers of Milton, not, I think, his fairest or his best, sneers at the plans of the great poet in his imaginary college. He says,* 'The purpose of Milton, as it seems, was to teach something more solid than the common literature of schools, by reading those authors that treat of physical subjects.

* * * But the truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind.

* * * We are perpetually moralists, but we are geometricians only by chance.' I fear Dr. Johnson hazarded these observations partly from his inveterate prejudice against this immortal asserter of civil and religious freedom, and partly from his aversion to the studies which he thus chose to disparage. For the truth is, that the sciences of which he speaks have a most important value,—first, in their application, an application of which we every day are seeing wider and more beneficial extent, to the great purposes of society,—and next, in the influence which they exert upon the minds of their votaries, by forming habits of patient thought, discriminating and successful judgment, and accurate investigation. But I will not detain you longer from the pleasure of witnessing the spectacle of the prizes being given to the young persons who have shewn that *they* feel a sense of the harmony subsisting between the two great branches of mental education, those which concern the sciences, and those which concern the powers of taste and imagination.

"In the Class of Modern History, the prize has been adjudged to Mr. J. Hutton Tayler.† The answers of Mr. Crosskey, Mr. Arthur Darbishire, and Mr. J. W. Philips, were also very full and accurate. (Macaulay's Essays, 3 vols., 8vo.)

"In the Class of Ancient History, the prize has been adjudged to Mr.

* Johnson's *Lives of the Poets*—Milton.

† Son of Rev. J. J. Tayler. It was most gratifying to see what a large proportion of the students were the sons of ministers.

Charles Beard.* The answers of Mr. Alfred W. Worthington were also deserving of great praise for their accuracy. (Dictionary of Greek and Latin Antiquities, 2 vols.)

"In the Senior Class of Mental Philosophy, the prize (value two guineas) offered by James Heywood, Esq., has been awarded to Mr. Theophilus Davies.† The answers of Mr. Crosskey were quite as full as those of Mr. Davies, and scarcely less accurate. Mr. Poynting's standing in the College places him beyond the range of competition. (Works of Adam Smith, with Life, by Stewart, 6 vols.)

"In the Junior Class of Mental Philosophy, the prize, (value one guinea,) also offered by Mr. Jas. Heywood, has been awarded to Mr. Samuel Roberts,‡ between whose claim and Mr. Charles Beard's there has been great difficulty in deciding. Mr. Hutton§ is excluded from the competition, by having attended only a part of the course; and Mr. J. Hutton Tayler, by his having attended the whole of it before. (Philosophical Miscellanies, by Cousin, Jouffroy, Constant, 2 vols.)

"In Junior Classics, Mr. Worthington obtained the prize. Mr. Arthur Darbishire was regarded as his equal, absolutely; but his improvement in the course of the session was considered to have been decidedly less in this class, his energies being, perhaps, otherwise called off, and his health not having been uniformly good. (Heeren's Political Lectures on Greece.)

"In Middle Classics, Mr. Beard received the prize, which was very severely contested by Mr. J. Hutton Tayler. (Wordsworth's Greece.)

"In the Senior Mathematical Class, the prize, (value two guineas,) offered by 'A Friend to the College,' has been adjudged to Mr. Samuel Roberts. (Walton's Mechanical Problems, Poncelet's Mécanique Industrielle, and Murphy's Theory of Equations.)

"In the Junior Mathematical Class, the prize, (value two guineas,) also offered by 'A Friend to the College,' has been adjudged to Mr. A. W. Worthington. (Willis's Principles of Mechanism, Poncelet's Mécanique Industrielle, [introductory course,] and Young's Mathematical Dissertations.)"

* Son of Rev. Dr. Beard.

† Son of Rev. Dr. Davies.

‡ Son of Rev. G. Roberts.

§ Son of Rev. Dr. Hutton.

The business in the Literary and Scientific department was then announced as concluded, and the students were informed that the day of their return to College, next session, was Saturday, 4th October, at 10 a.m. Students coming for the first time are expected on Friday, 3rd October, at 11 a.m.

The following is a programme of the Theological examination:

Wednesday, June 26th.

Hebrew (Junior Class)—Genesis and Exodus.

Ecclesiastical History (Junior Class)—The second, third and fourth centuries of the Church.

A Sermon, by Mr. Poynting, on John ix. 4.

A Sermon, by Mr. Marshall, on Gal. iv. 4.

Thursday, June 26th.

Hebrew (Middle Class)—Exod., Numbers, Deuteronomy and Joshua.

New-Testament Theology—Criticism and Interpretation of the N. T.

Ecclesiastical History—Tertullian's Apology.

A Sermon, by Mr. John Davis, on 2 Cor. v. 16.

A Sermon, by Mr. Wright, on John xvi. 32.

Hebrew (Senior Class) and Syriac.

Ecclesiastical History (Senior Class)—The 4th—7th century of the Church.

Old-Testament Theology—Criticism and Interpretation.

A Sermon, by Mr. Madge, on John xiv. 23.

A Sermon, by Mr. Lloyd, on Acts xiii. 62.

The answers given in the two classes of Theology and the two classes of Ecclesiastical History were very full and accurate; and, generally, the Professors of the Theological department were warmly congratulated by gentlemen present on the proficiency of their pupils.

The business of the Examination having been brought to a close, the only Visitor present, Rev. W. Turner, thus addressed the students:

"My young Friends,—It would ill become me to add much to the time already consumed in this most pleasing and most satisfactory examination, in the course of which you have shewn how diligently you have availed yourselves of the opportunities here afforded you, of preparing yourselves, (with whatever societies you may be hereafter connected, or whether you may

choose, rather, to devote yourselves to the Ministry at large,) for discharging your duty, both by precept and example, as able, and we trust successful, preachers of Christ's Holy Gospel.

"I have no doubt your minds are deeply impressed with the importance of the office you have undertaken; and that it is your earnest wish to discharge its duties in such a manner as to answer all the valuable ends of it. Under these impressions you will be constant in your study of the Sacred Scriptures, that great storehouse of religious truth and duty; that you may be enabled to bring forth out of its treasures, things new and old, according as they may be wanted, (as well when you are engaged in the preparation of your public discourses, as in the course of your more private intercourse with your people,) in such a way, as may most essentially serve those important interests for the promotion of which your connection with one particular society will have been formed; or the interests of society at large, if your ministry should come to be so extensively devoted.

"With regard to the composition of your discourses, the specimens with which we have been favoured on the present occasion, leave us no room to doubt, either of the excellent directions you have been in the habit of receiving, or of your own judicious application of them. I have only to express my earnest hope and trust, that you will continue your care in this respect; and not only so, but that, by a careful attention to the circumstances and wants of your hearers, you will so adapt them to these particulars, as that you may have the satisfaction of feeling that your pulpit instructions are productive of their benefit.

"I am aware that you are in the habit of receiving so much excellent instruction on the practical duties of your profession, that it little becomes me to interfere with the other engagements of this highly-respectable assembly. I therefore conclude with my best wishes and prayers for your improvement of, and usefulness in, the several stations into which it may please the Supreme Father to introduce you.

"May the blessing of God, the Father of our Lord Jesus Christ, be with you and bless you, now and for ever. Amen!"

Before dismissing for the present the

subject of the Manchester New College, the writer would earnestly call the attention of its friends to the condition of its Library. A library constantly supplied with standard works that may appear both at home and abroad in every department of literature, is a most important feature of a great academical institution. The Manchester College Library, and that which belonged to the Exeter Academy, together form a very valuable collection of books. But it is now many years since the funds of the College were in a state to permit the Committee to make any great additions to the Library. The consequence is, that there are now lamentable deficiencies in the departments of History, Science, Theology and General Literature. There is little probability of the Committee's being able to supply the deficiency. May it not be hoped that the *Alumni* of the College will come forward with filial fondness to supply this want of their Alma Mater? At Harrow School, an amiable custom prevails which pours into the School Library a perpetual stream of literary benefactions. Every pupil, on leaving the school, regards it as a privilege to place on the shelves of the library some book or set of books, in which he inscribes his name as the donor. Now, if every living York and Manchester student would present to the Library some token of his gratitude and regard, either in the shape of books which he knows are wanted, or of money to be expended by the Professors in books, a very important addition would at once be made to the collection, and the precedent thus established would ensure a series of future benefactions. May it not also be hoped that some friend of the College will imitate the good example of literary generosity set for some years by Lewis Loyd, Esq., at Carmarthen? It may perhaps help to kindle the liberality of old students to be told, that on the occasion, a few weeks back, of celebrating the jubilee of the orthodox College at Rotherham, it is stated that a large sum was raised by the donations of its Alumni. The jubilee of Manchester New College passed without such an appeal being made to the gratitude of the existing generation of students at Manchester and York; but the completion of its sixtieth year is worthy of some commemoration, and it would not be easy to suggest any mode more useful and appropriate than the improvement of its Library. If any per-

sons feel desirous of assisting in the carrying out of this suggestion, the Editor of the C. R. will be most happy to communicate with them on the subject.

Congregational Meeting at York—Presentation of Plate to the Rev. Charles Wellbeloved.

The congregation worshipping at the Presbyterian chapel in St. Saviourgate, York, being desirous to offer their venerable Pastor a testimonial of their gratitude and affection for faithful services, continued for more than half a century, resolved to present him, at a public meeting convened for the purpose, with a Silver Tea Service. The proposal was zealously carried into effect, and arrangements were made for a public tea-party, to which Mr. Wellbeloved and his family were invited, on the Tuesday in the week set apart for the Quinquennial Meeting of Students educated at Manchester College, York. On the 1st of July, accordingly, the meeting was held at the new and commodious Hotel recently opened in Micklegate, the Queen's Head. About six o'clock, upwards of 100 visitors sat down to a substantial but elegant meal. In addition to the invited guests, there were assembled most of the members of Mr. Wellbeloved's flock, both ladies and gentlemen; also Rev. Wm. Turner, of Halifax; Rev. J. G. Robberds, of Manchester; Rev. William Wilson, of Newbury; Rev. George Kenrick, of London; Rev. M. C. Frankland, of Malton; Rev. J. H. Ryland, of Bradford; Rev. Edward Higginson, of Hull; Rev. Richard Shaen, late of Lancaster; Rev. James Taylor, of Dob Lane; Rev. A. T. Blythe, of Chesterfield; Rev. Franklin Howorth, of Bury; Rev. S. Bache, of Birmingham; Rev. J. Wright, late of Manchester New College; Mr. Kendall; Rev. T. C. Holland, of Loughborough; Rev. Edward Talbot, of Tenterden; Rev. Samuel Wood, of Lewes; Rev. R. Brook Aspland, of Dukinfield, &c. Tea was served in the two principal rooms of the hotel, but the company afterwards assembled up stairs. On a table fronting the chair was arranged the Tea Service, which was greatly admired by the visitors for its elegance and beautiful workmanship. It consisted of thirty pieces, of which the five principal pieces had an appropriate inscription. The design was new, and was invented and executed by Messrs. Barber and North, of York. The tea and coffee pot, cream-jug and sugar-bason, were classical in form, richly

chased after the antique, with solid scroll feet and embossed flower tops in dead white silver. The salver was richly chased with a scroll border. The whole service was contained in a handsome mahogany case. At the request of the congregation, the chair was taken by the Rev. John Kenrick. At his right hand sat the honoured guest of the evening. Near the chair were the ladies of Mr. Wellbeloved's family, accompanied by several guests from different parts of the kingdom.

On commencing the proceedings of the evening, the CHAIRMAN spoke to the following effect:—I take the chair this evening, in obedience to the request of the company, with unfeigned reluctance; but it was found that no other member of the congregation was prepared to undertake the duty. I cannot indeed plead my youth, but I may very well plead my inexperience, as it happens that it is the first time I have ever been called upon to preside over a meeting of this kind. You will easily understand that I feel the embarrassment of my office. Happily, there is a compensation in these things. The resource of persons situated as I am is to throw themselves upon the kindness and indulgence of the company, and this expectation rarely fails. There is another reason which would have induced me to shrink from filling the office of Chairman on this occasion. We are assembled for the purpose of doing honour to our venerable Pastor. There is hardly more than one member of his congregation who has known him so long as I have. It is thirty-five years since I had the privilege of becoming one of Mr. Wellbeloved's flock. During full thirty years I had the pleasure of acting with him as a colleague in an important institution. For nearly a quarter of a century I have been connected with him in a relation all but filial. These circumstances have given me the best opportunity of knowing what he is in both public and private life; but the near relation in which I stand to him restrains me from uttering those sentiments which truth and affection equally dictate. The occasion on which we are met together is not only an interesting, but it is almost a singular one. I should almost doubt whether, in all the churches of England, a minister could be found who has reached in the same place the 54th year of his active ministerial life. If we look round in York, from the venerable Archbishop to the humblest Curate, there is not one filling any clerical

office amongst us who has not settled in York since Mr. W. came. [Mr. Wellbeloved excepted from this remark the Rev. James Richardson, one of the Vicars-choral.] It is very little to say that in the Dissenting congregations of York the ministers are all his juniors, for the congregations themselves are, as it were, but of yesterday. It is a remarkable circumstance connected with the chapel in St. Saviourgate that all the ministers there have held the office for an unusually long term. Three names fill a century. But none of them have equalled Mr. Wellbeloved in the duration of their service. Mr. Cappe's ministry reached to forty-five years. He came in the year 1755, and died near the close of the century. [Mr. Wellbeloved remarked he was buried on the last day of the century.] I thought I remembered a striking passage in Mr. Wood's Funeral Sermon, preached immediately after the interment of Mr. Cappe, in which he alluded to the fact, that in a few hours another century would have finished its course.* But of those forty-five years of Mr. Cappe's ministry, unhappily, several were spent in a state of bodily suffering and declension. We can congratulate ourselves and our Pastor that he appears amongst us this evening, in his 76th year, with full possession of his powers, and with the prospect of his being spared for years to come. To Mr. Wellbeloved's family, his friends and his congregation, it must be a source of unfeigned gratitude to Providence that they have so long been permitted to enjoy the benefit of his services and example.—Amidst much applause, the Chairman then called on Mr. Fox to speak on behalf of the Saviourgate congregation.

Mr. Fox said the only feeling of regret he had was, that so important a duty had devolved on him. The members of the congregation could not but look on this as a most interesting and gratifying occasion. But all would feel with him that it was not easy to give adequate expression to the feelings of esteem, gratitude and affection to a beloved and venerated Pastor in his presence. When men, under ordinary circumstances, assembled together for the purpose of offering a tribute of admiration to any of their fellow-men,

it would happen that out of the fulness of the heart the mouth would speak; but when a Christian people assemble together to testify their respect to a faithful Pastor who has ministered to them and theirs, and their fathers before them, for half a century, it is more than probable that the deepest feelings of the heart will not be expressed. Mr. Fox then dwelt on the eminent ability of Mr. Wellbeloved—on the entire absence from his pulpit services of dogmatism—on his faithfulness in delivering to his people the whole counsel of God—on his happy mode of explaining the truths and doctrines of Christianity—and on the scriptural simplicity of his style. He also spoke of his catholic benevolence, and alluded to the fact that some of the best institutions in the city were monuments of Mr. W.'s charity and zeal. Mr. Fox having pointed to the Service of Plate, proceeded to say—No efforts have been made to increase the pecuniary value of this testimonial. We knew that you would value it by a higher standard than that of gold and silver. We have excluded your own family connections from contributing to this testimonial. We have long desired to offer you some memorial of your services—of a connection which began with our fathers, and has extended to several generations. We thank you, my dear Sir, for your admirable pastoral instructions, for your unwearied labours in the cause of Truth, and for the practical exhibition in your life of the influence of pure Christianity. We are grateful to a merciful Providence that you have been so long spared to us. We rejoice in your recent improvement in health, and we pray for the continuance of that life, so valuable to us and to the Christian church. And now, my dear Sir, we request your acceptance of this Plate, as the grateful, willing, spontaneous tribute of an affectionate congregation to a faithful minister. Mr. Fox concluded by reading the inscription engraved on the larger pieces of Plate, which was as follows:

PRESENTED TO
THE REV. CHARLES WELLBELOVED
BY HIS GRATEFUL AND AFFECTIONATE
CONGREGATION,
AS A MEMORIAL OF
HIS WORK OF FAITH AND LABOUR OF
LOVE,
IN THE EXERCISE OF HIS CHRISTIAN
MINISTRY,
PROLONGED BY THE DIVINE BLESSING
TO ITS FIFTY-FOURTH YEAR,
JULY 1ST, 1845.

* See the Funeral Sermon, appended to Mr. Cappe's posthumous volume of "Discourses, chiefly on Devotional Subjects," p. 425.

Mr. Fox was frequently interrupted by the applause of his hearers.

Rev. CHARLES WELLBELOVED was on rising much overcome by his emotions, and spoke as follows :—It is impossible, my much-respected and beloved friends, to express the feelings which this unexpected and undesired testimonial of your kindness excites in my breast. Fully satisfied, as I have ever had reason to be, of the warmth and sincerity of your regard for me, amply recompensed for any labours of duty and of love to which I have been called in your service, by the testimony of my conscience, by every return of respect and affection that a minister can look for from his people, and by the satisfactory proof which your irreproachable character in the world affords that I have not laboured in vain, I looked for nothing further, I wished for nothing further. When I heard or read of instances like the present, I congratulated myself that I had not been, and, as I thought, was not likely to be, thus burthensome to those whose silver and gold I had never coveted: and if you could have been satisfied, I could have wished that this cause of rejoicing had not been taken away from me; certainly, that so costly a proof of your friendship had not been offered. But I know you give it with heartfelt pleasure; with heartfelt gratitude, therefore, I receive it. The intrinsic value of this beautiful gift can be estimated; but the value it acquires in coming from you, my beloved friends, and testifying your approbation and esteem, is to me beyond all estimation. So long as life and consciousness shall last, the possession of it will be a continual source of delightful reflections; and as it passes to my children and my children's children, with another equally unexpected and undesired offering of esteem from other friends, it will afford them, I trust, the satisfaction of knowing that they are descended from one who lived not unrespected nor altogether in vain.

But I cannot look upon such a testimonial of grateful respect without putting to myself the question, "What have I done to deserve it?" No one can look back upon a long course of life, especially if he has been actively engaged, and filled any important station in society, without being painfully conscious that he has done many things which it would have been better not to have done, and that he has failed to do many things which he was bound

to do, or has done them with less prudence, zeal and diligence than he ought to have employed. It is with deep and unfeigned humility that I review the extended period of my ministry. I need no one to remind me of my faults and imperfections. Yet I trust I can truly declare that, in conducting the public services, it has ever been my most anxious desire to keep steadily in view the securing of the greatest possible benefit to my hearers. I may have erred in my judgment—I may not have chosen the best means of attaining the end I had in view; but I can conscientiously say, that your religious instruction, your spiritual and moral improvement, not your entertainment, has ever guided me in the selection of the subjects to which in the course of my preaching I have directed your attention. I have studiously avoided preaching, in any sense or in any degree, myself; my desire has been to preach Christ Jesus, my Lord. My anxious inquiry from week to week has been, "How shall I best open the Scriptures to those who hear me? How shall I most powerfully excite and help them to sustain their devotional feelings? How shall I most effectually persuade them to keep themselves in the love of God and of Christ? How shall I kindle in them a warm desire after holiness and virtue, and most successfully urge them to be and to do all that the Lord their God requires of them?" I have never sought to excite or amuse you by curious speculations, by the sallies of a lively imagination, or by a studied display of eloquence; nor have I perplexed you, or endangered your Christian charity, by setting before you subjects of a controversial character. So far I can take some comfort to myself. And as to what I have left undone, (much, I know, it has been, and deeply do I regret it,) I trust I may console myself with the reflection that it was not left undone through indolence, or a careless disregard of the calls of duty. The situation in which I found the congregation when I first settled here, consisting, with the exception of one family only, of persons in mature or advanced age, and the necessity which soon arose of engaging in occupations which interfered with the regular discharge of some pastoral duties, led naturally, if not unavoidably, to remissness in respect of these duties, which has often been a source of painful regret. You, my friends, were well

aware of the circumstances to which I allude; and they pleaded powerfully with you in my behalf. The testimonial of your esteem and friendship now before me, I regard as a satisfactory and consoling proof that you have been convinced of my sincere desire to serve you in the Gospel of our common Lord, and that you have regarded with candour all the errors and defects with which I am conscious of being chargeable.

It adds much to the gratification I receive from this expression of your esteem and approbation, that it is offered in the presence of several to whom I formerly held a very pleasing and important relation, who honoured me with a similar, highly-esteemed token of their kind regard, and whose friendship leads them to sympathize with me on this interesting occasion. Here, if they needed it, they might find a stimulus to their zeal and diligence in the sacred work to which they have devoted themselves. When they observe such imperfect services so affectionately requited, they cannot return to their various scenes of duty without carrying with them the encouraging persuasion that they are not labouring in vain; that a sincere and earnest desire to promote the spiritual welfare of those entrusted to their care, appearing in a prudent, disinterested and faithful discharge of their obligation, will not fail to be justly valued and highly esteemed.

It also adds to the interest of this testimony of your kind regard that I receive it in this place. Desecrated as the house in which we are assembled now is, by being converted into a place of public entertainment, in my mind many pleasing recollections are associated with it. In this house, when I had been but a short time in York, I met with a kind and steady friend, who took me by the hand, encouraged me when I needed encouragement, as a very young labourer in the field of the Gospel, and aided me in my work by promoting some particular plans which, with the approbation of my venerable predecessor, I was desirous of adopting, in connection with the public services at the chapel. And in this house, with the excellent daughter of this my early friend, during a long course of years, I have held frequent and delightful and profitable intercourse, witnessing with admiration her rational piety, her energetic zeal in the cause of truth, her animation and cheerfulness,

even in seasons of great personal suffering. Had she been now among the living, she would have been among the foremost and the most liberal in testifying her regard to one to whom she has given so many proofs of her friendship. If we could imagine her pure spirit to be now looking down upon us, it would be with complacency and approbation.

But I will detain you no longer. Again accept my warm and heartfelt thanks. My term of service in the ministry of the Gospel has been protracted beyond the ordinary limit. In the common course of nature, it cannot be extended much further. I have lately, as you know, received a serious warning of its approaching close. While a gracious Providence shall uphold me in life, and continue to me the use of my mental and bodily powers, it will still be my greatest happiness to employ them in your service, in the work to which I have been so long devoted. And when it shall have pleased the Supreme and All-wise Disposer of events to remove us all from this scene of mortality, may we all meet again in the mansions of everlasting blessedness, to aid each other in our never-ending progress towards the perfection of knowledge, virtue and happiness!

During the delivery of this address, many of the company were affected to tears.

The CHAIRMAN said, Some years ago, a court, calling itself a Court of *Equity*, pronounced that our venerable Pastor was not "a godly minister of Christ's holy gospel." That decision has been brought before you, not, in the ordinary sense, as a superior court, though I must be permitted to say, a more competent tribunal, by writ of error, and you have reversed the judgment. It has been within the power of those who wished us not well to cut us off from the munificence of the pious of former ages, but happily it is not in their power to deprive us of the consciousness that we are the *true descendants* of those who nearly two centuries since separated themselves from the Church for conscience' sake, and to whom we and our congregations owe our origin. Believing that we cannot do better than cherish the memory of our religious ancestors, I give you as the first sentiment of the evening, "Our Presbyterian Forefathers—may we shew ourselves worthy of their name by holiness of life, by religious

integrity and respect for the rights of conscience."

The Rev. J. G. ROBERTS, being called upon to speak to the sentiment, in a very animated speech, argued the right of the Unitarian body to be considered the representatives of the ancient Presbyterians of England, not in holding the same theological opinions, but in maintaining with them the right and duty of private judgment, and in encouraging the love and pursuit of Truth for Truth's own sake, and in holding out the right-hand of Christian fellowship to good and honest men of every party. Mr. R. thus concluded his speech:—I cannot offer a better wish for our religious body than that we may resemble our Presbyterian fathers in their piety, their zeal, and their Christian charity. The ministers of our denomination will be likely to resemble them in this respect if they have inculcated on their minds the love of truth as earnestly as I know it was impressed by our venerated friend on the minds of his pupils. Most suitable does the sentiment appear to me to the present happy occasion, because I know no man whose life has been in more beautiful consistency with the great principles of our Presbyterian forefathers than your venerable Pastor's. May the words of apostolic simplicity and truth which he has addressed to us to-night be deeply impressed on our minds, and may we be strengthened to carry into practice those principles which we have heard him so impressively recommend!

The CHAIRMAN next gave, "The Unitarian Congregations of Yorkshire."

Rev. WILLIAM TURNER, of Halifax, expressed the gratification he felt not only in attending that interesting meeting, but in being permitted to stand forth as the representative of the Unitarian ministers of Yorkshire. After speaking of the general principles held by English Presbyterians, and of the particular opinions which, as it appeared to him, had been the natural, if not the necessary, result of those principles, and of the independence which belonged to all Presbyterian congregations, Mr. Turner proceeded to recommend a zealous support of the religious institutions and associations which enabled them to act together in the maintenance and spread of their opinions. He spoke of the West-Riding Tract Society and its claims to the support of the York congregation. In conclusion he said,—*Having been connected with the con-*

gregation of this city, I cannot but be reminded that not less than twenty years of my life were spent here and as a member of this religious society. In the course of the seventeen years that have elapsed since I was a member of the congregation, how large a portion are strangers to me! One generation passeth away, and another cometh. This consideration, though in one sense solemn, is in another encouraging. The places of those that are removed from amongst us are supplied by others. We may indulge a cheerful hope, that in future years there will not be wanting a succession of men able and willing to uphold the simple truths of the Gospel. Mr. Turner concluded by proposing prosperity to "The Saviourgate Congregation."

Rev. J. H. RYLAND, as another Yorkshire minister, warmly seconded Mr. Turner's wishes, and hoped that the York friends would attend the next meeting of the West-Riding Tract Society, which would be held at Bradford.

Mr. HANDS, on behalf of the congregation, briefly acknowledged the good wishes of Mr. Turner and Mr. Ryland.

Rev. CHAS. WELLBELOVED then rose and said, I have now, my friends, in one respect a more pleasing duty to perform than I just now had. I had then to speak of myself. I have now to speak of another person. I would introduce to your kind regards my young friend, Mr. John Wright. It has been a source of very great comfort to me that I have had it in my power to engage the assistance of a gentleman who as a student acquitted himself so admirably, and thus gave the best foundation for the hope that he will discharge well the duties of the ministerial office. There are those present who will feel an additional interest from the circumstance that he is the grandson of that venerable man and indefatigable missionary in the cause of religious truth, the Rev. Rd. Wright. He comes to a congregation from which, from what he has now seen, he may fairly expect every thing that is pleasant and encouraging in the discharge of his office as an assistant minister. He will, I know, enter upon his duties with zeal, and will discharge them with fidelity. In one respect, he will find a field open to him, that was not open to me when I first came to York. There was then only one family of young persons in the congregation. The rest were aged persons. He will find a number of young people

ready to receive him with kindness, and to listen to his instructions with interest. Mr. Wellbeloved concluded by introducing Mr. Wright as the Assistant Minister.

Rev. JOHN WRIGHT, in brief but appropriate terms, expressed his gratitude to Mr. Wellbeloved and to the congregation for their kind reception of him.

The CHAIRMAN then said, It is the glory of Christianity that it is a religion for all ages, for all nations and all ranks of society. But amongst these various ranks, the duties of the minister of religion, desiring to acquit himself faithfully of his trust, will be especially directed to the humbler class. They most need his assistance. If our congregations are to be built up and extended, the increase must be not from the rich and powerful, but from the middle and humbler classes of society. I have therefore much pleasure in proposing the following sentiment—"May Unitarianism display more and more of the characteristics of the primitive Gospel by being preached to the Poor," and call upon Mr. Howorth to reply to it.

Rev. FRANKLIN HOWORTH spoke of the *practical* as the all-important aspect of Christianity. He maintained the adaptation of Unitarian Christianity as a practical and heart-gladdening system to instruct and console the poor, and instanced the Unitarian societies at Padliham and Rawtenstall.

The CHAIRMAN said, The importance of the press in modern society is a topic pretty well exhausted. The truths connected with that subject are familiar to every one of those who now hear me. I wish therefore particularly to call your attention to the periodic press, and the service it renders to the cause of truth and freedom. The day of folios is gone. It is now to the shilling volume and the monthly magazine and the quarterly journal that the great triumphs of truth are owing. I can remember the time when we, as a religious denomination, were destitute of every kind of periodic literature. When I compare our present riches with our poverty forty years ago, I cannot but rejoice. I wish we could have seen amongst us now the energetic and true-hearted Editor of the *Inquirer*. I am sure many of his old friends would have been glad to take him by the hand. Him, however, we have not the pleasure of seeing. I thought we might perhaps have seen one or two at least of the Editors of the *Prospective Review*, a work which gives the promise

of intellectual vigour that must do credit to our body. But we have the pleasure of seeing amongst us this evening the Editor of the *Christian Reformer*. After offering a tribute of respect for his public services to the Rev. Robert Aspland, of Hackney, the founder and Editor of the *Monthly Repository* and the *Christian Reformer*, the Chairman gave, "The Periodical Literature devoted to the support of our cause."

Rev. R. BROOK ASPLAND replied; but our space is exhausted.

The next sentiment proposed from the chair was, "Religious Education, founded on Scriptural Principles," to which the Rev. S. BACHE spoke with great clearness and power.

Rev. M. C. FRANKLAND next acknowledged the good wishes that were expressed towards "The Welburn Congregation."

Mr. STANSFIELD, as a member, first of the Unitarian Baptist, and afterwards of the Saviourgate congregation, who had enjoyed much intercourse with the former students at the College, proposed "The Students of Manchester College who have joined us on this occasion, and our wishes for the prosperity of the Institution."

The sentiment was acknowledged in a very beautiful address by Rev. Wm. WILSON, of Newbury, who in reference to the presence of himself and others who had travelled far and long to be there, observed, Distance and time were no obstacles where there was a loving heart, and a right feeling towards an institution from which they had derived valuable instruction.

The sentiment, "The true Unity of the Christian Church, the Unity of the Spirit in the bond of Peace and Charity," was most ably replied to by Rev. EDWARD HIGGINSON in a speech that well deserved a full report.

In proposing as a final sentiment, "Civil and Religious Liberty all the world over," the CHAIRMAN spoke of that form of the sentiment as the nervous and idiomatic English of Charles James Fox. He hoped the sentiment would never be forgotten in our meetings. The spirit of it had breathed in the proceedings of the evening. Beginning as they had done with a subject deeply interesting to themselves, their good wishes had comprehended every country included within the limits of the habitable globe. They could scarcely go further. If, however, according to the speculation of Dr. Chalmers, there be in the planet Saturn or in the Geor-

gium Sidus beings constituted as we are, then for them also they wished the blessing of civil and religious liberty.

On the motion of Mr. ASPLAND, the thanks of the meeting were enthusiastically voted to Mr. Kenrick for his services in the chair; and the company separated, delighted by the proceedings of this memorable evening.

Meeting at Welburn, Yorkshire.

It was not possible for the students educated at Manchester College, York, to hold their Quinquennial Meeting in that city, without feeling a desire to visit that favourite missionary station during the last seventeen years of the continuance of the College at York, Welburn. Arrangements were made, by the active kindness of Rev. M. C. Frankland, for a religious service, a public tea-party, and a public meeting in the chapel, all of which took place on the afternoon of Wednesday, July 2. A brilliant sky favoured the design, and early in the day there were to be seen hastening in the direction of Welburn numerous parties, containing old college friends, rejoicing to meet after years of separation on such interesting ground, their ladies, and several families from the two congregations of York and Malton. An unconcerned traveller would perhaps pronounce the first seven miles S. E. of the city of York to be utterly devoid of interest. To many of the travellers to Welburn on this day, they were, however, far otherwise, being suggestive of pleasing youthful reminiscences—of missionary journeys undertaken at a time of life when the performance of the humblest ministerial office filled the mind of the young student with both hope and fear, or of long and interesting walks with some chosen companion in study. Only too quickly were the miles accomplished—the silence of the road often disturbed by the hearty laugh that followed the recital of some youthful frolic, some ludicrous disaster, or some college jest. Now and then, the hilarity of the party ceased at the recollection of some once cherished friend, too early removed from life's busy scene. What remained of the morning was devoted by the several parties to rambling about the magnificent woods in the Park of Castle Howard, and inspecting the treasures of art and antiquity stored with princely prodigality in its baronial halls. The feelings of admiring awe with which many of the party beheld that master-

piece of painting, Annibal Carracci's Three Maries, seemed deeper than they were twenty or thirty years ago, when they first saw it, as if the increased experience of life had taught them better to comprehend the painter's power in depicting the most terrible emotions of the human heart. The contemplation of this wonderful painting was a fitting preparation for the discourse to which the party soon after gave their attention in the little chapel of Welburn, situated in the valley immediately below the walls of Castle Howard.

By the aid of the numerous visitors, the chapel was well filled soon after three o'clock. It was very interesting to those of the founders of the chapel who were present (and they formed a not small proportion of the assembled Yorkists), to see the edifice, which had cost them so many thoughts, kept up in substantial repair and in a neat condition. Two plain monumental slabs—one on the right, the other on the left of the pulpit—record the departure of one of the oldest Unitarian worshippers, and of the first Unitarian preacher in the village, the good and the venerable John Mason.* It was in the year 1819 he first appeared near this spot as a preacher of the gospel. For four years, he and his zealous General Baptist associates worked alone in preaching truth and righteousness both in this and other villages, such as Barton, Thornton and Cawood. It was at Thornton, where a cottage was opened to him as a preacher by a brother in the faith, that John Mason was once, on his walk towards the village on a

* "Near this place are deposited the remains of JOHN MASON, the first Preacher of Unitarian Christianity in this village. Blessed with a vigorous understanding, and urged by an ardent love of Truth, he devoted all the leisure of a humble and laborious occupation to the study of the Holy Scriptures. The doctrine which he derived from them, and in which he rejoiced, as honourable to God and beneficial to man, he maintained with increasing satisfaction, he taught with unwearied zeal, he defended by powerful argument, and he adorned by a holy temper, a virtuous life and a peaceful death. He died March 14, 1828, aged 71 years. This Tablet is consecrated, by the Congregation assembling within these walls, to the memory of their earliest instructor in the principles of pure and undefiled religion."

Sunday morning, met, apparently by design, by the celebrated Sydney Smith, in whose parish the village was. We may well believe that that acute judge at once saw in the features and expression of the cottage preacher traces of a not common man. He questioned him earnestly on his opinions, and was probably satisfied that he was speaking to a man of sterling sense and unquestionable sincerity. The love of common sense which made Sydney Smith intolerant of the ordinary race of Methodist teachers, excited his respect and goodwill towards Mason, and he sunk the priest so utterly as to dismiss, on their approach to the village, this humble intruder on his spiritual domain with the earnest prayer that God would grant him a blessing. The writer does not know that this anecdote has ever been in print. It certainly redounds to the honour of Sydney Smith's Christian charity and right-heartedness.

It was in the session 1823-4 that Mr. Mason sought and obtained the assistance at Welburn of the students at the College. An alteration was at this time made in the rules of the institution which permitted others of the senior students besides those in their fifth year to preach. So deeply interested did the students become in the village congregation and school to which they were so opportunely introduced, that an appeal was made previous to and during the College vacation, 1824, for funds to erect a chapel. On their return to York, at the commencement of the session 1824-5, the students brought with them from various parts of the kingdom funds sufficient to build a commodious chapel. The plan of the building was prepared by Mr. James Martineau, then a student at the College, and so vigorously was it carried into execution by the aid of the villagers, some of whom gave (in part) their daily labour, that it was finished early in the following spring, and was opened for public worship on the 20th of March, 1825, by Rev. Dr. Hutton and Mr. Noah Jones. Until 1840, the pulpit continued for the most part to be supplied by the students. On the removal of the College to Manchester, an arrangement was happily made by which the Rev. M. C. Frankland, of Malton (6 miles distant), was enabled to undertake the afternoon service at Welburn. This he still continues, the expenses of his journey being defrayed by grants from Fellowship Funds; and the writer of this account will be pleased if the mention of the matter

calls the attention of any Unitarian friends to this deserving case.

In accordance with the arrangements made by the Quinquennial Sub-committee, the conduct of the service was entrusted to Rev. Edward Talbot, of Tenterden, and Rev. Ed. Higginson, of Hull, both of whom, but especially the former, had taken an active part in building up the Unitarian church in the village.

Mr. Higginson preached from the words of Christ (Mark iii. 31-35), "Whosoever shall do the will of God, the same is my brother, and my sister and mother." After sketching the various relationships of the Holy Family, as some are clearly detailed in Scripture and others reasonably inferred from its narratives, and dwelling on the value of the Saviour's example in all his intercourse with his "kindred according to the flesh," the preacher went on to shew how Christianity has refined the nearer kindred duties, while it has exalted and expanded men's ideas of patriotism and social virtue, by encouraging its followers to claim a spiritual lineage with the beloved Son of God. He concluded with more immediate reference to the occasion:

"And now, brethren, let the scene and circumstance of this day remind us of our spiritual lineage, as children of our heavenly Father and brethren of Jesus Christ. Providence has graciously permitted us to meet together, from various and very distant places, where we fill various scenes of life's duty and trial. What is it that has drawn us with one consent hither? To no place of busy resort, in which the common purposes of daily life, or even the chances of life's wanderings, might bring old friends into each other's company; but to this retired nook of God's great temple of creation, the outward loveliness of which is hallowed by religious associations common to us all. Our meeting here declares that we feel the power of a spiritual bond, drawing us with one affection most truly Christian to this one spot, endeared by religious thoughts alone, recalling to us the labours of that apostolic man, John Mason, who first preached the Gospel in its simplicity and power in this village, and whose truthful monument records his labours to the grateful recollection of those who worship here;—recalling next, to each of us, the interest we have severally taken in conducting your offices of worship and teaching your Sunday-school, while

you were a "church in the house" of one of your members, till the great point was achieved of building this substantial though unpretending chapel, and you felt that you were established on a firm basis;—when, on the removal of the College from York, some years after, you feared you should be left more destitute than ever;—but the threatened destitution resulted in your union with the neighbouring congregation of Malton under a stated minister of your own. These are the prominent recollections of the day, belonging to us all, with which each of us connects, as hearer, preacher, teacher, student, some of his own most sacred religious experience, and by the power of which we are attracted again to this much-loved place. It is a spiritual bond that unites our hearts thus together. It is the perception of our kindred with Christ, and our sonship to his Father and our Father, his God and ours.

"The blessing of God be upon the day, upon our services, upon our greetings, and upon our hearts! May the love of Christ, which brings us hither, be deepened by our being here! May it attend us hence to our various scenes of duty! May he be to us a yet nearer and dearer friend and brother! May he more powerfully incite us to duty; for he always did the will of his heavenly Father, and whosoever shall do the will of God, the same (he says) is my brother and my sister and mother. May he help us in difficulty! May he strengthen us in our temptations! May he cheer us in our sorrows—he, the Man of Sorrows, but the Man of Faith, in whose anguished heart the Angel of Peace had her home! May he be our guide and pattern! May we prove ourselves his kindred! Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

At the close of the service, many and hearty were the greetings between the villagers and their former preachers. The brief interval between the service and the public tea-party was variously occupied. Some rambled through the village to note the changes which ten or twenty years had made in the place; others renewed their acquaintance with the cottagers; one went to sit in the cottage where he preached his first sermon; another made a sketch of the same humble dwelling; while another, ever bent on good, carried into every cottage with an open door the moral and religious or the temperance tract.

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The rooms prepared at the village inn for the public tea-party were full to overflowing. Soon after six o'clock, most of the party re-assembled in the chapel, and although some had returned to York, their places were more than filled by the inhabitants, now released from their daily labour. The Rev. Franklin Howorth, of Bury, much to the gratification of the Welburn congregation, was called to the chair. This gentleman was amongst the most zealous of the founders, having devoted one of his college vacations to Welburn, in order that the services of the chapel might not be interrupted. In opening the business of the meeting, Mr. Howorth, amongst other remarks, described his first visit to the place: that sabbath was one of the happiest of his life.—In proposing the thanks of the meeting to Messrs. Talbot and Higginson for their interesting services that afternoon, Rev. R. B. Aspland took occasion to review the history of the congregation. Mr. Talbot replied in a speech of deep feeling.—Rev. S. Bache, on proposing "Prosperity to the Welburn Congregation," said that, although he was one of those whose services did not commence until the church was planted and the house was built, he warmly shared the feelings of interest in the society which had been expressed on several hands. He reflected with interest on the fact that the congregation owed its origin to the labours of a very intelligent and earnest searcher after Christian truth, and that this searcher after truth did not rest satisfied with any mere theological conclusions. He gave in his teachings prominence to the *practical* influences of the religion of Christ. It was their adherence to these practical principles that made the Welburn congregation an object of generous solicitude to many of the more wealthy of our religious societies. Mr. Francis Webster acknowledged the good wishes offered to the congregation. He spoke of the gratitude they felt to those friends who had built their chapel, and had since assisted them in maintaining public worship. If their numbers now were not as great as they once had been, this ought not to surprise or discourage them. Once, theirs was the only place of worship and the only Sunday-school in the village. Their example had stimulated others, and a Methodist chapel and a church now divided the number of worshippers in the village.—The Chairman, in allusion to the religious competition which

had sprung up in the village, enjoined on his friends the practice of Christian charity and candour, and called upon them to rejoice, although the people followed not with them, that more attention was paid to religion than formerly. Rev. J. H. Ryland, after various remarks, historical and moral, expressed the good wishes of the meeting for the zealous minister of Malton and Welburn, Rev. M. C. Frankland. Mr. Frankland, in acknowledging the vote, said—In places like this and Malton, where Unitarians are few, we are obliged to be content with very little sympathy. The sympathy, however, exhibited that day would last them a long time, and encourage them in holding an onward course. But even if sympathy were refused them, he felt assured they would be immovable in the profession of their Christian principles.—Several other interesting speeches were delivered, but we are compelled to put aside even the brief report we had prepared, and to content ourselves with mentioning that they were spoken by Rev. S. Wood, of Lewes; Rev. W. Turner; Mr. Fox, of York; Rev. R. Shaen; Rev. T. C. Holland, of Loughborough; Rev. James Taylor, of Manchester; and Mr. Smith, of Malton. A hearty vote of thanks to the Chairman, and a few words of prayer and benediction from him, brought this very pleasing meeting to a close, just as the first darker shades of evening fell on the village.

Quinquennial Meeting at York of Students of Manchester College.

This interesting meeting was held on the first three days of July, and, although not so numerously attended as its projectors at one time anticipated, was in every other respect so perfectly successful as to insure its continuance. The principal day was Thursday, July 3, when there were assembled representatives of nearly every generation of students, both at York and Manchester, during the last forty-one years. The following gentlemen were present; and prefixed to their names is the year of their entrance at the College:

- 1805—T. Eyre Lee Esq., Birmingham.
 „ —Rev. J. G. Robberds, Manchester.
 1806—Rev. W. Turner, M.A., Halifax.
 1809—Rev. T. C. Holland, Loughborough.
 „ —Chas. Wellbeloved, Esq., Leeds.
 1810—Rev. Geo. Kenrick, London.
 1811—S. Robinson, Esq., Dukinfield.
 „ —Robt. Philips, Esq., Heybridge.

- 1814—Rev. J. J. Tayler, Manchester.
 „ —Rev. James Taylor, Dob Lane.
 1815—Rev. Samuel Wood, Lewes.
 1816—Rev. Wm. Wilson, Newbury.
 1819—Rev. J. H. Ryland, Bradford.
 1820—Rev. Dr. Beard, Manchester.
 1821—Rev. F. Howorth, Bury.
 1822—Rev. R. B. Aspland, Dukinfield.
 „ —Rev. E. Talbot, Tenterden.
 1823—Rev. Edward Higginson, Hull.
 1825—Rev. S. Bache, Birmingham.
 1831—Rev. A. T. Blythe, Chesterfield.
 1832—Rev. M. C. Frankland, Malton.
 „ —John Kendall, Esq., Manchester.
 1835—Arthur Lupton, Esq., Leeds.
 1838—Rev. R. Shaen, Lancaster.
 1840—Rev. John Wright, York.

A meeting for business of the members of the Quinquennium (incorrectly described in the *Inquirer* as a meeting of the College Committee) was held at Etridge's Hotel on the morning of July 3, Robert Philips, Esq., in the chair.

The Rev. W. Wilson, Secretary of the General Committee, explained the circumstances which had led to the meeting being held at York instead of London, the ruling motive of the members of the Committee, who had given an unanimous vote in favour of the change, being to see Rev. C. Wellbeloved and Rev. John Kenrick in the city where they had trained so many generations of students. After a lengthened conversation, in which a general desire was expressed for the continuance of the Quinquennial gathering of students, and for its including all students of Manchester College who have completed their education, whether at York or Manchester, it was, on the motion of Mr. ASPLAND, seconded by Mr. LEE, resolved not then to fix the time and place of the next Quinquennium, but to appoint a Committee, consisting of Robert Philips, Esq., Rev. W. Wilson, Rev. J. H. Ryland, Rev. S. Bache, and all the former students of Manchester New College residing in the counties of Lancaster and Chester, to whom the arrangements of the next meeting should be entrusted. Of this Committee Mr. Howorth and Mr. Aspland were appointed Secretaries.

It was then moved by the Rev. J. J. TAYLER, seconded by T. E. LEE, Esq., and unanimously agreed, "That, as a testimonial of the sincere respect entertained by the students and supporters of Manchester New College for the character and talents of Rev. John Kenrick, he be respectfully requested to sit for his Portrait to an eminent

artist, to be hereafter selected by a Committee, and that the Portrait be presented to Mrs. Kenrick, with the hope that she will permit an Engraving to be made from it, as a permanent memorial to be possessed by his friends and admirers."

Messrs. Philips, Tayler and Lee, having been appointed a deputation to convey this resolution to Mr. Kenrick, subsequently succeeded, as will appear in the following report, in gaining his consent. The following gentlemen were appointed a Committee to carry the Kenrick Testimonial into effect: Robt. Philips, Esq., W. R. Wood, Esq., Rev. J. J. Tayler and Rev. R. B. Aspland.

The Dinner.

Shortly before five o'clock, the members of the Quinquennium were joined by the invited guests, Rev. C. Wellbeloved, Rev. John Kenrick, M.A., Rev. William Turner, M.A., Rev. C. Wicksteed, B.A., of Leeds, Rev. Joseph M'Alister, of Leeds, and Charles Wellbeloved, Esq. Invitations had also been sent to Rev. William Hincks, Rev. W. Turner, late of Newcastle, Rev. John Kentish, of Birmingham, and Robert Scott, Esq., M.P. Mr. Etridge, the proprietor of the Hotel, at which for a long series of years the College anniversaries were held, put forth all the resources of his establishment on this occasion, and placed before his old friends a very handsome dinner. The chair was taken by Thomas Eyre Lee, Esq., the Vice-President's chair by Rev. W. Wilson. Mr. Wellbeloved and Mr. Turner sat on the right, and Mr. Kenrick to the left of the chair.

The cloth having been removed, the CHAIRMAN commenced the proceedings of the afternoon by expressing his gratitude for the honour done him by the former students of Manchester New College in appointing him to the chair on so interesting an occasion. He then adverted to the number of those who would gladly have joined them that day, but were from various causes prevented. In making the necessary arrangements, the Committee had received nearly 100 letters from old students, in not one of which was there an expression unfavourable to the purpose of their meeting. He then called on Rev. F. Howorth, Secretary of the Sub-Committee, to read a selection of the letters. Some interesting and very hearty letters were accordingly read from Mark Philips, Esq., M.P., W. R. Wood, Esq., James Yates, Esq., Rev.

J. R. Wreford, and allusion was made to the letters of Rev. Thomas Madge, Dr. Hutton, and others, which breathed the same friendly spirit.—The Chairman resumed and said, They were met that day to recall the pleasures of their former student life, and to renew mutually their good wishes for future years. From certain investigations that had taken place as to the members composing the party then assembled, he was enabled to consider himself, as their Chairman, as the representative of the students of Manchester New College during a period of more than forty years. "Joining hand in hand, beginning with my excellent friend and former companion, Mr. Robberds, we have present to-day gentlemen who will represent each generation of students from 1805 to the present hour." He considered it no slight honour to represent this concentrated chain of good and true men.

The CHAIRMAN then proceeded to give, with very appropriate and spirited remarks, which were often interrupted by the applause of the company, the loyal and constitutional toasts usually given at our public meetings.

The CHAIRMAN next spoke of the long-continued and invaluable services rendered by the Rev. Charles Wellbeloved, former Theological Tutor and Principal, and still Visitor of Manchester New College, and of the feeling of respect and veneration entertained towards him by all who had enjoyed the privilege of receiving his instructions and counsels. After other remarks on this topic, which were received with warm applause, he proposed "The health of Rev. C. Wellbeloved."

Mr. WELLBELOVED said he felt that his first thanks were due to a kind Providence that had graciously extended his life through the first lustrum since the College left York, and especially that had preserved him during the past year in a very dangerous illness, and had given him health to enjoy on this occasion the society of many dear friends. His thanks were next due to them for having selected York as the place of their first Quinquennium, because it gave him the opportunity of meeting them in this way so happily and pleasantly; whereas, had their visit been deferred to the determination of the second period, it was scarcely within human probability that he should be permitted to enjoy this gratifying pleasure. It gave him inexpressible delight to see assembled on that occa-

sion those who had not only done themselves and their Alma Mater so much credit, but who had for many years devoted their talents and influence to the benefit of mankind. The circumstance of their assembling in that room could not but remind him of an interesting meeting five years since. The feelings excited on that occasion were to-day powerfully renewed. The testimonial which he then received of affection, gratitude and respect, was deeply overpowering. It had overpowered him since. He could not think of it without regarding it as far beyond any thing he merited. [Expressions of dissent.] That beautiful testimonial remained with him, and he could never look at it without having his remembrances renewed of the happy days and years employed in the service of those who were entrusted to his care. He was enabled to feel that in benefiting them he had served his generation, by helping through them to diffuse liberal sentiments through the world. But this feeling was mingled with another—that the College owed its prosperity not to his exertions alone. Greatly were the students indebted to others. That those gentlemen had not shared with him the mark of their gratitude, produced an humbling sense of his own demerits—a feeling, he trusted, not inconsistent with lively gratitude to those who had shewn such kindness to him. Mr. Wellbeloved concluded, amidst great applause, by expressing his continued and affectionate regard for all his former pupils.

The CHAIRMAN next proposed, in very pleasing terms, the health of two gentlemen—father and son—who had rendered most important services to the College,—“Rev. W. Turner, Visitor, and Rev. William Turner, Jun., formerly Mathematical and Resident Tutor of Manchester College.”

The Rev. W. TURNER, Jun., on rising to acknowledge the toast, was greeted with cheers.

In proposing the next toast, the CHAIRMAN dwelt on the high rank of Classical knowledge, and the honour done to their Alma Mater by the extensive and exact learning, of Rev. John Kenrick as Classical Tutor at York and Professor of History at Manchester. He then alluded to the proceedings at the morning meeting, and having read the resolution there passed, informed the meeting that he was authorized to state that Mr. Kenrick would comply with their request.

He concluded, amidst long-continued cheers, by proposing “The health of the Rev. John Kenrick.”

Mr. KENRICK spoke nearly as follows:—When I came into this room this afternoon, though it was with some anticipation that amongst your remembrances of old friends, I might be named with kindness by your Chairman, nothing could be a more complete surprise than the notification of the wish communicated to me by Mr. Philips and Mr. Tayler. My first feeling on hearing of it was, I doubt not, that of most persons who have been placed in similar circumstances,—a wish that the kindness of friends had not prompted them to an expression of which I felt myself so unworthy; and if I could, without appearing to make an ungracious return, have declined the intended honour, I could have wished to do so. At the same time, if there be any of my former pupils and friends who will be pleased to possess such a memorial, I can only say that I acquiesce in the request, and that I feel deeply grateful to them for the kindly feelings that have prompted them to make it. The history of my own life is bound up with the past history of this institution. I cannot look around me without seeing the face of some former pupil and friend, that reminds me of some interesting event in my academical career. I think my acquaintance with yourself, Mr. Chairman, began even before either of us had any personal interest in York College. You and I were engaged in classical studies together, reading Horace under our excellent friend Mr. Kentish. Mr. Holland was, I think, in his second year as a student when I first entered the College as a tutor. Professor Wallace, too, had he been here, would have recollected my first year as Classical Tutor. When I think of the feelings with which I entered York, thirty-five years ago, and remember the overwhelming anxiety with which I commenced my office, and contrast those feelings with the sentiments of esteem and affection which you have expressed to-day, the contrast is to me very striking and interesting. My feeling was, that I was undertaking almost a forlorn hope; and but for the great kindness with which I was taken by the hand by Mr. Wellbeloved, the friendly co-operation which I received from Mr. Turner, and the very kind and judicious assistance I received from his father, I do not think I could have

struggled through the painful feelings of my first college years. I now look back not without regret that I did not enter on my task with greater experience and more matured judgment—in some respects a vain wish, because experience can only be acquired by length of time. When I think of the facilities of acquiring knowledge which exist now, and contrast them with the difficulties I had to contend with in preparing myself for my office, I cannot but feel that the young have reason to congratulate themselves on the intellectual advantages they enjoy. Mr. Lupton and myself, of those present, the only two links that connect the institutions of York and Manchester—he as a student, and I as a Professor. Whatever may be the success of the College in its present situation, the merit can belong only in a very small degree to me. Just at a time when I ceased to take a principal part in the conduct of the College, the Committee conferred upon me one of the highest posts in its administration. I received it not without reluctance, and solely in submission to their authority.—Permit me to say that I have had very great satisfaction in meeting so many students of the College, and attending the first of your Quinquennial celebrations. It seems to me that they are calculated to have a very important influence on the permanent prosperity of the institution. I trust nothing will prevent the continuance of your meetings. In the position of our religious body, we can scarcely too strongly cherish all our feelings in connection with our academic life. It is the necessary penalty we pay for that independence of thought and action which I trust we never shall forego, that we cannot on many subjects all think alike; but there is no reason why in regard to education and the principles on which it is based we may not be unanimous and hearty. Every thing, therefore, which brings us together and cherishes our recollection of our academical years, every thing which strengthens our attachment to our *Alma Mater* and the principles in which as students we were educated, is of far more importance than the mere social feelings excited. I should deeply regret if any circumstances were to arise which would prevent our meeting together in this way, and promoting mutual good-will. I only wish such meetings could be of a more frequent occurrence, though I do not in the least mean to suggest that

the Quinquennial period is not the best. But I would remind you that there is an occasion on which the friends of the College would feel particularly strengthened and supported by the presence of old students and friends. If at any time a painful comparison between York and Manchester has arisen in my mind, it has been when I have seen that the Annual Examination at the latter place has been permitted to pass with so small an attendance. I have at such moments looked back with regret to the numerous and animating meetings we had at the Common Hall in this city, and the pleasing social meetings we have enjoyed around this table. If some of those whom we see to-day would bear in mind how acceptable their company would be, perhaps it might excite a wish not to defer their coming together for five years, but to let us have a mustering of our friendly forces at the next College Examination.* The atmosphere of Manchester is somewhat more dense than that by which we are at this moment surrounded,† but we know by experience that it is an atmosphere not at all uncongenial with liberal sentiments. (Mr. Kenrick sat down amidst loud cheers.)

The CHAIRMAN then proposed, in terms of affectionate regard, and saying of him, "he did not believe there was a more honest man existing," "Mr. Mark Philips, M.P., President of the College."

* It was mentioned by the Chairman and several other friends at this meeting, that the discontinuance of the dinner that in the days of York College closed the last two days of the Examination had given some dissatisfaction. The earnest hope was expressed in several quarters that, at the next Examination at Manchester, arrangements would be made for a social meeting of the friends of the College. Occupied as the Examiners are during the day, it is certainly desirable that they (especially when they meet friends from a distance) should have an opportunity of friendly intercourse.

† A thunder-storm had an hour or two before rolled over the city of York, but at this moment the sun broke out with splendour; the air was peculiarly clear, and the glorious towers of the Minster were visible from the room, shining and strongly marked against the bright blue firmament.

Mr. ROBERT PHILIPS, in the absence of his relative, acknowledged the toast in very feeling terms.

The CHAIRMAN next proposed, in a most humorous vein, recurring to their youthful days and frolics, when both were in the College, the health of "Rev. J. G. Robberds."

Mr. ROBBERDS acknowledged the toast in a speech of mingled humour and pathos, to which no report can do justice. He repaid with large interest the Chairman's jocose allusions; he dwelt with happy eloquence on the glories of the Minster; he paid a feeling tribute to the memory of the late Mr. George William Wood; and concluded by dwelling on all the recollections that made York dear to him, and made him rejoice that he was a York student.

The CHAIRMAN next proposed the "Lay Students who had been educated at Manchester College," and connected the names of Mr. Samuel Robinson and Mr. Robert Philips with the toast.

Mr. ROBINSON, in acknowledging the honour done to the lay students of the College, said they would be the most ungrateful of men if they did not think of their Alma Mater with honour and affection. The institution of which they were the sons was founded on no contracted basis. It was not designed to teach the mere dogmas of a sect. The lay students educated at Manchester College, York, had, he trusted, not proved altogether unworthy of their Alma Mater. They have proved themselves, he believed, with few exceptions, to be consistent Dissenters, and men professing the most liberal principles. No pupils could have received better instruction, or from worthier or more able men. Mr. Robinson then spoke with great animation of the increased and increasing influence of men of refined education and vigorous talent, and of the importance of that influence on the classes of society immediately below them.

Mr. PHILIPS also acknowledged the toast.

The CHAIRMAN next proposed the health of "their excellent Vice-Chairman, the Rev. W. Wilson." (Much applause.)

Mr. WILSON acknowledged the compliment.

The company next drank, with three times three, the health of "Thos. Eyre Lee, Esq., the Chairman," of whom it was remarked by the Vice-Chairman, that he was a fast friend of civil and

religious liberty, if not by divine right, yet by hereditary descent, and he was assured that Mr. Lee would not desert the old banner while there was one shred left.

The CHAIRMAN, after acknowledging the compliment paid to himself, proposed "The Earl of Burlington and the University of London."

Rev. J. KENRICK called the attention of the company to the fact, that out of the small number of students at present in the College, six are candidates for matriculation [they have all since passed in the first class], a circumstance sufficient to shew that a laudable desire of distinction is not wanting in the College.

The CHAIRMAN proposed "Manchester College," and connected with the toast the name of one of the Professors present.

Rev. J. J. TAYLER in reply spoke of the progressive character of the world, and of the necessity of sympathizing with its progression. He rejoiced to be connected with men the bond of whose union was not of mere dogmas, but of something better and more enduring—general principles.

The CHAIRMAN next proposed the health of "William Rayner Wood, Esq., the Treasurer of the College," and alluded to the fact of his having been recently advanced to the magisterial office, so worthily held by his late honoured father. (Applause.)

The CHAIRMAN next proposed the health of a gentleman who had that day favoured them with his company, and who had many claims on the respect of the friends of education and liberty, "the Rev. Charles Wicksteed, of Leeds."

Mr. WICKSTEED said that the kind invitation he had received, and the attachment which he felt to so many around him, prevented his feeling much of a stranger at that board. The occasions of life brought us together, to pay our tribute of respect to many forms of excellence and action. But if he interpreted aright the spirit of the present gathering, they were met to shew their respect to the Labourers of the Closet, to the supporters of the literary life among us. Every educated man must have respect for high intellectual acquisitions; but, for his own part, he never felt that respect border so closely on reverence as when he saw those attainments united with an honest and unworldly love of religious truth. Though spared from much of the rough conflict

of sectarian war in which many of those engaged in ministerial and pastoral duties were sometimes involved, yet the literary man among us had a sacrifice to make and a martyrdom to undergo, of which the vulgar mind could form no estimate, but for which he deserved the highest praise and honour. He thought he saw the time coming when their ministry would find themselves in the exercise of a greater influence over public theological opinion than they had ever yet possessed, and when they might be tempted to immerse themselves in too exclusively public and active a life; but he trusted if that time should come, they would never forget that by the labours of the closet they could alone render that influence beneficial and that guidance wise. He trusted, too, by some similar change among the middle and upper classes of society, indicated, he thought, by the debates on the Dissenters' Chapels Bill of last session, and by the ministerial measure for Colleges in Ireland this session, the same liberal educational movement would ere long be extended to England, and those literary and scientific men who had laboured so disinterestedly at Manchester College, York, and at the New College, Manchester, and whose attainments would have done honour to the highest professional Chairs in England, would have opened to them a sphere more proportioned to their talents and less exposed to the wretched bigotry which now to so great an extent deprived them of the influence and the standing which were their due.

The CHAIRMAN then proposed the health of a gentleman to whose exertions in the early arrangements they were in a great degree indebted for the pleasure of meeting that day in York, "the Rev. Samuel Bache."

Mr. BACHE spoke in very strong terms of the gratification which he individually had derived from the meeting. So far was the meeting from being in any respect a failure, that he could not offer a better wish for their next Quinquennial meeting, than that it might in all respects equal the present. He rejoiced to have been instrumental in changing the place of meeting from London to York. York was the fit and natural place for an assemblage of York students, and he for one never wished to meet elsewhere.

Rev. J. H. RYLAND, after noticing the gratifying confirmation of its pro-

ceedings which the meeting welcomed in the pleasure afforded to Mr. Wellbeloved, both by the first Quinquennial being fulfilled at York, and by its having given him a sharer in what he felt to be his too exclusive honours, wished to suggest a subject, of which the gentleman occupying the chair particularly reminded him. At their meeting in that room five years ago, that gentleman had brought it forward, and had immediately afterwards taken other means of urging it upon the attention of our body,* — he meant Mr. Wellbeloved's Bible. Something had been said by Mr. Kenrick, at the interesting meeting of Tuesday evening, on the importance of scriptural knowledge, which, in connexion with any hope of success as a religious body, we should do well ever to bear in mind. Now that some of us were met and looking back upon past years of study, it equally became us to look forward to the future and bring forth the fruits of that study; and no single undertaking, it appeared to him, so fully included those fruits as the work which he had mentioned. Earnest wishes had repeatedly been expressed for its continuance. He presumed not to say how its continuance was to be accomplished, whether by the same honoured hand or by others; yet he trusted he should be pardoned in urging the subject upon the attention of the gentlemen present, and through them, perhaps, upon many more, so that a growing and intimate acquaintance with the work might create a more general request for it, and that some of their number, perhaps, might be ready, if need be, to enter into its actual labours.

The CHAIRMAN proposed the health of "Rev. R. Brook Aspland."

In reference to some remarks by the Chairman on the *Christian Reformer*, Mr. ASPLAND said that its pages and influence should always be devoted to promote the interests of his Alma Mater, and promised as full a report of the proceedings of the interesting meeting now brought to a conclusion as the limits of the magazine would allow.

The company then adjourned to the house of Rev. Charles Wellbeloved, where they had the satisfaction of seeing in use the Memorial salver and the beautiful tea-service presented by the Saviourgate congregation.

* See C. R., 1840, p. 521.

Presbyterian College, Carmarthen.

The annual examination at this College was held on the 18th, 19th and 20th of June. The examination was principally conducted by means of written papers; but in order to make it more interesting to those who attended on the occasion, each class was also examined *viva voce*. The Rev. D. Davison, M. A., London, was the principal examiner, who was ably aided in the Mathematical and Philosophical department by Dr. Davies, Froodvale; and in the Classical, by the Rev. W. A. Jones, Northampton.

The senior classes were examined in the following authors: Plato, Xenophon, Herodotus, Homer, Euripides, Sophocles, Æschylus, Cicero, Tacitus, Livy, Sallust, Horace, Virgil; also in Hebrew, History, Logic, Moral Philosophy, Algebra, Conic Sections, &c.

Many Dissenting ministers of different denominations attended the examination on the present occasion, and seemed to be much interested in the proceedings. Candidates for admission were numerous; but as there are now four students in the College above the number admitted on the foundation, only one obtained admission.

At the close of the examination, Mr. Lloyd's valuable Prizes were awarded to the following students: H. M. Acton, Thomas Thomas, W. Jeremy, P. Joseph, David Jones, Daniel Jeremy. Some valuable books were also given to each student by the examiners, as a mark of approbation for their good conduct and respectable proficiency.

Meeting of Ministers in South Wales.

This meeting was held at Cefn, near Merthyr, June 25th and 26th, most of the ministers of the Principality being present. The services were introduced the first evening by Mr. Peter Joseph, student at Carmarthen, when the Rev. J. E. Jones, Bridgend, preached in English from John xiv. 6, and J. Thomas, Llandysil, from 1 Tim. iv. 8, in Welsh.

The following morning, at 10 a.m., the Rev. D. Jones, Blaengwrach, conducted the devotional parts of the service, and the Rev. D. Lloyd, Presbyterian College, Carmarthen, preached in English from Luke ii. 10, and J. Jones, Gellynnon, in Welsh, from Phil. ii. 5-7.

At the conclusion of this service, a subject was proposed for general discussion, and Mr. O. Evans, the minister

of the place, took the chair. All the audience evinced much interest in this discussion, and those who were but indifferently acquainted with the peculiar views of Unitarians, expressed themselves as being much edified by it. The subject was "Forgiveness of Sin."

In the evening, the services commenced again at six, when Mr. D. Griffiths, of Llandilo, prayed, and the Rev. J. E. Jones, Bridgend, preached in English from John vi. 48, and the Rev. D. Lloyd in Welsh from John x. 30.

The attendance throughout was numerous and respectable.

Southern Unitarian and Southern Unitarian Fund Societies.

The annual meeting was held at Chichester on Thursday, July 3. The Rev. H. Hawkes commenced the service by prayer and reading the Scriptures, the Rev. D. Davison offered the general prayer, and the Rev. Thomas Madge delivered a luminous and eloquent discourse on the use of Reason in matters of Religion. In the evening, the Rev. E. Kell conducted the devotional service, and the Rev. T. Madge preached an admirable sermon from John xx. 31, in which he contrasted the Unitarian and Calvinistic systems of belief. At the close of the morning service, the business meeting of the Societies took place, the Rev. J. Fullagar, in the chair, when the Rev. E. Kell read the report of the Societies, containing interesting details of the state and proceedings of the various congregations in the district. Besides other tracts, there had been distributed gratuitously in the past year nearly 1000 copies of Dr. Beard's new tract, entitled "Come with us—a Unitarian Minister's Invitation to his Neighbours," which had been found particularly useful. An animated discussion ensued as to the plans of the Society for the future. It seemed the unanimous wish of the meeting that some missionary exertions should be directed to Southampten, where for upwards of a year a few friends had regularly assembled for the purpose of Unitarian worship.

A resolution that the members of the Southern Unitarian and the Southern Unitarian Fund Societies cordially offered the right-hand of fellowship to their Christian brethren in Guernsey and Jersey, and that the resolution be officially communicated to those infant

churches, was passed amidst the warmest expressions of sympathy from the meeting, and the Committee were recommended to send a present of such tracts from their depository as may be likely to be useful.

At half-past two, the members and friends of the Society, of both sexes, to the number of 82, partook of a public breakfast in the General Baptist chapel, which had been commodiously fitted up and tastefully decorated for the occasion with flowers and evergreens. B. Adames, Esq., presided, and a variety of sentiments, connected with civil and religious liberty and the spread of Unitarianism, were responded to by the ministers above mentioned, and by A. and T. Clarke, Esqrs., Dr. Baxter, Capt. Allen, Mr. Powell (Town Clerk) and Mr. J. Sheppard. The measure of Her Majesty's Government for the introduction of the new Irish Colleges was adverted to with warm approbation, as a great stride in the progress of liberal opinions, and as likely, from its perfect freedom from sectarianism, to soften religious animosity and promote the welfare of the sister kingdom. Various allusions were made to the now nearly completed purchase of a Cemetery for the congregation at Chichester, the members of which have several times been annoyed by the refusal of clergymen to officiate at the burial of their dead; and the company were exhorted to put forth their most strenuous efforts for the general attainment of Burial-grounds, free from the interference of the Established priesthood, as well as for the abolition of Church-rates, the other grievance that bears particularly hard upon Dissenters. Various interesting addresses calculated to awaken zeal and excite to greater earnestness in the diffusion of religious truth, rendered this meeting one of the most delightful and useful that has taken place for many years in this district.

Western Unitarian Society.

The friends of this institution met at Bridgwater on Wednesday, July 23rd. The Rev. F. Bishop, of Exeter, and the Rev. D. Lloyd, of Carmarthen, conducted the introductory service, and the sermon, on the Position and Duties of Unitarians, was delivered by the Rev. W. J. Odgers, of Plymouth. The discourse was characterized by great earnestness, and dealt very faithfully with what the preacher considered the

difficulties, dangers and responsibilities of the body with which he is connected. It was heard with great attention, and will have no doubt a very useful influence.

After the religious services of the morning, the business of the society was transacted, William Browne, Esq., in the chair. The Rev. W. James, of Bristol, apologized for the absence of the Secretary, the Rev. J. R. Wreford, who was in Switzerland, and said that he had undertaken to discharge the duties connected with the office of Secretary, on this occasion, at Mr. Wreford's request. He read the report of the Society's proceedings during the past year. After the usual business resolutions had been passed, a discussion arose, on the motion of the Rev. R. M. Montgomery, respecting the desirableness of lowering the annual subscription to the Society, which after much consideration was passed, subject to the approval of the next annual meeting. The amount of subscription has hitherto been 10s. 6d.; it is proposed that, without doing away with this, persons unable to subscribe so large a sum shall be admitted as members at the rate of 2s. 6d. per annum, and shall have the power of taking up the amount of their subscription in books and tracts from the Catalogue of the Society. It was determined that the next meeting of the Society shall be held in Bristol. About sixty gentlemen dined together at the Clarence Hotel, Capt. Browne, R.N., ably occupying the chair. A variety of interesting speeches were delivered by Revs. D. Lloyd, F. Bishop, W. Evans, H. Solly, W. J. Odgers, &c., and John Browne, I. Davey, H. A. Palmer, Esqs., and others. A large and delightful tea-meeting was held in the evening, at which about 350 attended. The Rev. R. L. Carpenter presided, and contributed greatly to the pleasure of the evening. After some excellent remarks on the occasion of the meeting, he called upon the Rev. William James to speak of "the nature and objects of the Western Unitarian Society." The Rev. W. J. Odgers responded to the sentiment, "Unitarianism in the West." Rev. E. Tagart, who was cordially welcomed by the meeting, spoke of the prospects of "our Unitarian Churches" with admirable effect. "The cause of Free Inquiry and Joseph Barker," was energetically represented by the Rev. P. F. Carpenter, of Stand. "The cause of Sunday-schools" was kindly and effi-

ciently pleaded by Mr. H. C. Evans, of Bristol. "The supreme importance of Religious Truth, and may every Christian feel his obligation to search for it freely and impartially, and exercise fearless sincerity in his religious profession," was introduced and energetically urged by the Rev. F. Bishop, of Exeter. Cordial thanks having been given to the Chairman for his kind and valuable services, the meeting closed with a hymn and prayer. Altogether, the day was a most delightful one, and will be long and pleasantly remembered.

Mr. Barker's First Visit to Belfast.

Belfast, July 10, 1846.

SIR,—On the invitation of a few friends, who, though by no means agreeing with all Mr. Barker's views, yet regard him as an honest man and a sincere searcher after truth, and who were therefore desirous of hearing his sentiments and of affording to their fellow-townsmen an opportunity of doing so, he consented to visit Belfast. A course of lectures was announced, to be delivered in a large room in Donegall Place. The subjects were extensively placarded and advertised in the local papers. No charge was made for admittance; and friendly discussion was invited.

The first lecture was delivered on the evening of the 25th of June, on the subject of "Saving Faith." Mr. Barker defined the faith that is in Scripture said to save Christians, as "belief in Jesus Christ as the true Messiah," and forcibly exposed the prevailing doctrine that either that or any other kind of faith can, alone or of itself, save the soul of man, or qualify him for the enjoyment of immortal happiness. At the close of the lecture, Thomas Seymour, a preacher among the New-Connection Methodists, rose to put some questions to Mr. Barker; but instead of addressing himself to the subject of the lecture, he entered upon a discussion respecting Mr. Barker's personal character,—wishing to make it appear that he had secretly held the opinions which he now advocates while he was, as a Methodist preacher, professing to hold and actually inculcating the very contrary, on a great variety of topics. Mr. Barker's reply was perfectly satisfactory to the friends from whom I received my information, and to the great majority of the meeting.

The second lecture was on the subject of "The Atonement." This subject Mr. Barker handled very much in the way that it has been frequently discussed in Unitarian pulpits and publications, both in England and Ireland. The redemption effected by Christ he regards as a moral deliverance, setting the mind free from the power of sin. Christ died, not to redeem us from the guilt of Adam's sin, nor from the justice of the Father, nor from the curse of God, but, in the language of a passage of Scripture to which Mr. Barker frequently appealed, "to redeem us from iniquity, and purify us as a peculiar people, zealous of good works;" "to redeem us from our vain conversation," as it is elsewhere expressed; that is, from our vain and sinful way of life. Of course the passages of the New Testament which speak of Christ's death as a ransom, as a sacrifice, as a passover, as a libation, &c., and those which speak of Christ bearing our sins, washing us in his blood, &c., were explained as figurative expressions; the meaning of which he very clearly and successfully illustrated from the language of Scripture in parallel passages and various other sources. Mr. Barker's familiarity with the Bible, his facility in referring to apposite passages in proof or illustration of his argument, and his very great judgment in the selection of those which he introduced, impressed me most favourably; in these respects I know no man who is his superior. When the lecture was concluded (the room, I may observe, being completely crammed with a dense mass of persons), an individual rose up and expressed his intention to propose a question. He said that the lecturer had stated that Christ had purchased eternal redemption for his people; perhaps there might not be so great a difference between himself and Mr. Barker as some expressions in the lecture might have led him to apprehend; and therefore he would simply ask in the first place,—*What did Christ purchase by his death?*—Mr. Barker replied, that if the first statement were correct, the concluding question was already answered, inasmuch as he must in that case be understood as having declared that Christ had purchased eternal redemption for his people; but he apprehended that the statement and the question were both founded in error: he had not said that Christ had "*purchased*," but that he had "*obtained*" eternal redemption for his people (Heb.

ix. 12); a very different mode of procuring it, referring the origin of the benefit to the good pleasure of the Father, not to any bargain or contract. To the question itself he replied, that he did not hold the term purchase to be in its literal sense applicable to the death of Christ; but he conceived that Christ by his death had conferred upon us spiritual blessings of the most important kind, as had been fully explained in the lecture.—At this period of the meeting, very considerable tumult was excited by persons who had evidently come thither bent on creating confusion. The questioner then declared he had got no answer. This declaration excited vociferous applause from the “disturbing force.” Mr. Barker’s attempt to make some farther explanation elicited a storm of groans, hisses, &c., which was met by applause from several persons who seemed to feel indignant at the treatment he was experiencing; but this only increased the confusion. At length the questioner proposed a second inquiry,—As Christ had purchased something, which he said was admitted on all hands, to whom was the price paid? Mr. Barker said he had already stated that, in his opinion, there was no literal purchase in the case, and of course no literal payment of a price to any one; least of all could the price be paid to the Almighty, inasmuch as Christ came not to redeem us *from* God, but *to* God: in his view of the subject, the terms price, purchase, ransom, redemption, &c., were not to be literally understood, but, as in a variety of other instances in the Scriptures, were to be explained as figures of speech, expressing forcibly the greatness and the security of the deliverance effected by Christ, for his people, from the power of sin.—This answer was declared to be unsatisfactory, and the same scene of groaning, yelling, hissing and shouting, was repeated, which had been enacted on the former occasion; and many ladies and quietly-disposed persons took the opportunity of withdrawing from the room. In such confusion it would be vain to attempt to give a connected narrative of the events which occurred. Suffice it to say, that several other questions were proposed in rapid succession; but to none of them was any answer permitted to be given. As soon as Mr. Barker rose to reply, his voice was drowned in noise and clamour, in the midst of which very insulting and unkind language was

frequently addressed to him. After enduring all this unprovoked ill-treatment with exemplary patience (indeed, his good temper never for a moment was ruffled), Mr. Barker left the room, declaring that he was still willing to answer any inquirer who was really desirous of information, and inviting any such person to come or write to him next day at his lodgings.

Thus ended the second evening’s proceedings.

INCOLA.

(To be concluded in our next No.)

The Channel Islands.

The Rev. Hugh Hutton, of Birmingham, is now engaged on a mission to Jersey and Guernsey. He gives on the Sunday two lectures in the Unitarian chapel at Jersey recently opened by him, and another lecture in the same place on Wednesday. At Guernsey he preaches on the evenings of Thursday and Friday. We hope in our next No. to give some account of Mr. Hutton’s proceedings. He will be succeeded at this interesting station by Rev. Benjamin Mardon, of London.

Services at the Old Presbyterian Chapel, Hall Bank, Buxton.

July 6. Rev. John Harrison, Ph. D. Chowbent.

— 13. Rev. B. T. Stannus, Sheffield.

— 20. Rev. R. T. Minnis, Pendlebury, near Manchester.

— 27. Rev. Jas. Brooks, Gee Cross, Hyde.

Aug. 3. Rev. James Whitehead, Ainsworth, near Bolton.

— 10. Rev. William Johns, Cross St., Cheshire.

— 17. Rev. G. Vance Smith, A. M., Macclesfield.

— 24. Rev. John Colston, Styal and Dean-row.

— 31. Rev. F. Howorth, Bury, Lancashire.

Sept. 7. Rev. F. Baker, A. M., Bolton.

— 14. Rev. R. B. Aspland, A. M., Dukinfield.

— 21. Rev. R. Smethurst, Monton.

Morning service, at Eleven o’clock.

Evening service, at half-past Six.

Chesterfield.—On June 19 and 20, the Presbyterian ministers of the counties of Derby, Leicestershire and Nottingham, held their annual meeting at Chesterfield. Nine ministers were present. Rev. Charles Berry and T. C. Hollard

were the preachers. After a public tea-party, a meeting was held in the chapel, and the subject of discussion was the Maynooth Grant. "The prevailing opinion seemed to be that of approval of the grant, considered in an educational point of view, though of disapproval of the source whence the grant was proposed to be derived."

Boston.—The North-eastern Unitarian Association held its anniversary on the 3rd, 4th and 5th of July. Rev. J. Crompton, of Norwich, preached on Wednesday evening from Ephes. vi. 24. On Thursday, Rev. F. Bishop, of Exeter, preached two admirable and impressive sermons on Christian Union and on Scripture the sole Authority of Faith. Between the morning and evening service, about seventy friends dined together in the Assembly-rooms, Rev. J. Malcolm in the chair. The speakers were the Chairman and Rev. J. Cooper, Rev. W. Mountford, Rev. J. Crompton, and Rev. W. Cochrane, of Wisbeach. This spirited anniversary was brought to a close on Friday evening by a public tea-party, when not less than three hundred persons assembled. Many eloquent speeches were spoken. The Rev. F. Bishop preached on the following Sunday.

London University.

The number of candidates who presented themselves in July at the Matriculation Examination was unprecedentedly large. Eighty-six passed in the first division and 17 in the second, from the following institutions, &c.

	1st D.	2nd D.
University College.....	23	4
Private tuition	14	5
King's College	8	2
Stonyhurst College	8	—
Manchester New College	6	—
Homerton College	4	1
Carlow College	3	—
Stepney College	3	1
Froodvale Academy	2	—
Baptist Academy, Bristol	2	—
Guy's Hospital	2	—
Cheshunt College	2	—
Carmarthen Academy	1	1
Hofwyl Academy	1	—
Lancashire Independent College.....	1	1
Christ's Hospital	1	—
Mill-Hill School.....	1	—
Eastern Academy	1	—
Highbury College	1	—

Queen's College, Birmingham	1	—
Wesley College	1	—
Horncastle Grammar Sch.	—	1
Newcastle School of Medicine	—	1

Amongst the names in the first division we notice the following:

H. M. Acton ..	Carmarthen College.
C. Beard	Manchester New Col.
C. A. Bowring ..	University College.
T. Davies	Manchester New Col.
R. M. Fellowes ..	University College.
W. M. Fellowes ..	University College.
J. H. Fordham ..	Private tuition.
J. Lister	University College.
J. W. Phillips ..	Manchester New Col.
S. Roberts	Manchester New Col.
J. Ryland	University College.
E. T. Selby	Manchester New Col.
J. H. Taylor....	Manchester New Col.

CONGREGATIONAL.

The Rev. D. DAVIS, of Whitby, has accepted an unanimous invitation to become the minister of the Unitarian church at Stockport.

The Rev. GEORGE KENRICK has resigned the ministerial office in the English Presbyterian congregation at Hampstead, Middlesex.

PARLIAMENTARY.

The Irish Colleges Bill has passed both Commons and Lords. We trust from the various debates on this Bill hereafter to cull some curious and interesting *morceaux* worthy of record. Only a few hours before this Bill left the Commons, and while people in the provinces were reading the arguments by which Sir Robert Peel and his colleagues resisted the proposal by Mr. Miles for requiring a test from the Professors of the new Colleges, simply of their belief in Christianity, the thinking portion of the community were startled and shocked by the wanton inconsistency of the Government in throwing out Mr. Rutherford's Bill for abolishing Professorial Tests in the Scottish Universities. It required no small nerve in Ministers and their subservient majority to face and resist (which they were compelled to do) nearly every argument they had themselves adduced against Tests in Ireland. Mr. Macaulay and Lord John Russell inflicted on the Government a terrible rebuke, which will not soon be forgotten by the country. Forty-five members were found in the House of

Commons voting for Tests in Scotland and against them in Ireland. Of these, 28 were connected with the Government. In truth, the Government were hard pressed. Had nine more Liberals been in their places to vote with Mr. Macaulay, the Minister would have been defeated as well as disgraced, the numbers being, for the Bill, 108—against it, 116.

The Jew Bill, which concedes only municipal privileges to the Hebrew people residing in England, has passed the House of Commons in spite of Sir Robert H. Inglis's appeal to the anti-Jewish prejudices of the late Dr. Arnold, and Mr. Plumptre's repetition of his accustomed threats of God's judgments upon the nation if its rulers abandon exclusion and persecution.

Mr. Watson's Bill for the repeal of some remaining Catholic disabilities has been defeated. Lord Cottenham's Bill for altering and reforming the Ecclesiastical Courts is abandoned; but there is some ground for the hope that next session Government will permit both these Bills to pass.

The Charitable Trusts Bill has for the present found a grave in the Lower House of Parliament. The Committee of Lords struck out the offensively partial clause in favour of the Universities and public schools. We cannot join in all the alarms which Dissenting consciences have expressed against this measure. But as it is to be reproduced next session, we will give hereafter an abstract of the Bill, with a few notes and observations.

There have been several county and borough elections, nearly all of which have served to shew that the fierce threatenings, on the part of the so-called "religious world," of uncompromising hostility to all supporters of the Maynooth Grant, were mere words, the idle echoes of inflamed and foolish religious agitators.

There have been made through a Parliamentary Committee some painful disclosures of pecuniary corruption in a former and a present Member of Parliament, instigated by active railway competition. We regret to say that rumours are rife in the country that gross corruption in this matter has been practised by other parties. The advances of civilization occasioned by the railway system are great and admirable; but the intrigues and dishonest tactics practised by opposing Directors, and the insane and wicked gambling in shares now going on in

every part of the kingdom, shew that this gigantic tree, which has, as it were, grown up in a night, produces poisonous as well as healthful fruit.

MISCELLANEOUS.

A Puseyite Triumph.—The readers of the *Christian Reformer* in 1841 will remember the account given (pp. 321—323 and 443) of the struggle for the possession of the workhouse pulpit at Leeds, between Dr. Hook and his clergy on the one side, and the "orthodox" Dissenting ministers on the other. That struggle ended with the retirement of the clergy from the field, and their peremptory refusal to recognize any ministers out of the Church. The "orthodox" ministers were then greatly scandalized by the bigotry of their clerical neighbours in refusing to co-operate with them, especially as they had, with charming ingenuoussness, intimated through Mr. Hamilton their intention to limit the use of the workhouse pulpit to *Protestant and Trinitarian* ministers. On that occasion the Vicar of Leeds, like an eagle in a dove-cote, fluttered Mr. Hamilton and the other Dissenting doves by reminding them that he was only adopting and carrying "a little farther" their own principle of exclusion. He only added the word *Episcopalian* to their "Protestant and Trinitarian." Mr. Wicksteed at the time improved the circumstances by an admirable discourse, afterwards published, and shewed that creeds and articles are powerless to produce identity of opinion, and that Christian liberty is necessary to Christian unity. The rebukes which Mr. Wicksteed administered to his Dissenting neighbours for their abandonment of religious liberty are not forgotten, and recent circumstances have given fresh pungency to them. An unprincipled coalition of ultra-Churchmen and Chartists in the Board of Guardians of the Poor has just produced an amusing change. Dr. Hook is appointed sole Chaplain of the Workhouse, and in consequence the pulpit is closed against Dr. Hamilton and his Dissenting colleagues. Again, to use Mr. Wicksteed's language, has "the electric fluid of indignation flashed along the columns of the *Leeds Mercury*." "Nothing makes men so angry as being caught in their own snare, and they who are fresh from the sweets of exercising a spirit of exclusiveness always feel the most when called upon to endure the bitterness of suffering from

it." Dr. Hook has now the satisfaction of putting an affront on his most zealous Dissenting opponents, and of carrying into effect the principle which he avowed and with such happy sarcasm defended in 1841. Dr. Hamilton began by excluding Unitarians and Catholics; Dr. Hook finishes by excluding all Dissenters alike. The game has been well played out by the two bodies of intolerants, and "each has inflicted on the other the penalty and chastisement that both deserved."—This same Dr. Hamilton is an enthusiastic champion of the voluntary principle. What his ideas of religious equality are, his practice has shewn. Some zealous people are displeased with us for declining to put ourselves under the guidance of leaders like Dr. Hamilton. Let those who have faith in their honesty of purpose do so. We will only add, that the Vicar of Leeds has entitled himself to our thanks for having shewn to Dissenting bigots the deformity of their own practice.

The Enemies of English Liberty.—The *Nonconformist*, adverting to the two or three words of criticism in our last No. (p. 505), will not admit that it is "recovering its senses." Well, it shall be as our clever contemporary pleases; on this point, we are not indisposed to defer to its judgment in preference to our own. It ought to know best; and the following remarks (July 9) will satisfy some readers that it takes a *sounder* view of itself than we were disposed to do:—"We solemnly warn our readers, that if the constitution, or rather the rights of British subjects, be in peril, it is not from Sir Robert Peel that the heaviest blow will come. The Russells, the Macaulays, the Roebucks, the O'Connells—men who gild over deadly poison with scraps and maxims of state liberality—this is the class whose practices are most inimical to real national

progress. These are the men who are most anxious to bind every denomination of religionists hand and foot, and lay them down, each at the feet of his own spiritual instructors. Toryism—downright toryism—is to be preferred to the canting liberalism of the day, which, under the plea of putting all subjects on an equality, aims to bring them all under ecclesiastical despotism. After all that has occurred in the House of Commons during the past session, we shall regard every vote given to Whig candidates, free-traders though they may be, as a vote given to enslave the human mind."—On the day this appeared, the interesting debate on the Scottish Universities Bill took place in the House of Commons. Of course, this writer finds more to admire in the speeches of Sir James Graham and Sir Robert Peel, than in those of Mr. Macaulay and Lord John Russell!

Education in India.—It appears from the last No. of the "Journal of the Statistical Society," that a general system of education is encouraged in all the Presidencies, without any distinction of religion. We see, for instance, in Bengal, 45 colleges or schools, in which there are 253 *Christian* students, 1621 *Mahomedans*, and 6140 *Hindoo*s.—"The College of Hadjee Mahomed Mohsin at Hoogly, although called after a Mahomedan, its benevolent founder, admits Christians and Hindooes as well as Mahomedans. Indeed, the Hindooes prevail over the other two religions, and the expression in the rules of admission is based on the widest liberality—'that it is open to candidates of every sect and creed willing to conform to the established rules of discipline.' It is divided into the English and Mahomedan classes." These Colleges are all under the superintendence of the Government.

MARRIAGES.

June 18, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. WILLIAM HORTON to Miss MARTHA STOW, both of Trowbridge.

June 26, by Rev. Edward Tagart, at Little Portland-Street chapel, London, the Rev. WILLIAM WORSLEY, of Gainsborough, to HARRIET, relict of the late

John HIGSON, Esq., of the Grange, Manchester.

July 9, at the Presbyterian chapel, Bury (Lanc.), by Rev. F. Howorth, Mr. JOHN HOUGHTON BRANCKER, second son of P. W. Brancker, Esq., Wavertree, Liverpool, to ELIZABETH ANNE, second daughter of Edmund GRUNDY, Esq., of the Wyldes, Bury.

OBITUARY.

1846. June 28, after a long illness, which from the first pointed too surely to its end, at the residence of his friend and kinsman, Mr. Pennell, in the Regent's Park, Sir WILLIAM FOLLETT, Her Majesty's Attorney-General, in the 48th year of his age. He was eminent as an example of talents and acquirements, sustained and enforced by virtue, exalting an English gentleman of comparatively humble life to high professional honours. He was of a family in the West of England which in its principal branches belonged and gave a leading to the English Presbyterians of that part of the country, who for more than a century were numerous, strong from union, and active. Sir William's branch had before his time become conformists, and his course was laid, independently of his own wishes, amongst Churchmen and Tories. He was eager to shew, however, on fitting occasions, that he was not unmindful, much less ashamed, of the root from which he sprung: he recognized in a way becoming his own good fortune, the two aged and venerable Dissenting ministers of his name, the Messrs Follett, of Tiverton, and of Topsham; and his speech on the Dissenters' Chapels Bill, a memorable occasion of good and great speeches, seemed to be the revival of all in favour of moderation and liberality that had ever passed through his capacious mind. It was, we know, gratifying to his latest feelings, that his intrepid assertion of religious liberty at this critical moment, caused it to appear to the English Presbyterians of Exeter to be a duty not to oppose his re-election after his acceptance of the Attorney-Generalship, notwithstanding the difference in general politics between him and them.

July 17, at his seat at Howick Hall, Northumberland, in his 82nd year, Earl GREY. His death, though long expected from growing infirmities, which had withdrawn him for some years from political life, has made a deep impression upon the public mind, upon that class of persons especially who from their intelligence and patriotism have been accustomed to look with deep concern on whatever regards the virtue, liberty and prosperity of their country. Earl Grey was the friend, and for a long period the inseparable political

associate, of Mr. Fox: their names were combined in the noble struggle for peace and freedom, humanity and reform. They were honoured with the same friendships, and were called to encounter the same opposition. Long did they maintain a severe, and for the most part hopeless, contest with the power of evil actively at work in the heart of the Constitution of Great Britain and Ireland. Frowned upon by the Court and deserted by the Aristocracy, they were but feebly and irregularly sustained by the People: yet in the darkest days they relied upon the great principles which they inherited from the Founders, immediate and remote, of the Revolution of 1688, and seized at distant intervals occasions of asserting them and checking the tendency to arbitrary power. The premature death of Mr. Fox left Earl Grey alone as the head of the patriotic statesman of England, and the great changes in the Court opened the way for him, late in life, to bring about some of the Reforms which he had always contemplated as necessary to the public safety. By what intrigues his ministry was cut short is a tale yet to be told. No one fears that any future discovery will in any degree lower Earl Grey's character. A remarkable consistency runs through it from beginning to end. He was a man to be trusted more, perhaps, than to be admired or loved. He affected not greatness nor courted popularity. His manners, seen at a distance, were cold and repulsive; he grew warm in proportion to the nearness of acquaintance. As a statesman he was uniformly able, as a member of one of the highest orders of the Commonwealth he was truly dignified, as an orator he was always sufficient for the occasion, never pretending to science or learning, English in his habits of thought and expression, elevated and lofty in his style, but without affectation or violent emotion, and rising at times into an eloquence that will never be lost upon his countrymen. Other men have been raised by rank and title; he raised, whilst he stood by, his Order. As a man he takes place near Pym, Hampden and Somers; and his name, like that of Russell, will be a lasting memorial with his posterity on behalf of public and private virtue.

May 6, ELIZABETH, the beloved wife of Marler TROAKE, Esq., one of the trustees of the Presbyterian chapel, Topsham, Devon. The deceased was universally esteemed by all ranks and parties. On Sunday morning, the 18th ult., the Rev. J. B. Bristowe, in a funeral sermon, improved the occasion of her death, taking for his text Psalm lxxxix. 48. The discourse was listened to throughout with marked attention, the subject of which was, Death the destroyer, Death the reviver of man. The preacher having in the first place beautifully portrayed the desolation that death causes amongst the families of the earth, snapping asunder the sweet ties of friendship, severing heart from heart, tearing away from the mother's fond embrace the child of her love, the parent from the children, carrying away the sons of men as with a flood,—then proceeded to shew that death was to be considered as a reviver as well as a destroyer; in other words, death is the necessary means to renewed life. In exemplification of the life-giving power of death, he adduced many instances both in the vegetable and animal kingdoms, shewing most clearly the affinity that exists between death and renewed life. Death, the preacher observed, is essential to vegetable and animal progress: the plant that dies, dies not absolutely; it is but the transition from one organism to another. The flowers of the spring fall off to make room for the fruit; the

grain of wheat is not quickened except it die. The same law holds good in the animal as in the vegetable world. Life depends on death for its continuance: the lesser animal is by death destroyed, that man may live. What we call death, is but a change of state from one condition to another; it is dying to one mode of existence in order to rise to a superior. The child dies to make way for youthhood; youth dies to give place to manhood; then comes the sere, the yellow leaf; and then the dissolution of all our powers, in order that the spirit might be divested of its corruptible garment, preparatory to its entrance upon the world of life and immortality.

May 6, in the 14th year of his age, ROBERT, the youngest son of Mr. J. FREEMAN, of Norwich.

May 8, at Northampton, after a lingering illness, Miss FANNY CHAPMAN, in the 26th year of her age.

May 24, in his 82nd year, Mr. Wm. SHALCROSS, Chorlton-upon-Medlock, Manchester, formerly of Gorton.

June 27, at Leeds, aged 75, WILLIAM HINCKS, Esq., brother of the Rev. Dr. Hincks, of Belfast.

July 6, at Aigburth, THOMAS HOLT, Esq., of Liverpool, aged 72 years.

NOTICES TO CORRESPONDENTS.

We have this month exceeded our usual quantity in order to insert the interesting Intelligence specially prepared for our columns; but are, notwithstanding, compelled to put aside or delay several articles designed for use. We beg to repeat to our correspondents, that it is seldom possible for us to make use of articles previously printed elsewhere.

We thank Mr. Alexander, of Yarmouth, for his interesting addition to Dr. Raphall's Sermon on the Unity of God.

We cannot compliment our Welsh correspondent on the *courteousness* of his style. "Trash" is the last word he should have used. If during the next six months he can produce a discourse equal to that which he censures, in appropriateness of topic and correctness of style, we engage to present him with a copy of the "*Amenities of Literature*."

The obituary of Mr. Stevens is received, but too late for use in the present No.

The Editor of the *Bible Christian* has kindly forwarded, in proof-sheets, some interesting intelligence respecting Mr. Barker; but we must content ourselves with referring our readers to the *Bible Christian*, all our space being previously occupied.

Various books have been received for review, of which we will endeavour to take an early notice.



THE CHRISTIAN REFORMER.

No. IX.]

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[VOL. I.

THE CONGREGATIONAL LECTURES—DOCTRINE OF ORIGINAL SIN.*

THE great problem of the consistency of natural and moral evil in the world with the benevolence and wisdom and omnipotence of its Creator, has baffled all who have anxiously and laboriously attempted its solution. In these attempts, whether the direct object has been to vindicate the ways of the Most High, or to account for the manner in which mankind have become involved or have involved themselves in guilt, a perplexity has been felt which no human skill has been able to remove. It belongs not to man to find out the Almighty unto perfection. "He is the rock; his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he." (Deut. xxxii. 4.) This is the testimony in which all the sacred writings concur; but they lay down no doctrine, they furnish no elaborate proof, they mix up no metaphysical discussion, to shew how we may reconcile the perfect goodness of the Omnipotent with the acknowledged imperfection of his work, especially with the moral defects so prevalent amongst the beings whom he has endowed with faculties for high attainments in holiness and virtue. Incidental and casual passages, apparently touching upon this mysterious theme, have been seized with rash eagerness, as affording a clue to guide through the labyrinth. But nothing can shew the foolish ambition of men to be wise above what is written by the finger of God on his works and in his revealed word, more clearly than the fact, that from these few passages, incidental and indefinite as they almost always are, the strange doctrine of Original Sin has been extracted; and that, from the time of Augustine to the present day, the most elaborate and voluminous expositions of this doctrine have been put forth. In the volume before us, we have been struck with the candour and liberality and apparent honest sincerity of the writer. He is more anxious to exhibit what he regards to be the truth, than to uphold that representation of the doctrine which has popular favour. He is aware that reasoning gains no force by the abuse of its opponents. He reviews the chief theories of the doctrine, and fairly states his opinion when he regards the language used in expressing them indefensible. And, as might be expected from an able champion so honourably disposed, he rejects many of the strong and strange forms in which the doctrine of original sin has been exhibited, while he strenuously maintains the doctrine itself in the manner in which observation on human life and the testimony of scripture present it to his mind.

* The Congregational Lectures—Eleventh Series. The Doctrine of Original Sin, or the Native State and Character of Man unfolded. By George Payne, LL.D. 8vo.

Entertaining views diametrically opposite, and feeling persuaded that this doctrine awfully misrepresents human nature and condition, and being convinced that it has no solid support in revealed religion, we would endeavour, in the same spirit which our author has displayed, to examine his representation, and his proofs and reasoning in support of "the native depravity of mankind." We lay claim to no infallibility, but we trust we shall be able to avoid all dogmatism and asperity in the strictures which an attachment to truth as it appears to us will compel us to make.

We do most earnestly wish to give all due honour to the sentiments recorded in the Bible, to its narratives, and to its representations of duty and privilege; but we bear in mind that the highest honour which can be paid to these writings is a determined effort to ascertain their true character and the sense which the authors intended to convey. If their language be allegorical or metaphorical, we do them injustice if we take it as literal. If they are fable, we violate their meaning if we make it history. If they deal in exaggeration, we adopt their *sense* and allow for their *feelings* when we reduce this exaggeration to the simple truth. If they speak in proverbs or parables, "a wise man"—or he who labours to be wise with the most valuable knowledge—"will hear and will increase in learning, to understand a proverb and the interpretation, the words of the wise and their dark sayings." We agree with the author when he says, as to written testimony, that "to the Scriptures we are indebted for all the knowledge we possess of the primeval state and condition of man;" but we could not, with due regard to their testimony, consider them as teaching one half of the facts which he records in describing the condition and conduct of the first pair. He says,

"Nothing contrary to reason, nothing obviously impossible, nothing improbable—admitting the boundless power and goodness of God—appears in the narrative of the Jewish historian. It presents no appearance of splendid invention, but of sober, serious truth. It has the air, certainly, of a simple narrative of facts."

Now, if the book of Genesis be in any sense the work of Moses, it is evidently a compilation. The paragraph which narrates the trial and fall of Adam is a fragment inserted, giving a fresh and different account of the creation of mankind, having an *especial* name of God, which was not known nor used before Moses was commissioned to deliver the Israelites from Egypt, and it surprises us that any man of sound judgment can say that the narrative of this fragment "has the air, certainly, of a simple narrative of facts." The garden in Eden planted by God—the reason for and the manner of forming the woman,* when we have already read, "So God created man in his own image, male and female created he them," as he did all other animals that were to be viviparous—the tree of knowledge of good and evil—the prohibition to eat of it—the subtle insinuations of the serpent addressed to the woman—the woman seeing that the tree was to be desired to make one wise, and eating and giving of the fruit to her husband to eat—their hearing the

* We recollect hearing of a clergyman, a vicar of a populous parish in Yorkshire, expressing his surprise to find that man has an equal number of ribs on both sides of his body.

voice of the LORD GOD as he was walking in the garden in the cool of the day—the curses pronounced, upon the serpent to go upon his belly and eat dust, upon the woman in sorrow to bring forth children, and upon Adam, for whose sake the ground is cursed, that he should eat bread in the sweat of his face, while the denunciation was that if he ate the fruit he should die in the day of his offence—and the reason for putting him out of the garden, lest he should put forth his hand and take also of the tree of life and eat and live for ever—is there here “the air of a simple narrative of facts”? Is there here “nothing improbable,” not to say impossible? Was the serpent tribe more subtle than the quadrupeds and mammalia? Was speech a faculty of these reptiles? Is the tree of knowledge of good and evil, or the tree of life, no indication of the region of imagination, but do they rather present “the air of a simple narrative of facts”? When *wisdom* is called a tree of life, and the *fruit* of the *righteous*, and *desire gratified*, and a *wholesome tongue*, and when Isaiah says, “Ye shall be called trees of righteousness,” and the poet says, “The trees of the wood shall *sing out*,” surely our author would not take these descriptions as simple statement of facts. But, if not a simple narrative of facts, what is this account of Adam?—for it is all we are told of the primeval state and condition of the first man, except that he was the parent of three children. We will be too cautious or diffident to attempt to say precisely what it is, but we will venture to say that it has *such an air* of fable, that, though we might extract a useful moral from it, we could not honestly think of founding any doctrine of divinity upon it. Dr. Payne, taking this story as a narrative of facts, gives an account of Adam and of the whole transaction, embellished and expanded with such additions as will make it suit his theory of the position of his descendants. He explains his being formed in the image of God as “true emphatically and chiefly in reference to the *state* of his mind.” (P. 12.) He describes the holiness of Adam, that “all the knowledge he possessed of the Divine character, and all the love—perfect as I have no doubt it was—which he cherished towards that character, was, in the strict sense of the terms, *acquired* knowledge and love.” By this it is evident that Dr. Payne rejects the notion of “original righteousness” which the Assembly’s Catechism says Adam and Eve lost by the fall. Though he thinks this holiness, as he had it perfect, was *acquired*, he declares that he must have had “what we may call a predisposition to a right exercise of his power. The cause for all this is to be found not merely in his mind, but in the union of the Spirit of God with his mind, or to the presence and influence of the Holy Spirit with and upon his mind.” (P. 18.) Dr. Payne derives unbounded information from this “simple narrative of facts;” for, he informs us, “no sooner was Adam created than he came under law to God.” “God was *bound* to command, and man to obey.” But when he says, “the demand of obedience was not an arbitrary, i. e. a sovereign act on the part of God,” (p. 20,) we must confess that to us the demand, in all the circumstances, appears to be strictly what he says it was not—arbitrary, certainly, if not capricious. “Immediately,” our *historian* goes on, “subsequent to his creation, Adam is to be regarded as standing in a *paternal* relation to the whole race.” (P. 21.) Had this been the only relation he sustained, “no man would have suffered the penalty of Adam’s transgression. Each would have stood

for himself and answered for himself." (P. 23.) "The facts of the case constrain us to believe that *another*—the federal—relation was established between Adam and his descendants, a relation which brought them more *directly* within reach of the consequences of his conduct." (P. 24.) The garden is described by Dr. Payne with great simplicity, "containing, as we may suppose, specimens of all natural productions as they appeared without blemish in an unfallen world" (p. 25)—a perfect botanical garden; and his removal from "the outfield world to this garden was contemporaneous with the establishment of what we have been accustomed to call the Adamic constitution or dispensation." This removal, according to Dr. Payne, effected a change in the condition and relation of Adam, viz., that although the penal results of any and every act of transgression would have formerly rested with himself exclusively, it was now ordained that the consequences of setting at nought "the *positive interdict*, couched in these words, 'In the day thou eatest thereof, thou shalt surely die,' should reach to all his descendants—as if the act of taking the *forbidden fruit* had been committed by them." (P. 26.) He then declares that *he* does not believe "any *other* act of disobedience on the part of Adam would have exposed the whole race to suffer the vengeance of eternal fire." "This extreme opinion," he adds, "can point to its professed adherents. But it is to me seriously doubtful whether it has ever been thoroughly believed by any sane mind. It rests upon no scriptural basis. It is a human addition to the true evangelic doctrine—it is at variance with all our natural and necessary notions of justice." (P. 27.) What scriptural basis the notion of the federal relation of Adam to the race depends upon, we shall soon have occasion to examine. Let us now compare the *conduct* of Adam with the *moral* and *religious character* Dr. Payne attributes to him.

"In accounting for the correct apprehensions of the Divine character formed by Adam, and for the holy love to God inspired by them, all were ascribed," Dr. P. says, "to the moral union of the Spirit of God. The result of that union was spiritual life, having its legitimate development in holy purposes and affections and actions." (P. 63.) "This union was contemporaneous with the soul of Adam." (P. 64.) "His was a state of predisposition to holy volitions and holy actions." (P. 65.) "The Holy Spirit united himself to the soul of Adam." (P. 66.) "Adam was left, in regard to the prohibition of the tree of knowledge of good and evil, to the unaided strength of his own mind—a mind in the full maturity of its powers, and in a perfect moral state." (Pp. 73, 74.) Finally, we are told, "Adam entered upon the probation in a state of perfection, both morally and intellectually. All his powers were mature, fully prepared for action." (P. 77.) This state of holiness and blessed influences to create and support it, was a privilege to be secured "on the plainest and *easiest* condition—abstinence from the forbidden fruit." Now, after this description of the first man, let us see Dr. Payne's description of his conduct. "The condition of the whole human race was practically in his hands. He could bless the world or destroy the world—and he *chose to destroy it*!" (P. 47.) "The act of eating the forbidden fruit, when we contemplate its concomitants and its consequents, was a sin of unparalleled, not to say of *infinite* atrocity." (P. 69.) "The transgression of Adam we feel to

have been pregnant with an awful amount of guilt: if any sin deserve eternal death, this sin must have deserved it." (P. 81.) "Every unconverted man, I admit, in every act of rebellion against God, may be said to have consented to the sin of Adam, because HE would have acted as Adam did, had HE been placed in the same circumstances." (P. 90.) Who can help exclaiming at such a character guilty of such an act, "*Nemo repente fuit turpissimus!*" Surely the virtues ascribed to him are fictitious, as the crime is probably too: for Adam, it may be confidently said, knew nothing of the federal relation; and had he been the character he is described, he could not have exposed himself to such imminent risk when the terms of his first happy state were the "*easiest*" that could have been imposed. At least Dr. Payne would not have been so rash; for he justly says, "Now surely the thought, which could not exist without the fact, that my misconduct as a father may ruin and destroy my children, is a *moral guard* against sin. I may add that it is a *strong moral guard*—that it is amongst the most pregnant and potent, if it be not the most so." (P. 45.) We know he says repeatedly in his Lectures we should all have done what Adam did, but then he is speaking as a theologian and polemic; here he is speaking as a man, a prudent, virtuous man, as a Christian, as an amiable father, and he knows that there is a moral impossibility that selfishness could induce him to any act which would bring indelible disgrace and misery upon his offspring.

But the deed is done—at least so the history relates, and theological vision has seen in the account "the air of a simple narrative of facts." Before considering the reputed consequences of the DEED, we must notice the proof presented by our author that his view of the narrative is correct. It is remarkable that Jesus makes no allusion to a doctrine depending not upon the mere historical facts recorded in Genesis, if facts they can be, and says nothing of Adam and *his* guilt, or *ours*, contracted in or by him. What Jesus does attest most plainly, we will speak of hereafter. When he says to Nicodemus, "That which is born of the flesh is flesh," he means that its moral and religious character will be uncertain—without sufficient aid, defective; and the phrase, "that which is born of the spirit is spirit," describes the purifying, which he had called regenerating, influence *his* mission will exert.

The apostle Paul is his authority for all that he has added to the simple tale in Genesis—for the addition of the federal to the natural paternal relation of Adam to his posterity, and for attributing to Adam's disobedience the penal consequences upon his race. Dr. Payne must know that there is a period in which fiction is blended with history, and that Herodotus, Livy, and almost all *ecclesiastical* histories, confute the flippant and witty remarks about matter-of-fact and allegory which he quotes from the writings of Bishop Horsley.

The reference which Paul makes to this part of the narrative (2 Cor. xi. 3 and 1 Tim. ii. 13) does nothing towards deciding the question of the historical or allegorical character of the narrative, since in either character, as an illustration of *deceit* and of *subjection*, these references would equally suit his purpose. We acknowledge the ambiguity of the parallel which the apostle has drawn between Adam and Christ in Romans v., and confess ourselves unable to understand how he can call Adam,—whom, in his natural relation as the parent of the race,

he is *contrasting* with Jesus, the author or creator of the new and spiritual birth,—“the figure of him that was to come.” But exclusively in the paternal character and influence, we think we see as clear an explanation of the apostle’s reasoning as in the arbitrary supposition of his federal character, of which the direct narrative gives no intimation, of which our Lord has not uttered one single authoritative word, of which no clear trace can be found, and nothing but inferential proof discovered in all that Paul has said.

Dr. Payne, after quoting the words of the curse, admits that “these words were addressed to Adam and Eve personally. They exhibit, undoubtedly, what were destined to be the results of transgression to *them*; and, at first view, it might appear as if they were intended to reach in their application to them exclusively.” His nearer view, or second or more careful view, is turned away from the serpent, from Adam and Eve, to their posterity; for he continues—“if we take subsequent facts to guide us in the interpretation of this judicial declaration, as we are bound to do, we shall find it impossible to doubt that it comprehended their posterity in common with themselves, since the threatening has been inflicted on their posterity.” (P. 34.) If Dr. Payne had not seen “the air of a simple narrative” in the account, he would have seen that the serpent’s destiny is the natural destiny of its tribe; that the sorrow of the woman is a passing pang amidst the hopes and delightful joys of a mother’s experience; and that there are no signs of the ground being more cursed than the garden of Eden must have been after it was *reclaimed*; that if it “contained specimens of all natural productions,” it must have brought forth thorns and thistles; that Adam could enjoy its fruitfulness and its beauties only by the sweat of his brow, before he rebelled as well as after, for he was put into it especially to be the active gardener, “to dress it and keep it,” in which appointment, if the climate were not too cold for abundant vegetation, he must have eaten his bread, or obtained it to eat, in the sweat of his face. Dr. Payne must know that *labour*, so far from being a curse, is the most benevolent condition of human life, and that no greater curse can exist than the power to live in idleness, if that sweet privilege be luxuriously and selfishly enjoyed. But these remarks appertain to the record itself. The parental relation—the first representative of the common race—will sufficiently explain the fact, that as he lived, so his posterity would. Their nature, derived from his, would be the same; their circumstances would resemble his, till time and gradual improvement in civilization and refinement made them more complicated and artificial.—The only remaining proof of the *federal relation* of Adam to the race brought forward by Dr. Payne is the parallel drawn by Paul, 1 Cor. xv. 45—47. The term “covenant,” as applied to the blessings enjoyed by man from the goodness and justice and mercy of God, and to the obligations of man towards his glorious and benevolent Maker, is sanctified by scriptural usage; but, as used by uninspired men, this term and its correlatives often give a debasing idea of the principles of the Divine government. Paul can contrast Adam with Christ only as Adam and Christ were related in their natural or spiritual character to all other men. Adam, the *first* of our race, represented, in the natural relation he sustained, the *physical* and *moral* character of the race to spring from his loins.

Christ, the Lord from heaven, represented the spiritual creation which his mission was to effect. In these senses, Adam was the first, Christ the second man. Unless Dr. Payne is prepared to say that any other man had accomplished what Christ came to finish, Adam was the *first* man to transmit all human properties and qualities, Christ the *second* man to impart those that are spiritual and divine. In Adam we die, in Christ we are made alive and admitted to share in this new creation or regeneration, eternal life.

This *federal* relation of Adam to his posterity is, however, the groundwork of Dr. Payne's representation and defence of the consequences of Adam's transgression. How sandy the foundation is, we have attempted in the preceding remarks to shew. He is aware also of the wood, hay and stubble used by other more orthodox divines when they labour to build up the doctrine of original sin. We cannot but hope that Dr. Payne, upon more maturely weighing the materials he himself has used, will be conscious that they will not bear the searching inquiry of reason when spiritually enlightened by a right understanding of the words of truth. It is melancholy to witness the strange and contradictory positions which our author puts forth to uphold an anomalous doctrine, which he knows is at the foundation of all the tenets held by the nominally orthodox professors of the Christian faith. No doubt he conscientiously believes this doctrine is taught in the Bible, but he is fully aware of the immense difficulty to express it in terms consistent with humanity and common justice. He therefore honestly rejects the statements of many of the leading advocates and most approved formulas, and substitutes a description which, when disentangled of its perplexity, is equally hostile to all just notions of God and man.

The condition on which Adam was to enjoy life and the garden, he calls "a covenant of grace, and not of works." (P. 72.) "Previously to the establishment (of this condition), death must have been the result to Adam of any moral failure whatever; subsequently, only in reference to this single position." (P. 73.) It "differs, however, from the gospel charter." "The latter is accompanied by a promise as well as a threatening. The former was only sanctioned by a curse"! (P. 111.) Well may we adhere to the scriptural account, "The law came by Moses, but GRACE and truth came by Jesus Christ." Dr. Payne describes the charter given to Adam as "securing the most exalted privileges to the whole family of man, on the plainest and easiest condition." (P. 72.) But alas for the "security" and the "ease"!—we learn on the next page, "the Holy Spirit may easily be conceived to have secured by special influences, yet in a manner perfectly compatible with free-agency, obedience to other precepts, while he put forth no such influence to secure obedience to the interdict. Adam was left in (this) regard to the unaided strength of his own mind." "Besides, how could there have been any thing deserving the name of a moral probation of Adam, if the Spirit of God had, at the moment of temptation, put forth his influence, which cannot be otherwise than effectual, to sustain him?" (P. 74.) "Now a dispensation which only left him the hazard of dying in case of violating the interdict in relation to the tree, &c., because it preserved him from sinning in any case but this, must surely be regarded as a covenant of grace." (P. 74.) "A being sustained by sovereign effectual grace, as

are the angels, *cannot* be in a state of probation. In order to this, there must be the possibility of failure." (P. 75.) Where, then, is the "security"? "His mind was perfectly holy, the disposition to obedience remained in all its vigour, he had the strongest motives to resist," &c., and yet he fell. "Can there be a stronger proof of the imbecility of man, without the constant presence and influence of the Spirit of God?" (P. 98.) So far from "exalted privileges to himself and the whole family of man" being secured, there was, from Dr. Payne's representation, if it be true, the certainty of their being lost, and lost by a voluntary act on the part of God! We may here remark, that the sacred principle of divine influences blessing or co-operating with human efforts, as taught in the new dispensation, is of a far different character from that described by Dr. Payne. These influences are liable to no arbitrary and partial application, most encouraging to all virtuous and intellectual and spiritual struggles, from the assurance of their unfailing presence, and especially most energetic and triumphant, in the mind of the good man, in the hour of the greatest temptation and danger. To justify the act of God in withdrawing the Holy Spirit from Adam to leave him to fall, Dr. Payne says this "was a gift, not of equity, but of sovereignty: though the great and holy God may perhaps be said to have owed it to himself to impart it, he did not owe it to man to impart it." (P. 64.) What God may be justly said to *owe to himself*, he will always do; if he require holiness and obedience in man, and the presence of the Holy Spirit be necessary to insure this, unquestionably by the very requisition he *does owe it to man* to impart, and never to withdraw this presence. In Note C, at the close of the volume, Dr. Payne further attempts to vindicate the Divine conduct in withdrawing holy influence, by asserting that disobedience proceeds from want of disposition, not from want of power to obey. He draws a parallel between an earthly parent and our heavenly Father, which is defective in the main point, that the earthly parent *cannot*, the heavenly *can*, give the disposition. The "disposition, if originated at all, must be kindled by the Holy Spirit." (P. 414.) "Man is so depraved, that the disposition to obey never arises without special divine influence." Then, if the influence be withheld, it is plain that accountability does not remain; for, without a disposition, there will be no effort nor volition, and without volition there can be no action. But if the "necessary influence inspire the disposition," where is the accountability then?—for "a being sustained by sovereign effectual grace cannot be in a state of probation." (P. 75.)

In reviewing our author's representation of the consequences of this sin or "federal failure" of Adam, we are struck with the repugnance with which he regards the most current and approved modes of stating these consequences. How far his own representation can be reasonably approved, we shall in the sequel attempt to shew. The Assembly's Catechism says, "The sinfulness of *our* state by nature consists in the *guilt* of Adam's sin." Dr. Payne says, "The compilers of that excellent compendium cannot well be supposed to intimate that we are really blameable for an act performed by Adam." (P. 79, note.) It cannot be supposed that they meant any thing else. They assert in their next answer, "All mankind by *their* (which was *his*) fall—are under his—God's—wrath and curse, and so made liable to the pains of hell for

ever." This, the true doctrine of original sin, Dr. Payne rejects. "I have not said that we are *guilty* of the sin of Adam, nor that we are *punished* for it. To affirm that we are *guilty* of Adam's sin, is, if the words are used in their proper sense, asserting that we committed it. Now conscience testifies that we did not commit it." (P. 79.) "We are guilty of it only in a loose and somewhat improper sense of the term—in a sense which involves no personal blame to us," i. e. in no sense at all. "The consequences which resulted were strictly punishment to him (to Adam); to us they are mere sufferings, or rather damage or loss." (P. 81.) Again, Dr. Payne asserts, "everlasting misery is to no one the direct result of Adam's sin; it is invariably the consequence of personal transgression." (P. 82.) He then attacks what he terms "the high Augustinian and Edwardian statements on this very important point—statements (he adds) which the structure of my mind does not, I am free to confess, permit me to receive." (P. 82.) "They have not borne steadily in mind the double view which we have ventured to take of Adam, i. e. as a man and as a federal head." "Responsible with them is moral responsibility." "Now such immense difficulties encumber the notion that the whole human family are thus, strictly and morally, responsible to God, not merely for their own sins, but for the sin of another, that I do not wonder at the putting forth of a powerful effort to shew that the sin of that other is truly and properly our own sin." "They had therefore no resource but to identify the race and Adam—to consider them as *one*, truly and literally so. But it may be asked, Is not this explanation bringing the darkness of midnight to enlighten the obscurity of twilight?" (Pp. 83, 84.) "Should it be asserted that we are not merely to assume that the posterity of Adam would have consented to his sin, but that they actually *did* so, —I answer, that the thing asserted is *false* in fact." (P. 90.) It should be recollected that this is the doctrine of the Assembly's Catechism—"All mankind sinned in him, and fell with him in his first transgression." Dr. Payne begs to assure his readers that he "has not the slightest doubt of the great doctrine of imputation." "I believe as firmly that the sin of Adam is imputed to us, as that our sins were imputed to Christ." This latter declaration is certainly ambiguous, though strong. Let our readers attend to the extracts we now make, and draw their own conclusion:

"If the verb to *impute*—which means, to count, to reckon, &c.—be taken in the simple sense to *regard* or *consider*, then it is abundantly plain that we cannot truly impute sin to any one but a sinner; i. e. we cannot truly regard or consider any person as a sinner who is not so. But if the verb 'to impute'—to impute sin, for instance, to an individual—be understood to mean, to *act towards him as if he were a sinner*, then it is equally manifest that sin may be thus imputed to a person who is personally righteous; or, in more generic terms, that something may be imputed to a man which does not belong to him."—P. 117.

We can extract no meaning from this statement but this—that the All-wise and All-just—for it is his acts to which the discussion refers—may or can treat an individual in the character which is not his, which he does not deserve, and in which character infinite knowledge cannot regard him. Our author illustrates this conduct thus: "in this sense it may be said that our sins were imputed to Christ—i. e. he

was treated as a sinner." We reply, that he was not; that he was treated as the beloved Son of God, in whom he was well pleased; and our sins were no more imputed to him, than the diseases which he healed were imputed to him, because he removed and healed them. The American Calvinists maintain that "the sin of Adam is legally counted to them (his race), and hence it becomes right to punish them for it." To this our author replies, "If the imputation of the sin, and the infliction or endurance of its consequences, are different things [how can they be otherwise, if language has ever any definite meaning?]-yet if the former be not a justifiable ground of the latter, it is evident that it seeks to evince the equity of one transaction, by laying for its foundation another whose equity stands in equal need of vindication." Thank God, there are no legal fictions in heaven; but our author, finding that imputation is unjustifiable in its true and proper sense, and punishment without imputed or actual guilt is also unjustifiable, in defiance of the meaning of plain words, makes both one, and strangely thinks he thus gets over the difficulty.

"To impute sin—whether it be his own or some one else—to an individual, is to treat that individual judicially as a sinful man, and is not, as I allow is commonly imagined, a previous step merely to his being so treated. To lay upon a man what are really the penal results of transgression, though it be not his own, is not indeed literally, but it is practically, to *make* him a wicked man."

We have a Hebrew verb in Kal and Hiphil to prove that "the laying of the punishment upon him is the imputation of sin to him." But if the Dr. had gone on to Hithpahel, he could never prove that to *reckon* a man guilty, and to punish him for it, are one and the same thing, any more than to *consider* him guilty and to forgive him are inseparable and identical. If this be not an attempt to get rid of "imputation," we know not for what reason Dr. Payne can try to prove that treating a man as he does not deserve is the same thing as considering him guilty of what he has not done. The former case is an *act* of positive injustice, the latter is an unjust opinion upon which no subsequent act of injustice may be committed. But Dr. Payne, in reasoning against the advocates of imputation, remarks, "If it be contrary to equity to *punish* the race for a crime which they did not commit, is it not as much at variance with equity to *impute* a crime to them which they did not commit?" (P. 128.) "When a sin is counted to be ours which is not so, then there is *fictitious* guilt and *veritable* damnation." (P. 130.) Dr. Payne gives up the *fictitious* guilt, which is really the *imputation*, and retains the *veritable* damnation, but not as the Assembly's Catechism teaches, as we shall afterwards see. Does not the following passage plainly avow the rejection of *imputed* guilt? "What then can justify the alleged practical *imputation* of the sin of Adam to us, as the necessary ground for the infliction of punishment upon us, when we did not consent to be thus responsible for his sin?" (P. 133.) "Consent appears to me necessary (to imputation) in the case of transgression, but not of obedience." (Ib.)

Our author will not allow that we are *punished* for Adam's sin. He maintains that we only lose chartered blessings. "This loss may have been *punishment* to Adam, but it is not punishment to us. He was *responsible* for the act which entailed this awful ruin upon us; we

were not *responsible*. He was guilty—his guilt does not attach to us, yet it involves us in all the consequences of the act, as if it had been our own." (P. 135.) Now from Dr. Payne's own statement, formerly quoted, Adam's act cannot involve us in *all* the consequences. "Shame and remorse" were amongst them. "Our exposure awakens regret and sorrow, but cannot and does not kindle *contrition*." (P. 81.) The natural consequences of guilt, others besides the offenders may endure. The pangs of guilt belong alone to the guilty. And hence the fallacy of the comparisons of the condition of children of wicked parents, or of attainted noblemen, to illustrate the orthodox doctrine of our inheritance of the consequences of Adam's guilt. The "mystery" which surrounds the subject, Dr. Payne attributes to technical and systematic theology. Is his own practice free from this source of obscurity? He thus expresses himself: "Adam held patent endowments and blessings; held them for himself and for his family, on condition of fealty to his Lord and Creator. He became a rebel, and lost them. Thus the fact that we are devoid of them by nature, is one of the most intelligible facts." (P. 136.) O systematic theology! wilt thou, with perverted and degraded taste, not to say with impious familiarity, speak of the plans and works of the infinite and benevolent Creator as "patent endowments and blessings," and distinguish "gifts of sovereignty from debts of equity," in vainly attempting to fathom the depths of eternal wisdom, almighty power and unbounded goodness? Revolting as this mode of expression is to us, we say it with sorrow, Dr. Payne seems to revel in the use of it. He recurs perpetually to the distinction, as the key to the doctrine of original sin and as a vindication of the dispensation. Thus we read, "Chartered blessings or sovereign gifts may not only be *resumed* whenever the heavenly Donor pleases, but *suspended* as to their permanent enjoyment, on any condition which in his wisdom he may see fit to appoint. This is not the case with any other class of blessings—those, i. e., which are *due* to the creature. Whatever God is bound to bestow, he must be bound to continue. Considered merely as a creature, and not an accountable creature, God does not owe the gift of reason to man, and therefore the possession of reason by the race might have been suspended upon some act to be performed by the head of the race" (p. 53);—which to us seems very similar to saying that upon the conduct of the first man God might have made it depend whether or not all future men should be monkeys or idiots.

Dr. Payne asserts that by Adam's disobedience we *only* lose "chartered blessings," i. e. two privileges—the unlimited continuance of "the life of the body," and "the continual presence of the Holy Spirit." He seems to feel no difficulty about the fact of mortal life being by the decree of God at the same time both mortal and immortal, i. e. organized existence, and incapable of change or dissolution; and as Adam and his posterity must long before now, had he abstained from eating the forbidden fruit, have covered every inch of the earth's surface—"the garden of Eden and the outfield" included—with huts to live in, and could have spared no ground to cultivate for food, he gets over that difficulty by supposing a system of emigration to the moon or elsewhere, as it became necessary, for the superfluous undying population to avoid starvation, which could not have looked forward

to the relief of death. But as to the withdrawing of the Holy Spirit, he is aware that the justification of this is "a most important and difficult subject." He rouses himself to undertake it—*nunc paulo maiora canamus*. "It will be necessary to put forth all our powers of discrimination, or we may fall into errors, which, while they are at direct variance with divine revelation, and with all just views of moral science, give a repulsive aspect to the Divine character and administration." (P. 142.) "We must carefully distinguish between what God *actually* DID in this melancholy case, and the consequences which flowed, and could not but flow, from what he did. It is impossible to conceive that Jehovah did or could deface the spiritual beauty with which he had himself adorned the soul of Adam; but he could and did withdraw his Holy Spirit from him. The words in which it (the threatening) is couched, are not to be understood as denouncing spiritual death in the sense of depravity, but in the sense of that judicial abandonment of the soul of Adam which would infallibly issue in it; in the penal withdrawalment of the support of spiritual life." (Pp. 145, 146.) In tracing "the progress of deterioration" in Adam, Dr. Payne omits all mention of the meanness of attributing his fault to his wife,—a dastardly custom which the husbands amongst his posterity have commonly adopted. Adam went on sinning "till his heart was renewed by the power of the Holy Ghost." (P. 153.) But this assertion is apocryphal; the history gives no hint of the change. It is one of the many gratuitous assertions with which our author makes up the biography of the first of men.

To obviate the charge that the doctrine of original sin makes God the author of sin, Dr. Payne indulges much metaphysical speculation about "privative" causes, and asserts that the doctrine implies *deprivation*, not *depravation*. (P. 163.) We cannot see how this representation mends the matter, or removes the difficulty. Whether positive or privative, the result is the same in human experience. To take away, is an act as positive as to confer any power. And if the presence of the Holy Ghost is necessary to a holy and virtuous life, to take this away is as certainly to insure "depravation" as if some evil principle had been implanted in our nature. "It cannot be conceived that God would, even as the punishment of sin, impart a bad moral tendency to any principle implanted by himself." (P. 172.) But it can be conceived that he would do so, quite as easily and quite as correctly as to conceive that he would withdraw what he had once given, what was essential to all moral good in man, without which his nature would inevitably become depraved, and that he would do this on account of any thing which Adam was so naughty as to eat. In the midst of this vain attempt to trace the origin of moral evil and to account for its existence, the author has some very pertinent remarks about what he calls "the inferior principles of our nature." "There is no *positive* tendency in our nature, even in its fallen state, to evil." "All the inferior and animal principles are principles of action, but not principles of *evil* action." (P. 173.) "Nor is there in the human mind now, as the result of the fall, any *positive* principle which prompts to ungodly action." But then theory and system quickly carry him away again. "It follows that original sin is not a thing, but the want of a thing. It is the state of a soul from which the Holy Spirit is

withdrawn,—abandoned to the impulse of those active principles in human nature which (without what is withdrawn) *impel to that which is evil.*" (P. 177.)

Dr. Payne says that viewing sin as the result of a privation, proves that God is not the author of sin, "since to talk of the author or creator of a want or deficiency is to utter nonsense." But if we trace the want or the deficiency to the decree and purpose of God, on account of an act of disobedience caused by his withdrawing the power which alone could prompt to obey, and if we consider all mankind placed with this deficiency or want to act their part in the world; and, thus placed, must necessarily and unavoidably become depraved,—it is far greater nonsense and folly to regard man as responsible in the *absence* of that faculty, power or principle, which alone could enable him to be good, and to represent this defect caused by a sovereign act of God, cancelling the charter of good and assigning us to the dominion of evil. It is not so that the condition of man can be explained, or the justice of Heaven vindicated.

Respecting the horrid opinion, that the mere infant, hurried out of life before it had done good or evil, might be justly consigned over to everlasting torments, Dr. Payne, quoting the language of a Reverend brother, says, "The man who can really believe this, must be wholly perverted in judgment, and can have no symmetrical connexion of ideas." (P. 193.) Now if Dr. Payne sets any value upon a "symmetrical connexion of ideas," as opposed to a "judgment wholly perverted," or to *ideas* jumbled together without regard to their contradictory character, let him view calmly and candidly the ideas which he has advanced in his treatise or Lectures. We think he must be conscious that *his* ideas are many of them decidedly *asymmetrical*. We will here place them in contact as close as such repelling materials can be brought together.

He states *ubique* that Adam was a MAN, and asserts that "the threatenings of death couched a promise that he should not die—should, if he did not disobey, remain in the possession of the life he then enjoyed." (P. 57.) He acknowledges that "Adam was capable of dying," but declares that "whatever may have been the frame and texture of Adam's body, it was not designed originally to die." "If he should take the forbidden fruit, he and the race were to become mortal; they must certainly die." (P. 58.) "The first blessing suspended upon the obedience of Adam was immortal life in the body." (P. 62.) Dr. Payne has confessed his "conviction that mental science—so unwisely despised by many—may be made to yield important contributions to theology." (P. 266.) With such a just conviction, must he not know that natural science can eminently subserve the same purpose? If so, how can he talk of the immortal duration of a complicated organization such as the human frame, or any animal structure, with the book of nature, which is the word of God most indisputably, before him? Statistical calculations would convince him that it was most fortunate for the happiness of mankind that Adam did disobey, if, otherwise, he and all his descendants would be now and for ever alive in the body. We have seen that he has some misgivings about a consequent "too dense population." If it appear like profanity to speak of disobedience as fortunate, it is *positive* absurdity and utterly incredible to say, that if

Adam had not eaten the forbidden fruit, he and all his posterity would be alive at the present time, even with the gratuitous supposition of the occasional emigration of some few millions to the moon or elsewhere; which mode of relief Dr. Payne sanctions as probable. (See p. 60.)

Dr. Payne describes Adam and Eve as surpassingly beautiful in form and feature, which Milton, in a celebrated Hibernianism, confirms:

"Adam, the goodliest man of men since born
His sons; the fairest of her daughters Eve."

But Dr. P. maintains that "Adam was not created thinking and feeling; that all the knowledge and all the love which he cherished was, in the strict sense of the terms, acquired knowledge and love." (Pp. 16, 17.) "It is contrary to the nature of love to conceive of it kindled by a direct act on the part of God." Yet in the Assembly's Catechism, Ans. 10, Calvinists learn a very different doctrine. But Dr. Payne is carried away by customary language and long association, and repeatedly talks of "original righteousness." We have before animadverted upon the inconsistency of attributing such excellences and perfections to Adam, and describing him as committing the foulest sin, and that when it would have been most *easy* for him to have avoided it. Judas was almost an angel compared to Adam, according to Dr. Payne, for "his sin cannot be compared in atrocity with that of Adam." (P. 47.)

The distinction between gifts of sovereignty and gifts or debts of equity,—the account of the consequences of the fall being the mere loss of chartered blessings, when those blessings are represented as essential to moral obedience and holiness, and when the withholding of them, *before* the fall in one particular, led to the fall itself,—the dreadful hatred of sin and disobedience shewn in placing all mankind in a state in which they must sink into these evils, so that in reality what God most hates is most promoted and made to abound by the methods He adopted of punishing it,—the vindication of the state of man as a state of deprivation, not of depravation, when the former leads irresistibly and inevitably to the latter,—are amongst the most glaring positions of this newly-modelled shape of the doctrine of native depravity. But this theory is liable to all the objections which press overwhelmingly upon every form of the doctrine of original sin; and were it not absolutely necessary to support this doctrine to maintain the consistency of an erroneous view of the scheme of salvation, Dr. Payne would see that such assertions as these—"the principles of reason and conscience never exercise their legitimate influence in a mind where the Spirit of God is not: hence all human minds are benighted and depraved and wretched, till by God's sovereign mercy the Holy Spirit re-enters and takes up his abode with them" (p. 300),—that "the first moral act of every human being is a sinful act," an assertion which we have no hesitation in pronouncing a foul and cruel calumny on human nature,—and "that there exists a natural tendency in the human mind to sin against God" (p. 302),—are a virtual denial that man is a responsible creature, involving the blasphemous consequence that God by a sovereign act wilfully reduced him to this condition; for though he describes the withdrawal of the Holy Spirit as the punishment of the infraction of the charter, *before* Adam had sinned *he withdrew* this Holy Spirit, or Adam could not and would not have *disobeyed*.

The scriptural evidence of this doctrine is not only weak, but it is rendered perfectly nugatory by a contrary testimony to the innocence and natural purity of childhood. We do indeed read, Ps. lviii. 3, "The WICKED are estranged from the womb; they go astray as soon as they are born, speaking lies." But this is only a *portion* of the human race; the righteous are represented in the same Psalm as rejoicing in their punishment. We read also, Ps. li. 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." But we also read, Ps. viii. 2, "Out of the mouth of babes and sucklings thou hast ordained strength" or praise; and Jesus quoted THIS, because he knew it was a poetically exaggerated truth; but he never quoted the other passages, because he knew that, in the circumstances in which the Psalmist wrote, they were an exaggerated misrepresentation. Solomon differs from Calvin in assigning the cause of general defection, for he asserts, Eccles. vii. 29, "that God hath made man upright," (and by man he does not mean Adam, but all mankind,) "and they have sought out many inventions." Dr. Payne lays stress on the language, Gen. v. 3, "Adam begat a son in his own likeness." But a greater writer than Dr. P. has judiciously remarked upon this passage, "*rectius sola humanitas, sepositâ virtute vel corruptione, cogitatur*"—it has no relation to moral condition. And Paul asserts of man, the *posterity* of Adam, 1 Cor. xi. 7, "he is the image and glory of God." It is remarkable that Jesus, the most perfect teacher, says nothing of Adam and the awful consequences of his transgression, but does decidedly state that early life is pure, free from guilt and sin, teachable, confiding, the promise of good, the perfect type of the character of the subjects of the kingdom of God. (Mark x. 14.) All the reasoning of the apostle Paul, the comparison he makes and the contrast he draws between Adam and Christ, resolves itself into these simple truths, that he stood in the natural parental relation to mankind, having himself, and imparting to them, a nature liable to evil and exposed to death; while Christ stands in the spiritual relation, in which he renews or regenerates all who believe in him, imparts to them moral and religious advantages, which, if improved, will secure to them eternal life.

In answering objections to the doctrine of original sin, Dr. Payne makes concessions which to us appear to overthrow his doctrine. Thus he says, "In imparting to him (to man) the principles of reason and conscience, God has given to him sufficient power to resist and control animal appetites as well as all natural propensities" (p. 386); while his theory is, that the propensity to indulge them is irresistible, and inevitably leads to their indulgence, without foreign interference to prevent. Thus, again, he says, "What man cannot do, he cannot be bound to do, and cannot be justly punished for not doing." "The inability to do good is nothing more than indisposition to do good." (P. 387.) But if the indisposition be natural, be entailed as the punishment of Adam's sin, and "is never, in point of fact, vanquished but by special divine influence," then it is mere quibbling to distinguish this *indisposition* from *incapacity*.

We are fully aware that the religious world has grown weary of controversy—the interminable disputes in which theologians have for centuries engaged. But if this cause one portion to fall back to the control of *priestly dictation* and dominion as a safe and quiet retreat,

and another portion to sink into an indifference which never even asks what is truth, and leads many to doubt the existence of any divine revelation,—irksome as is the task, our duty strongly urges us, when any fresh effort is made to uphold ancient or more modern errors, to gird on the armour of righteousness and fight the good fight of faith. If Dr. Payne's modified and cautious statement of the doctrine of original sin have been shewn to be indefensible, inconsistent, fanciful and incredible, he himself has elaborately shewn that all other representations of the doctrine are false. It is an important feature in the warfare of opinion, that a leader in the Calvinistic Israel should take such a step; and we have thought it worth while to take some trouble to shew that this step is in the right direction, and promises a speedy approach to juster views of the Divine justice, goodness and mercy, and of human capacity, liability, experience and responsibility,—proving to the impartial survey of the inquirer, that though sin unhappily abounds, grace much more abounds, the blessings of which eventually all mankind will share.

THE OLD GENTLEMAN AT ROME.

WE have heard a great deal lately about the "alarming spread of Popery," some predicting with joy and boastfulness that the Church of Rome is about to resume her ancient Catholic sway over Christendom, and others in real or feigned terror calling on their Protestant brethren to take note of the progress already made in that direction. An inkling of what the Pope himself thinks of the state and prospects of his own cause, may tend to moderate the vauntings of the one party and the fears of the other. If the head be sick and the heart faint, what matters it how convulsively life displays itself in the extremities? Now his holiness, so far from feeling strong enough to cope with the spirit of the age, sees no safety for himself but in keeping the said spirit and its works as far as possible from his own doors. He is no longer content with prohibiting such obvious vehicles of thought as books and manuscripts, or anathematizing the truths of physical science like his predecessor, who condemned Galileo, but he furthermore sets his face against all the efforts of commercial and manufacturing industry. Wielding the thunders of the Vatican, he is afraid of steam. Railways are the objects of his particular aversion. The King of Naples, and the sovereigns of Northern Italy, are actively encouraging the spread of railway communication through their respective dominions, but all their most strenuous endeavours have failed to overcome the Pope's obstinate resistance to the system. It is probable that ere long all Italy, except the States of the Church, will be covered by a net-work of railways, but not one line is to be allowed to cross the hallowed frontier. This is pitiable enough, but what will the reader say to Lord Peter's last freak? He has fulminated an interdict against that diabolical invention of these latter evil days, the art of gilding by electricity!—*Foreign Quarterly* (Chapman and Hall), LXX.

FRITZSCHE'S COMMENTARY ON THE EPISTLE TO THE ROMANS.*

THE wonderful fecundity of German theology is shewn by the topic on which these volumes treat. There lie before us three separate and independent Commentaries on the Epistle to the Romans: 1. "Kommentar zum Briefe Pauli an die Römer von Dr. A. Tholuck," of which the first edition appeared in 1832, the second in 1842; 2. *Kritische Exeg. Kommentar über das N. T. von H. A. W. Meyer*, vierte Abtheil. den Brief an die Römer umfassend, 1836; and, 3, this elaborate work by Fritzsche, of which the title stands below. It would be easy to increase the list from works published within the last ten or fifteen years. Nor let it be supposed that these books are little more than draughts from a common vase or successive reprints. They are in each case the substantive products of individual minds, and they to a greater or less extent represent a peculiar mode of viewing theological subjects, and a distinct tendency in theological science. Yet in England we have not had for perhaps a century one Commentary on the Romans which can properly be said to rest on at the same time individual thinking and original learning. Surely it does not become divines who are content to live on the acquirements of their predecessors, or to reproduce other men's thoughts, to speak in terms of condemnation, still less in those of contempt, of others who live most laborious lives, content with little of this world's goods, and consecrating their vast learning, their ingenuity, their patience of research, their sterling strength of intellect, to the noble office of illustrating the oracles of divine truth. As little seemly is to represent either the religion or the theology of Germany as in its practical character "all naught." Classes or large numbers of men never continue long to employ their energies strenuously in merely destroying established truths and elaborating negations. If misbelief is fanatical, unbelief is indifferent and *poco curante*. And whatever flashes of zeal unbelief may put forth, they are as short-lived as they are scorching. Nor will society give to the efforts and productions of unbelief that support which is indispensable to its long continuance. Idle, therefore, is the assumption which is so prevalent in England, that German theologians have for the last century been engaged almost exclusively in undermining the foundations of the gospel. The simple truth is, that the knowledge they have acquired, the learning they have accumulated, the freedom they have enjoyed, their native energy of character and love of fair-dealing, their earnest and honest attachment to truth, have both empowered and impelled them to review the entire province of theology and religion, as it was when they opened their eyes thereon, and finding, as Unitarians in this country found, many gratuitous assumptions, many unscriptural tenets, many historical falsehoods in the very bosom of the Christian church, they resolved to form opinions of their own on all points, to reject the unsound, to retain nothing but what was proved by sufficient evidence; in the prosecution of which most worthy purposes, if some have unhappily been driven to extremes, the bulk,—and those too men of sound judgment, of deep learning, of warm

* Pauli ad Romanos Epistolam recensuit et cum Commentariis perpetuis Edidit D. C. F. A. Fritzsche. 3 Tom. 1836—43. Halis Laxonum; Halle; London—Nutt, 158, Fleet Street.

and rational piety, of high cultivation,—the bulk of the best theological writers of the last hundred years have arrived at conclusions which, bating a little for colouring from peculiar circumstances, are in effect Unitarian, in every thing but the name.

Such is certainly the fact in regard to the learned author of the work now under our notice. Fritzsche, Professor of Theology in the University of Giessen, formerly in the Academy at Rostock, was already most favourably known by his elaborate and profoundly learned works on Matthew (1826) and Mark (1830), when he put forth, in 1836, the first volume of this Commentary (the last of which appeared in 1843), which, to say the least, has well sustained his deservedly great reputation. The work is essentially of a scientific character, aiming rather to instruct than edify. As a systematic treatise, it complies with nearly all the conditions which the beau ideal of such a production would demand. The learning of the author is profound, wide, minute and accurate; his intellect clear and strong; his religious feelings active and well-balanced; his patience unwearying; his expression neat and striking; his avowal of convictions direct and unqualified. If we have a fault to find with his style, it is that it sometimes fails in lucid arrangement, which may have resulted from the very abundance of literary treasures which the author pours forth page after page.

This Commentary on the most difficult of Paul's Epistles, and that which has exerted the greatest influence on the church, at least since Luther began his reformatory efforts, Fritzsche has not regarded or executed as the work of an idle hour. Even in his youth his attention was turned to the subject, but he soon found that its proper execution required all the mature qualities of the full-grown man. His professional duties gave him great assistance. During a period of twelve years, he expounded Paul's Epistles to his classes five times, and went over them again and again, most frequently led by either critical, exegetical, historical or dogmatical considerations; making himself at the same time intimately acquainted with the best commentators on the apostle's writings, and not neglecting even those of an inferior class. The result is before the reader in one of the best considered and most carefully executed works that the German school has ever put forth, affording to the student of systematic theology a compendium of almost every necessary information, and a model which will not, we fear, soon be imitated in this money-loving country.

Fritzsche is a distinguished member of that most valuable school which holds it as the fundamental law in the science of interpretation, that the scholar must begin by ascertaining, under all the aids of philology, history, antiquities, and the specific usages of the author before him, the precise meaning of each particular word, and then the import of the several words when put together, considered as signs of the ideas of him who wrote the work; so as to bring out into relief the several thoughts, feelings and sympathies which the author had in his mind and wished to convey to those whom he originally addressed. This description shews that the work of the systematic expositor is one, as of high moment, so of great difficulty, requiring not only much learning, culture, care and patience, but a strong and lively sense of religion, and sympathies of so genial a kind as may enable the critic to



enter into the mind of his author and become for the time one with him. Indeed, reproduction is essential in all true criticism. Todd could not criticise Milton, for he had not a Miltonic soul. If you would expound Homer, you must understand him; and you cannot understand him if you do not in a measure reproduce not only the times, but the conceptions and the general tone of mind, of the Mæonian bard. So is there what may be termed a Pauline sense—a sense which, like that of sight, makes its appropriate objects known by that internal conception of them which is the great source of all real knowledge. The expositor must first study Paul in all his productions thoroughly, and the light which he will thence gather,—his general knowledge of Paul,—will enable him to come to a safe and satisfactory decision in particular cases of difficulty. The whole becomes a guide for the exposition of its several parts. Our author thus gives his opinion on this point:

“I have carefully explained the sentiments of Paul, after having accurately examined the force of each word and the argument of each part with the apostle's general doctrine. I am glad that more intellect and industry are given to this than formerly: but the process has for its essential condition an accurate knowledge of those parts from which the doctrine of Paul is learnt. They, therefore, err greatly, whether they are acute philosophers or ingenious theologians, who hope to acquire fame by rashly pouring forth many things touching Paul's opinions before they have learnt to know Paul himself. Accordingly, in those very books in which some have lately endeavoured to set forth the Pauline doctrine, you may find many errors which have been produced by an erroneous system of interpretation. In this case only can I consider that I have performed the duty of an interpreter of scripture with a mind free from pre-formed opinions, when I have declared such an opinion to be that of Paul to which I am led in the free and fair employment of the several aids afforded by systematic theology.”—*Prefat.*, pp. vii, viii.

It cannot be otherwise than interesting to our readers—it may be of some importance for the cause of evangelical reform—to know what class of opinions such a man has been led to gather from Paul's writings by the use of so laudable a process of investigation. The subject in its full extent is too wide to be entered upon here. Let us, as a kind of index, take the doctrine whose rejection constitutes the distinguishing peculiarity of the Unitarian church, namely, the doctrine of the Trinity. What does Fritzsche find in Paul touching this heathen corruption? Nothing but contradiction. Surely, such a fact may well give encouragement and hope to the professors of Unitarianism. We have sometimes heard persons, from whom better things might have been expected, declare more than a doubt regarding the tenableness of the Unitarian exposition of passages adduced in proof of the Trinity. These unsafe friends may learn from our author that the Unitarian exposition of these passages has the sanction of independent, unprejudiced and most competent judges, and can therefore scarcely be without some solid value. A passage is found in the Epistle to the Romans (ix. 5) which enables us to furnish from our author a striking instance, which we shall supply the rather, because though, for the sake of the ordinary reader, we shall give no more than the substance of the remarks, and avoid the more learned details, we shall be thus led to furnish a specimen of the Commentary now under review.

These words are a doxology, an ascription, that is, of praise, addressed to God the Father. They have often been obscured by the wishes and the passions of theologians, but are very clear in their meaning to him who brings no prejudice to their explanation. Some have proposed amendments of the original text, which is, however, free from fault; nor is there found in the ancient authorities any variation from it which is of any consequence. An important difference prevails in regard to the pointing of the passage. In order to speak intelligibly on this matter, we must transcribe the words and give them in English exactly as they stand in the original:

καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα ὁ ὢν ἐπὶ πάντων Θεὸς
and of whom the Christ according to the flesh he who is over all God
εὐλογητὸς εἰς τοὺς αἰῶνας Ἀμήν.
blessed to all ages Amen.

The question is, what stop should be placed after *σὰρκα* (flesh)? If it is a comma, a short pause only being made, then the words which follow may be taken as referring to Christ, whose name stands immediately before. Or you may place a colon after *σὰρκα*, and so severing the words which follow from those which precede, cause the former to be taken as an ascription of praise to God, having no immediate reference to Christ. If the first course is adopted, then *ὁ ὢν* (he who is) may be rendered by the words "who is," for which rendering authority may be found in John i. 18, *ὁ μονογενὴς υἱὸς ὁ ὢν*—the only begotten who is in the bosom of the Father. (See also John xii. 17, 2 Cor. xi. 31.) In this case, Christ is called God, not *the* God, over all—*ἐπὶ πάντων Θεὸς*, not *τὸν ἐπὶ πάντων Θεόν*, a distinction which was recognized by the supporters of the Nicene Creed; only that some of them, who spoke without sufficient care, asserted that these words proved Jesus to be God in the highest sense. But Paul's teaching does not allow this to be considered as the sense of his words; for he always distinguishes between God and Christ: thus, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by or through whom are all things, and we by him." (1 Cor. viii. 6.) "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephes. iv. 4—6.) Nor does what is considered orthodoxy admit this view, for the view identifies God and Christ. If Christ be God over all, and there is but one God, then Christ is that one God, and so the distinction of persons is altogether lost, contrary to the express prohibition of ecclesiastical authority. Then let us look into the meaning of the words, "to be over all." To be over any person or thing, *εἶναι ἐπὶ τινός*, is the same as to be set in authority over, to preside over, to command and control. Thus, in Ephes. iv. 6, God is said to be *ἐπὶ πάντων*, "who is above," rather "over all." (Compare Demos. de Cor. 309, 9, Reisk.—*διαφθεῖρειν τοὺς ἐπὶ τῶν πραγμάτων*, to corrupt those who had the direction of affairs.) The words *ἐπὶ πάντων Θεὸς* are to be taken as they stand in the original, one with another, and not separated, as their English representatives are found in the Common Version. In the Greek, the word "God" goes with the words "over all," which are thus an epithet descriptive of God, equivalent to "the God over all," or "the universal Governor." The term "all" refers to men, and, after the apostle's manner, comprises Jews and Gentiles, the two great divisions or families of mankind: thus, Rom. x. 12, "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." (Compare Rom. xi. 32, iii. 29.) The general import of the passage, then, is this—"Of whose nation was Christ according to natural descent; he who is the Governor of all men be blessed for ever. Amen." The reference of the words to Christ is inadmissible. It may indeed be done by those who are ignorant of antiquity and misled by a false appearance of piety. But repeated consideration has convinced our author of its absurdity.

It is worthy of careful attention that Paul never terms Jesus God (*Θεός*).

It seems as if he had feared to apply that epithet to Jesus, lest he should in any way derogate from the majesty of God. This single fact destroys the common interpretation. Let it be supposed to be doubtful here whether the word God is applied to Christ or not. We go to other parts of the apostle's writings, and find that he never applies the term "God" to Christ, and are therefore warranted in concluding that he did not intend to do so here. The apostle is the best interpreter of his own meaning, and if he in all other cases applies the name God exclusively to the Father, the inevitable inference is, that such is the proper application in the passage under consideration. Moreover, where Paul brings together God and Christ, he describes the first as "God our Father," the second as "our Lord Jesus Christ," or the words run thus—"the God and Father of our Lord Jesus Christ." Thus, in Rom. i. 7, "Grace to you and peace from God our Father and the Lord Jesus Christ." (See also 1 Cor. i. 3; 2 Cor. i. 2, 3, iv. 5; Gal. i. 3; Ephes. i. 2, 3, iv. 5, 6; Phil. i. 2; 2 Thess. i. 2; 2 Tim. i. 2.) And when Paul lays down the confession required respecting the divine majesty of Christ, all we have to do is to acknowledge Jesus as Lord—"that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 11.) The inference is obvious, that Paul was restrained by his piety from applying the term God to Christ. But the passage in 1 Cor. viii. 6, takes away all doubt; for there the apostle declares, that while there are that are called gods, Christians recognize no other than one God, and he then defines who that one God is by adding the term Father—"one God, the Father." He proceeds further to distinguish Christ from God, and in doing so to describe and define him—"and one Lord, Jesus Christ." (Compare Ephes. iv. 5, 6; Col. i. 12.) Paul, then, who, with the exception of God the Father, set forth no one as God, nor as an object of worship, would have been at variance with himself had he here named Jesus "God over all."

Having declared himself decidedly in favour of the rendering (1 Tim. iii. 16) $\Theta\varsigma$ for $\Theta\epsilon\omicron\varsigma$, "he who" for "God," and shewn in an elaborate note that all the efforts are vain to prove that Paul terms Jesus God in such passages as Tit. i. 3, ii. 13, iii. 4, Fritzsche continues in substance thus:

This, moreover, is an argument against the interpretation which we oppose, namely, that Paul frequently celebrates the praises of God in a doxology, but of Christ never. Thus, in Ephes. i. 3, "Blessed be the God and Father of our Lord Jesus Christ." (See also Rom. i. 25, xi. 36; Gal. i. 5; 2 Cor. i. 3, xi. 31; Ephes. i. 3.) The passage found in this same Epistle (xi. 36) is very emphatic—"for of him and through him and to him are all things; to whom be glory for ever. Amen." But if the apostle in all other cases thus praises God, it is not credible that he has in this one case done that which he has never done elsewhere.

This interpretation, however, may be shewn to be foolish on other grounds. For the mention of the majesty by which Christ may be supposed to be called "God over all," is here out of place. The connection in no way demanded that Paul should proceed to define the nature of Christ. Indeed, such a definition is altogether alien from the manner of the New Testament, which always deals with practical subjects in a practical manner. And in the case before us, the writer, had he intended to speak of the deity of Christ, must have broken off the thread of his remark in order to proceed to another topic, namely, the alleged assertion of Christ's deity. The train of his thoughts led not naturally to the mention of such a point, though they did most naturally, and according to Paul's manner almost necessarily, lead him to an ascription of praise to Almighty God.

It has indeed been affirmed in defence of the popular notion that the last words in the sentence, namely, "he who is over all God," &c., form a necessary contrast to the words "according to the flesh," which contrast vanishes if

the former are referred to God the Father. The contrast here imagined is that which is fancied to exist between the divine and the human nature of Christ. And the argument is, that as the human nature of Christ is indicated in the words "according to the flesh," so must the divine nature be intended in the latter member of the sentence. This series of assumptions rests on the supposition that some contrast is indispensable; but in the same chapter, the very words, "according to the flesh," are applied by Paul to the Jews without requiring any such antithesis as that supposed. Ver. 3: "I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh." (Compare 1 Cor. i. 26; Acts ii. 30.) Here the opposing member of the contrast is not a divine nature: the contrast is evidently between the Jews, considered in their natural condition as sons of Israel, and Paul, considered in his spiritual relations as a disciple of Christ. A comparison of the passages in which the words "according to the flesh" occur, will suffice to shew that the antithesis to the idea they convey is not a divine nature, but a state of spiritual privilege and endowment. Paul has himself in this Epistle supplied the necessary comment, and at the same time given us the true doctrine "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (i. 3, 4; see also Arrian Exped. Alex. iii. 28, 8; Colossians iii. 22.) Besides, had Paul intended the alleged divine nature of Christ to be the antithesis to the words "according to the flesh," how then is it that he did not insert the necessary words? It was easy for him, had such been his meaning, to add after the words, "according to the flesh," the imagined antithesis, "according to his deity." He has not done so, and no one has the right to make the addition for him. The contrast which the Scriptures maintain is that which exists between the flesh and the spirit—man out of and man in Christianity; man alienated from and man united with God—*κατὰ πνεῦμα* and *κατὰ σάρκα*; that is, "according to the spirit" on the one side, and "according to the flesh" on the other; it is, in other words, the contrast between grace and nature, a state of alienation by sin, and a state of privilege by grace; or, as in the case of our Lord, natural descent is opposed to spiritual sonship: Christ was a Jew by natural descent; he was the Son of God by receiving the spirit without measure and by his resurrection from the dead. In the passage which we have under consideration, the apostle had no occasion to mention the second part of the contrast, speaking as he was of the peculiar privileges of the Israelites. All that the train of thought led him to say, he has said, namely, that, as the last and greatest of their privileges, the Jewish nation had given birth to the Messiah, the Saviour of the world: to have said more, to have spoken of Christ's supposed divinity, would have been to go out of his subject; for what had the Jewish people to do with that alleged divinity? As God, Christ was not of the stock of Israel. Indeed, the entire tenor of the passage shews that the idea of Christ's deity could not have been present in the apostle's mind at the time: while nothing was more natural than that he should suddenly, after his manner, break off in an outburst of praise to God, after recounting God's favours towards his kinsmen, especially on mentioning the most signal of those favours, namely, that the Messiah was of the stock and lineage of David.

Beyond a doubt, then, that mode of interpretation is here to be preferred which makes the words in question a doxology addressed to God, for to an ascription of praise does the tenor of the passage naturally lead. It is customary, as before intimated, for the apostle to employ doxologies, and all that he does employ are directed to the Father. Now his doxologies are not loosely applied. There is always a reason for them in what precedes. They are a natural conclusion of the train of thought. When the Divine greatness or goodness has been commemorated, then is it that the apostle's gratitude breaks forth in terms of glowing praise. But where is there an occasion

more fitting than that found in Rom. ix. 5, for such a display of pious thankfulness? Here is the ordinary occasion for a doxology—here is, as it were, a demand for a doxology; but according to the opinion we combat, no doxology is found. An ascription of praise to God seems required, but no ascription is given. The common interpretation robs the passage of its pertinency, its force, its beauty.

But it is objected that the words or the arrangement would have been different, had Paul intended to give utterance to a doxology. Now there were two ways in which the apostle might have expressed himself—first, that which he has adopted, namely,

ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς—or, ὁ Θεὸς ὁ ὢν ἐπὶ πάντων εὐλογητός.
 he who is over all God be blessed God he who is over all be blessed.

The choice depends entirely on the prominent idea in the apostle's mind. If that was God, then the latter construction would be correct, not otherwise. But the really prominent idea was that of God's providence as shewn in the distinguished history of the Israelites. In order to produce this emphasis, the construction actually employed was the best—"he who is over all God, be blessed." The same reason requires *εὐλογητός* to hold its place, as it does, at the end. It has been said that, were these words a doxology, *εὐλογητός* (blessed) would come at the commencement; but where it has this position it is because the stress of the sense lies on that word: thus, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. i. 3.) Now, as the word "blessed" is generally the important word in the sentence, it naturally stands at its head. There are occasions, however, when other words surpass it in emphasis; then the word *εὐλογητός* or *εὐλογημένος* (blessed) comes at the termination of the words, as in the passage before us. (See in the Septuagint 3 Reg. x. 9; 2 Paral. ix. 8; Job i. 21; Ps. cxii. 1, 2; lxvii. (lxviii.) 20.) We may make this clear to the ordinary reader from Job i. 21, where in the Hebrew and the Greek the words run, "may the name of the Lord be *blessed*;" a form of speech intended to recognize with pious submission the acts of Divine Providence: "the name of the Lord," a phrase which signifies Divine Providence, here comes first, as representing the idea that was most prominent in the speaker's mind. In the actual case before us, with the meaning which Paul intended to convey, with the feelings which were prominent in his mind, he could not have commenced the sentence with "blessed." It is erroneous to consider that the forms of words which are found in scripture hang together in their elements arbitrarily. These forms depend on laws—they depend on the laws of the human mind, modified by the usages of language, which usages themselves are at least partly derived from the same laws of the human mind. Now there is no law more general or more imperative than the law which utters first that which we most strongly and urgently feel. If gratitude is bursting from our lips, we naturally say, "Blessed be God." If our gratitude, warm as it may be, is second in our thoughts to the idea of God's providence, then we say, "The providence of God be acknowledged and adored." Thus in the Lord's Prayer the petitions are, *hallowed* be thy name; *come* thy kingdom; *be done* thy will, as in heaven so upon earth; *our bread* give to us this day, and *remit* our debts: in the case of each petition, the emphatic word is in the original in the place of emphasis.

Not only, then, is there no valid objection to the interpretation of this passage as a doxology addressed to God, but the usages of language, the laws of the human mind, the tenor of the argument, the import of the words, the practice of the apostle in similar cases, and his doctrine respecting God and Christ, all unite to require this sense, and to forbid us to find here an argument for the deity of Jesus.

We have thus given a free but, so far as it goes, a faithful and yet

an imperfect version of Dr. Fritzsche's miscellaneous and lengthened observations. We have written his ideas into our own words, for nothing can be less acceptable to the general reader than the disjointed and scattered notes of the verbal commentator. We fear, in reviewing our labour, that we have very inadequately reflected the learning of the author, in our desire to make ourselves generally understood. The only remedy for students of divinity is to have recourse to the work itself, in which we run no risk in affirming they will not be disappointed.

DR. CHANNING ON INSPIRATION AND INFALLIBILITY.

I do not see the necessary connection between inspiration and infallibility. Inspiration is but one of many methods of teaching, and a method which does not at all subvert the principles of our nature; and this nature is imperfect, erring, incapable of comprehending *any* truth thoroughly, unable to comprehend *moral* truth beyond its own degree of purity, and compelled, if I may so say, by the law of mental association, to blend its errors with the better views it has attained. Man may learn much under God's ordinary and extraordinary modes of instruction; but the history of the apostles, under Christ's teaching, shews us that under the happiest auspices, under miraculous aids, man still conforms to the laws of his present infant stage of being. The notion has been, that the infallibility of the apostles was necessary in order to the protection of their converts from error. But this protection is an impossible thing, and cannot therefore be the end of divine arrangement. No teacher can secure his pupils from error, can impart his mind *perfectly* to others. Our reception of the thoughts of a higher mind must be proportioned to our capacity, our preconceptions, our moral progress. The very circumstance that men are taught by *words*, makes a mixture of error necessary, for different ideas are more or less associated with words, in different minds. How little did Christ's disciples understand him whilst he was with them; and were the apostles able to protect their converts from error? How immediately was Christianity obscured by the Jewish and Heathen notions of its first professors! Undoubtedly, inspiration, as well as outward means, may communicate most precious light—but are we obliged to think the light unmixed with darkness? I apprehend much error has arisen from Heathen notions of inspiration, as if it transported a man beyond himself, suspended his faculties, &c. This is not only at war with reason, but contradicted by the New Testament. So the value of inspiration to the recipient has been exaggerated, as if it made him more than mortal. To me, it seems a higher act to arrive at a great truth through the development of our own rational and moral nature, than to be taught this truth authoritatively by another.—Letter to Blanco White—*Life*, III. pp. 25, 26.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND.

MY DEAR * * * *

Rome, Feb. 15, 1845.

I HAVE heard it said that an ambassador of Soliman II., on his return to his imperial master, declared that at a certain season of the year the Romans lost their senses, but became sane shortly after by throwing ashes on their heads. The assertion, perhaps, is better founded than some of those of our recent travellers in America (U.S.); for never have I seen so extraordinary and immediate a change effected in conduct as is effected by the Carnevale in the inhabitants of the Eternal City. Usually staid, dignified and serious, they pace through their sombre streets as if they were the spirits of the departed great; but in a moment, at the sound of a trumpet, at the toll of a bell, as if the wand of the enchanter had been waved over them, they become the maddest of the mad; running, shouting, jesting, masquing; sparing no man and nothing in their unbridled mirth; as free as slaves at the Saturnalia; as riotous as the Luperci; as boisterous as Bacchanalians,—till, a few ashes being scattered on their heads, they relapse into their previous solemn dignity; and so ends their madness and the Carnevale. It is a hackneyed subject for a letter, this said Carnevale; for who has not heard of the splendours of this fête at Venice—of her palaces, now, alas! falling into decay, formerly covered with the richest stuffs—of her gilded gondolas, crowded with the beautiful and gay—of the banners of the winged lions, mingled with those of the nations whom she had conquered, floating from every “Campanile”—when the representatives of almost every state in Europe thronged thither to witness the glories of the scene—and Venice’s proudest nobles mingled with “Christian fools with varnish’d faces,” forgetting for a time their pride. Still, as you have never seen the follies of a Carnevale, perhaps you will not be wearied with a description of them from one who *has* more than once; so I beg your patience for a few moments. Nor is it altogether foreign from the subjects of my former letters; for, though not approved of by the Catholic religion, the Carnevale has from a political necessity been petted and coquetted with by the Church; and, itself the offspring of several Pagan fêtes, has given birth to more than one sacred Christian fête. Such, for instance, was the origin of the feast of Purification. A variety of circumstances, therefore, concurred to increase the interest with which I anticipated my first Carnevale in Rome. It was a novelty, and a very strange one, for us people of the North; then it was associated with my dreams of all the witchery of Venice; it connected me, too, with those early times when gods and demi-gods held intercourse with men, and for a time forgot their deities to run riot amongst their worshippers. There is nothing, however, very classic about the modern Saturnalia, except its origin, and nothing very determinate in its character; for it is so mosaic and varied, that it is difficult to resolve its constituent parts into their various elements. The Carnevale dates in the Ecclesiastical Calendar from the day after the feast of Epiphany, and terminates at midnight preceding Quaresima, thus spreading over a space of sometimes five or six weeks, and embracing a period once distinguished by several of the most popular of Roman Pagan fêtes. The

really gay and bustling portion of it, however, is much more limited, and happily so too; for were it otherwise, all the ashes in Italy would fail, I believe, to restore the Romans to sanity. Even the etymology of the term, it seems, is involved in doubt. Muratori explains it as *Carna-aval* in *bassa-latinita* (*carnis-levamen*), indicating the great consumption of meat at this season; whilst others say that *carne-vale* is the true etymology, expressive of the abstinence from animal food which is practised at Quaresima (Lent). Whatever may be the correct etymology, the feast itself is an undoubted reality; and much more highly prized it would seem to be by the modern Roman than even liberty; for whereas he carries his chains tolerably patiently, any attempt to abolish the Carnevale would cost his Holiness his triple crown. The first great day of the feast, which was the last Saturday but one before the expiration of it, was opened by a procession parading through the city the prizes for the "running horses" at the ensuing races. It was a kind of prelude to the more serious proceedings of the festa, and all those gaudy trappings and hangings which the modern Italian, like his more illustrious ancestor, knows so well to use, were displayed at every window. Now these prizes, you must know, have a much higher interest than they can derive from their connection with the races, being the annual tribute which is paid, not by the Parthian or the Persian or the Dacian to their proud conquerors, but by the oppressed Jew to the *meek and humble-minded Christian*. This, however, requires explanation, and cannot be better done, perhaps, than by my giving you a description of another scene I witnessed as soon as the procession had completed the round of the city. Hearing that there was something remarkable to be witnessed at the Capitol, you will readily believe that I hastened down to see it, and there I found a motley crowd of all nations assembled together with the same object in view that I had. For some time it seemed as if expectation would be disappointed, as Mr. G—— or Sir M. M—— (I really forget which) was said to be in treaty with the Government to buy off the odious mark of servitude spiritual tyranny was this morning to set on their people. The negotiation, however, proved unsuccessful; and shortly after, two of the conservatorii and a senator were seen to enter. It was then I witnessed a scene which excited my indignation more strongly, perhaps, than any thing I had ever beheld: my blood almost boiled; and willingly would I have joined in some audible expression of disapprobation; but, alas! it would have been equally foolish and futile. Below the senate sat a party of Jews, three of whom, gentlemen in their appearance, wearing silk gowns, immediately arose, and kneeling before those deputed by the *Representative of the Son of God*, thanked the senate for their protection during the past year, and requested a continuation of it. The senator replied, "We promise it, presuming that you will be good subjects," and then, waving his hand, dismissed them with an "andate." Another of the party stepped forwards and presented a bouquet of flowers and a purse with fifty scudi, which was the tribute-money; and never shall I forget the supercilious, contemptuous manner in which they were again commanded "to go." Well might the Jew have said, "I hate him, for he is a Christian." I mean to say that such a feeling would have been natural. But how can the Christian whose conduct generates

such a feeling, ever expect to win the son of Abraham to his faith? The ceremony, however, I have described, is not a slight improvement on the past, as formerly the Jews were compelled at the season of the Carnevale to run in sacks in the Corso for the amusement of the multitude. This odious practice, however, has been commuted into the little less odious one, taking into consideration the altered spirit of the age, which is still in vigour. Strange that the professors of a religion which enjoins humility, forbearance, charity, can so far forget its spirit! And yet this is not the defect of one country or of one church merely. My companion on this occasion was a clergyman of the Church of England, who was equally indignant with myself at what we had witnessed, unconscious that the *spirit* of his own Church sanctioned such a scene. True, in Rome, Intolerance lifts a more unblushing front; but is it less odious in England because it is more subtle in its action? We must, however, adjourn from the Capitol to the Corso, and leave these points of discussion for the frivolities of the Carnevale.

The governor, the senator and the conservatorii have paraded through the streets and opened the fête in due form. A thousand carriages are rolling on, coming and going in two lines; many of the occupants are completely disguised; almost all are masqued, in order to protect the face. On foot there is a mass of human beings, some with, some without masques—and a mass so dense, that you would imagine numbers must inevitably be crushed. Overhead is another world; for every window in the long line of houses is filled with human beings, decked out, as well as the balconies, in their gala attire, and looking down on the scene below with as intense an interest as if the fate of nations there was pending. And yet what are all these multitudes assembled to see or do? The literal answer would be, To throw bon-bons and bouquets at one another—a sport in which old and young, rich and poor, severe and gay, seem to enter with as much spirit as if their very existence depended upon it. Amusing enough is it to see the levelling effects of this modern Saturnalia—how the proud aristocrat mingles with the “ignoble vulgus,” and the sage philosopher with a crowd of children. Here have I seen a Royal Duchess, not unknown in England, powdering and pelting, being powdered and pelted in her turn by the lowest canaglia of Rome; and there, again, have I seen the learned Professor ———, whose name but one month before might have figured in the pages of Transactions of Royal Academies, running from carriage to carriage with his bag of confetti, and saluting his friends with as great an appearance of enjoyment as that of the little urchins who shouted around him. All distinctions seem at this “golden period” to be laid aside; an universal brotherhood is established; and the great lesson is hourly and practically taught, that, notwithstanding the possession of honours and titles and riches and learning, “a man’s (but) a man for a’ that.” It was not, therefore, merely a great external masquerade we witnessed, but a moral masquerade, a perfect change of character, unless ordinary life is a masquerade, and at the Carnevale man lays aside all artifice and assumes his natural character. However it might be, the effect was equally amusing; for it seemed as if on a sudden we had been introduced into a new world, and presented to beings of a new creation. Sitting quietly by one’s fire-side and writing or *speaking of this diversion*, it appears as if nothing could be more

exquisitely absurd. Some 10,000 or 20,000 human beings, of mature age or even more, engaged for hours in nothing but the "*amabile contenzione*," as the Neapolitan Journal has it, of pelting one another with *bons-bons*, doubtless will appear to your sage head a very ridiculous kind of affair; and yet I have scarcely ever known a person, however serious, who has not yielded to the contagion, and dropped for a time the conventional, though unconscious perhaps, hypocrisies of life. How many are the very grave personages, who to you gentlemen of England would appear incapable of condescending to such frivolities, whom I have seen the gayest among the gay! Nor do I blame them. For myself, I confess that, in spite of some prefatory grumbings and censures and pshawes and absurds, I was much diverted with the novelty and variety of the scene, the wit and ingenuity displayed, and with the life and happiness which every where prevailed.

But let us now imagine that the sun is setting, and that the Evening Hymn to the Madonna is being chanted in the neighbouring churches; then is it that, at the sound of a cannon, the scene completely changes; the carriages leave the Corso, a troop of horse sweeps through the street to clear the course, which is repeated three times, and then expectation is alive for a Roman race. At length a shout is heard, and then rush by eight or ten horses without riders, all bespangled and decked out with ribbons and plumes, especially the tail, as if about to dance a hornpipe at Astley's. And so ends a Roman race and the first day of the Carnevale. Curious is it then to see the Corso: the crowds have melted away, but not so the confetti, which blanch the ground as if a shower of hail had fallen, and many a lazzaroni is there who thinks "there's nothing half so sweet in life" as the fag end of a Carnevale, and who collects the blighted bouquets, which, well washed, he sells for the next day's encounter as fresh plucked at the first blush of the morning, upon his "*coscienza*"—and who can resist the "*coscienza*" of an Italian?

Such, then, is a description of the Carnevale, as one witnesses it in the streets of Rome day after day, varied only by a change of masques and some fresh practical joke, at times amusing enough. And here it occurs to me to mention a circumstance which greatly puzzled me. A masque stops beneath a window, and sees some friend at the fourth or fifth piano. Now our Roman has no difficulty in communicating with him: from his pocket or beneath his arm he takes a small compact bundle of laths, to the top of which he fastens his *biglietto* or his bouquet, and in an instant you see the machine expanding and gradually rising into a full-grown ladder, until, having arrived at the desired spot and delivered the *ambasciata* and received the answer, it falls and contracts into its original small compass. The last day of the Carnevale has an extraordinary and beautiful variety, for then one witnesses the most magic illumination to be seen in any part of the world. The races concluded, the knell of the Carnevale is tolled, when in an instant 10,000 or 20,000 lights are seen blazing and waving in the air. You can have no idea of the brilliancy of the scene. It is the general conflagration. Every window sends forth its streams of light. The masses below, in the growing dusk of the evening, wave backwards and forwards like a sea of fire, the effect of which is aided by the carriages, which, forcing onward their more rapid course, are like fire-ships in a

fiery storm. Then is it indeed the Festa dei Pazzi, the real modern Lupercalia. The object of every one is to maintain his own light and extinguish his neighbour's. Handkerchiefs are flying and poles are brandishing in every direction, demolishing sometimes candles and sometimes craniums, till, one by one, the lights are extinguished, the Carnevale is borne in funeral procession through the Corso, or, as at Naples, burnt in effigy, and the people drop off to their several homes, some thoroughly wearied out, and others to prepare for the last masquerade-ball, which terminates this mighty classic piece of folly.

It is now time to turn to something more serious, so we will gradually trace back the history of the Carnevale to its birth, touching, as a matter of necessity, on its ecclesiastical character—not that I mean to say that the Carnevale is sanctioned by the Church; on the contrary, it is merely tolerated as a necessary evil, which cannot be rooted out without a terrible convulsion. The priesthood have therefore, instead of prohibiting it, endeavoured to stamp another character upon it, and hence, perhaps, is it that the first day is marked by that “atto di fede,” that monstrous act of intolerance, to which I have already alluded. On the Sundays preceding and following the opening of the Carnevale, every effort is made by preaching and Church ceremonies to lead away the public mind from its riotous proceedings, and on the two or three last days is exposed the “Santissima,” to encourage the delusion that God now dwells more intimately with his people and invites them to prayer. There are, however, other and more positive indications of an effort to change the character of the fête, and to win it, as Rowland Hill might have said, from the service of the Devil to the service of God. One of the most brilliant fêtes to be witnessed in St. Peter's is that of the distribution and procession of candles, when the Pope presents a blessed taper to every one of the faithful, and when Pope, priests and laity afterwards march round the church in great state, bearing the candles. This ceremony takes place February 2, and the festa is called in the Roman Church “the Purification of the most blessed Virgin Mary.” It was instituted at the end of the fifth century, as a substitute for some of those Pagan festivities which were still kept up in the early times of the Church, in spite of the exertions and denunciations of the priesthood; but for what particular fête it was substituted, authors are not agreed. Innocent III. thought it was substituted for the feast of Ceres, when, in imitation of the goddess seeking her daughter, each worshiper bore a candle in procession. There is some reason for believing, however, that this Pagan fête is perpetuated in a practice I have observed at Naples at a later season of the year, and to which in a future letter I may have occasion to allude. Cardinal Lambertinus (Benedict XIV.) is of opinion that the feast of Purification was substituted for the Ambarvalia, which was celebrated every fifth year after the receipt of the tribute, on which occasion sacrifices were offered to the infernal gods, and the people walked round the city bearing lighted torches. Another opinion still is, that in 492, Pope Gelasius I. instituted this fête as a substitute for the Lupercalia. Though there is a great difference of opinion, however, upon the subject, we have sufficient evidence for believing that the Pagan rites are reflected in those of the Roman Church, and at the same time that a laudable desire has always existed, however injudiciously or ineffectually it has been pro-

moted, to wean the public mind from these worst relics of the past. To go a little farther back, we find in a description of some Carnevale fêtes celebrated during the pontificate of Paul III. the same desire manifested to modify their character. During the Thursday and the Monday of a certain Carnevale, the fêtes of Agone and Testaccio were enacted, the first at a cost of 100,000 scudi (£20,000). The different riones of Rome furnished each a car, bearing certain emblems, such as Fortune, the garden of the Hesperides, a statue of Cybele, a council condemning the Heretics, a battle between a Roman and a Barbarian, Mount Etna, Prometheus tied to Mount Caucasus. The last car bore the statue of the Pope, who was at the Farnese palace (he was a Farnese), with many nobles to see it pass. The fête at Testaccio consisted of attacks on bulls dragging cars with pigs tied behind them. Three Cardinals, nephews of the Pope, assisted at the races which followed, which races were run by asses and buffaloes, as well as by other animals. I give you this description of so singular an exhibition, not merely as a proof of the desire which existed to modify the character of the Carnevale, (as in the introduction of the council condemning the heretics,) but as also illustrative of the peculiar genius of the age—of the nature of its religious spirit—of the mixed character of its taste, fluctuating between the classic dreams of antiquity and the grosser combinations of the middle ages—and, lastly, as illustrative of the taste or policy of the Successor of St. Peter. Thus the Carnevale gradually laid aside that religious (Heathen) character with which it was born, and became a mere solace, a mere piece of drunken Paganism, modified by the spirit of the times. The feast of Asses and of Fools, too, we find in the same age superadded to the Carnevale, which, though they may have in some degree modified its character, still led to such excesses as would have disgraced the Quinquatria or the Saturnalia of immodest Polytheism. At a still earlier period we find these relics of the Lupercalia (the Carnevale) undulating between reason and usage; and another step yet farther back into a more remote antiquity brings us to the palmy days of Paganism, when the fathers denounced the early Christians for conforming to the Heathen customs of their country.

And here we may pause and seek for the genuine origin of the Carnevale. It has indeed been supposed to originate in the sacrifice offered to the Nile and the fêtes celebrated on the occasion; but rather than travel so far back, I shall be perfectly contented if I can discover any resemblance between it and the Pagan fêtes of Rome. That there was any one fête observed at Rome of precisely the same character as the Carnevale, I am very far from asserting; on the contrary, it must be regarded as a compound of many elements, the sole representative of several fêtes which once numbered amongst their observers (strange apparent contradiction!) all that was licentious and devout in the Eternal City. Comparing it, then, with some of the fêtes of antiquity to which I have alluded, we shall have no difficulty in finding some traces of it in the Saturnalia, which began in the middle of December and lasted several days—in the Bacchanalia, which were frequently repeated—in the Lupercalia, celebrated on the 14th of February—in the Quinquatria, which began on the 19th of March—and lastly, according to some, in the Cerealia, about 19th of April. Now in each of these fêtes may be traced the several features of the modern Carnevale.

Thus the license permitted and taken by those of an inferior rank with their superiors in the present day, finds an undoubted parallel in the ancient Saturnalia, when masters and slaves changed conditions for a time, and the rigours of servitude were softened by the semblance or by the dream of independence. As I have seen a Royal Duchess sinking her rank amidst the diversions of the season, so might have been seen the Roman senator and the "ignobile vulgus" on these golden days mixing together without regard to station—equals amidst the revellers.

"Et ridens jocus et sales protervi
Adsint."

STATIUS.

Nor are the disguises assumed in the present day less remarkable, perhaps, than those assumed in the times of the Cæsars, when the slave during the Saturnalia put on the toga of his master.

"Nil lascivius est Charisiano
Saturnalibus ambulat togatus."

MARTIAL.

Or when the Luperci at the feast of Lupercalia put on the skins of the animals which had been offered in sacrifice, and rushed through the streets of Rome, striking every one with whom they met. Often have I been reminded of such a scene as this in Rome, when a train of masques has rushed wildly through the Corso, pushing and striking every one in their road. At the Megalesian games in honour of Cybele, it was also permitted to assume and burlesque the characters of others, even of magistrates—a privilege which is certainly not permitted in modern Rome; as any one who burlesqued a priest, for instance, would stand a fair chance of being placed in a terrestrial purgatory, whence masses would fail to deliver him. As to the masque, it was so commonly in use, that one easily sees the custom has passed insensibly from the ancient Roman to his posterity: thus on the stage it was constantly used both in comedy,

"Larvatosque inter gestu contendere mimos,"

and in tragedy,

"Nil illi larva aut Tragicis opus esse cothurnis."

HOR. i. Sat. 5.

Nor were these the only occasions of its use. Then the throwing confetti and flowers, which form the chief occupation of the thousands who throng the Corso at the Carnevale, is but a repetition of what was commonly done in many ancient Roman fêtes. Thus, at the Cerealia, nuts, peas and other things were thrown amongst the people to conciliate their favour. At the Quinquatria, too, it was the custom of the youths to pelt one another with stones, afterwards changed for fruits, and then confetti. I have already told you that one of the most striking features of the modern Carnevale is the brilliant illumination which takes place on the last evening of the fête, when the great effort is to extinguish the candles one of the other. To what particular fête of antiquity to refer it, is difficult to know, since candles and torches were used as an emblem of rejoicing, not merely at the fêtes, but on ordinary occasions and in ordinary situations. Thus one or two of the Cæsars were welcomed into Rome on their return from victory with a procession of torches. Alluding to the festive use of torches, Juvenal says,

"Hic nostrum placabo Jovem, Laribusque paternis
Thura dabo, atque omnis violæ jactabo colores.
Cuncta nitent; longos erexit janua ramos,
Et matutinis operitur festa lucernis."

Then at the Saturnalia wax-lights were a common present from friend to friend; and at the feast of Lupercalia, such was the use of them, as to have suggested, in the opinion of some, the feast of Purification, or, as it is not uncommonly called, the feast of Candles. Again, the use of torches in all the ceremonies of Ceres was too common to require proof. At her fête, every woman bore a candle, which was passed from hand to hand, extinguished, and then re-lighted. Clemens Alexandrinus, alluding to this ceremony, says, "The glare of torches testifies against the sins it brings to light; extinguish those fires, and then who bearest the mysterious torch fear to light those lamps." Statius, too, has the following allusion to them:

"Tuque actæa Ceres cursu cui semper anhelò
Votivam taciti quassamus lampada mystæ."

To what precise practice to refer the present use of them, I repeat, it is difficult to know, and certainly it is not a point of vital importance. One word more as to the feasts of Fools and of Asses, to which I have alluded as forming in earlier times a portion of the Carnevale. These also, there can be no reason to doubt, were of Pagan origin. That of Fools is clearly deducible from the "*Feriæ Stultorum*" celebrated in ancient Rome on the 15th of February; whilst that of the Ass, I know not to what it can be traced, except it be to the fête of Vesta, when asses, crowned with flowers and with loaves depending from their necks, were led through the city. It is not impossible that this may have suggested that absurd fête of the Ass which in the middle ages was consecrated by the services of the Church.

And now, my dear ———, it is time to bid farewell to the Carnevale and all its Pagan ancestors, for we have entered upon the solemnities of Quaresima, when it is a crime to masque, and a crime to dance, and a crime to eat animal food, unless when one buys a "*Bolla*," value 10*d.*, which I did once at Naples, to ease the conscience of my servant, who, though a rigid Catholic, was not willing that purgatory should scare him from his slice of beef. O genius of Money! wonderful power of six-and-twenty grani! who canst give a new colour to conduct—make what is in one man a sin, in another a venial act—silence the denunciations of the Church, and extinguish the fires of purgatory! Hail to thee, mighty Power, constant ally of the priesthood! But I must not rhapsodize; so I return to tell you that the day after the Carnevale a change came over the spirit of the Romans' dream. There was no more shouting to be heard in the Corso—no revellers rushed madly through the streets, disturbing the dignified propriety of the city of the Cæsars—all was as quiet and sober as if the whole population were a nation of priests. Every church threw open its ample doors, and from all directions thronged the pious multitudes to prayer, confession and to penitence. It was another masquerade I witnessed, less gay, less lively than that which had so recently terminated, but not less abounding with food for reflection on that strange composition, human nature. Of course I entered some church in order to witness the ceremony which always takes place on what we call Ash Wednesday. The Englishman,

I believe, on that day eats salt fish ; the Roman has his forehead rubbed with a cinder. For myself, I prefer the latter act, as being less material, and as having something more of the appearance of religion about it. The ceremony is as follows. Before mass, cinders, made from the branches of olives or of other trees which have been blessed in the former year, receive the benediction of the priest ; and the people then, kneeling before the altar, are touched on the forehead with the ashes and admonished, "Memento homo quia pulvis es et in pulvere reverteris." As a mere ceremony, it was one of the most affecting I have seen, and coming immediately after the riot of the Carnevale, may perhaps have the effect (as no doubt it was so intended) of producing a more sober and a healthier state of mind. But it will be the work of time to destroy these and other traces of the past. On all her customs and institutions, civil as well as religious, Rome yet retains the marks of her former Paganism. Not that any direct influence has been exercised to preserve them, but the silent, stronger influence of usage ; and precious will the acquisition be, both for reason and religion, when this relic of ancient folly, the Carnevale, shall be lost in oblivion.

PRIESTLEY IN HIS LABORATORY.

DR. PRIESTLEY'S "Experiments and Observations on different Kinds of Air," published at intervals between the years 1774 and 1786, in six volumes, stand quite alone among scientific works, so curious is the mixture of personal narrative with the record of failures and success in mere experiment. They form a Chemical diary of a kind such as Bunyan or De Foe might have written, had either handled the retort or crucible. With the aid of its cheerful pages, we enter Priestley's laboratory, no dark and dingy cell filled with fantastic vessels, and presided over by a mysterious, white-bearded alchemist, silent as the grave, with a thousand disappointments written in wrinkles on his pale brow. As little is it like the fully furnished hall of some modern university, with its regius professor standing with stately scientific air, amidst expensive air-pumps, and electric batteries, and strange engines, which we tremble to go near, lest we unawares do injury. Every-day things are about us, mean vessels, clay pipes and medicine phials, and the costliest apparatus is an old gun-barrel grown musty in service. The Doctor is busy at work among them, a slender, well-proportioned, "noticeable man with large grey eyes," wearing a singularly gentle, amiable and prepossessing expression. If the day be bright, we find him at the southern window, with a large burning-glass in his hand, concentrating the sun's rays on some *calx*, which shall for the first time unfold to mortal eye its long imprisoned oxygen. If the day be dull, however, or we look in towards the afternoon, he is more likely to be at the furnace watching his gun-barrel. In any case we are at once made welcome, and nothing is concealed from us. He gossips cheerfully concerning the issues of the last undertaking. How the mice, who were first of living creatures to breathe the new air, were unexpectedly found dead when the moment for inspiration arrived, having partaken too freely of the said air. How, at the very crisis of the experiment, the precious gun-barrel burst, and a day's work was lost, or the candle fell and his fingers were burnt.—*British Quarterly Review*, No. III. p. 258.

THE CELEBRATED PASSAGE IN MASSILLON'S SERMON ON THE
FEW TO BE SAVED.

THIS burst of eloquence is given in *Dolman's Magazine* (Catholic) for the month, in the translation of a little work entitled "Holy Readings." It is said that almost the whole audience in the King's Chapel, Louis XIV., before whom the sermon was preached, were seized with an involuntary shudder and half rose from their seats, so as partly to confuse the preacher, whose consequent agitation made his language appear still more impressive. Voltaire quotes the passage in the article of "Eloquence" contributed by him to the original *Encyclopédie*, as unmatched in power and expression: this scoffer, as we learn from D'Alembert's *Eloge*, had *Le Petit Carême*, a volume of the great Orator's sermons, constantly on his table, as models of taste and grace of diction.

"Let me suppose that your last hour and the end of the world is come; that the heavens are about to open above our heads and Jesus Christ to appear in his glory in the midst of this church; that you are now gathered together to hear him, like trembling criminals on whom a favourable judgment or a doom of everlasting death is about to be passed; for, deceive yourselves as you may, you will die just such as you now are: all the plans of amendment which now fool you, will fool you on to your death-bed; such is the experience of all ages. You will find nothing changed about you save that, perhaps, the account which you will then have to give will be a little longer than that for which you would have been called upon to-day: so that by thinking what would be your lot if you were to be judged at this instant, you may almost tell for a certainty what will happen to you at your death.

"Now then, I ask you, o'erwhelmed myself with fear, and without separating my lot from yours in this matter, but arousing within me that same state of mind which I wish you to put on; I ask you, then, if Jesus Christ were now to appear in this church, in this congregation, to judge us, to make the fearful separation of the goats and the sheep, do you think that the greater number of us all would be placed on the right hand? Do you think that we should at least be equally divided? Do you think that there would be found amongst us even ten just ones, whom the Lord could not heretofore find in five whole cities? I ask it of you. You do not know; and I myself, I do not know. Thou only, oh God! dost know those who belong to thee. But if we know not who do belong to him, we know, at all events, that sinners do not belong to him. What then are those now present? Wealth and rank go for nothing: you will be stript of them before the day of judgment: what then are those now present? A great many sinners who do not wish to be converted: a still greater number who do wish it, but who delay their conversion: many others who, as often as they are converted, fall back again into sin: and a great many who think that they have no need to be converted at all. All these must be damned: separate, then, these four classes of sinners from this congregation as they will be separated at the last day Come forth now, ye righteous ones! Where are ye? Faithful children of Israel, pass to the right hand! Grain of Jesus Christ, separate yourself from this chaff that is to be burned! Great God! where are thy chosen ones? and what is left for thy share?"

CRITICAL NOTICES.

A Tract for the Times. The Apostacy of the Church established by Law, and the Insufficiency of her Creeds and Articles to secure Uniformity of Faith; shewn by reference to her past History and present Condition, and illustrated by Quotations from the Writings of her Prelates and Clergy. 8vo. Pp. 79. London—Ward.

THE occasion and purpose of this "Tract for the Times" is stated in the opening paragraph:

"A theological Enquirer having heard it lately charged against the modern English Presbyterians, that they had departed from the principles of the founders of their chapels, had the curiosity to search into the truth of that charge; and having found it to be substantially correct, his curiosity led him to extend his search into the records of several other theological sects, in order to ascertain whether the parties making that charge were not *themselves* liable to the like charge of having departed from *their* founders' principles; as our Enquirer felt strongly the moral force of the Christian rule, 'Let him that is without sin cast the first stone,' as well as of the maxim, 'They who live in houses of glass should be the last to throw stones.'"—P. 1.

The Enquirer's researches into the variations of Church-of-Englandism have resulted in the lively and ingenious "Tract," the title of which is given above. The variations of orthodoxy in Dissent is another equally important branch of the subject, on which our Enquirer has not entered,—a branch which, but for the passing of the Dissenters' Chapels Act, would unquestionably have engaged, and at no distant day, the attention of our courts of law. The first change which the Enquirer discovers is from Roman Catholicism to Calvinism. He quotes Articles 10, 11, 13 and 17, in proof of the Calvinistic character impressed on the Church of England by the legislative act of the 13th of Elizabeth, c. 12, 1571, and then remarks on the "obviously direct incompatibility between the new Protestant Articles and the high-church and priestly claims of the creeds and other formularies derived from the Romish Church, and still retained in the Liturgies, Rubrics, &c. of the newly Reformed Church." Well might he wonder "how such ill-assorted elements could have been expected ever to work well together." Our Enquirer is particularly happy in the use he makes of the controversy about altars—the "altar" party being the high-church and Popish men, the "table" party being the low-church and Calvinistic men. He also explains very correctly the true bearing of the recent "surplice question," shewing that it is not a question between a black and a white gown, but between certain principles, of which those colours respectively are the well-understood badges. The other variations which the author describes in the Church of England are from Calvinism to Laudism, next to Sabellianism, next to Paleyism, and then follow the Evangelical and the Puseyite eras. Pondering on these successive changes, and observing how completely the Creeds and Articles of the Church have failed to arrest one of her progressive changes, or to fix or establish her in any one of her new states,

"Our Enquirer very naturally regarded Creeds and Articles as but 'cobweb securities,' and was utterly at a loss where to look for any real standard of faith in so versatile a body as that called the ESTABLISHED CHURCH. One thing he had clearly ascertained, that neither her Creeds nor her Articles had been able to maintain any such standard, and he consequently assumed, from the fact of so many changes in one and the same sect, that the idea of *establishment* could not apply to religious doctrine; for that whatever else might be established in the corporate body called 'THE CHURCH,' most assuredly *doctrine* was not established; and hence he concluded that the temporalities, the wealth, the loaves and fishes only, formed the established and essential character of that body."—P. 55.

In conclusion, the Enquirer proposes common sense and charity as the only antidotes to error and bigotry, and quotes the opinions of wise and good men, both in and out of the Church, in support of his position. The authorities adduced throughout the whole of the Tract are particularly pertinent and happy, and must, on the mind of a Churchman not familiar with the writings of the more liberal of the clergy, make a strong impression. The argument is conducted with good sense and temper, and on the general principles professed by all who judge for themselves in matters of religion, and is therefore calculated to win the assent of Nonconformist readers. With the expression of our hearty approval of this ingenious and able plea for common sense and charitable feeling, we unite the wish that it may have a wide circulation.

We gather from the Preface that we are indebted for this well-timed pamphlet to Mr. G. P. Hinton, of Bristol, who thus affords a good proof of his continued interest in the studies of his *first* profession.

Observations on the Style proposed to be adopted in the New Unitarian Church at Leeds. By Henry Bowman. 8vo. Pp. 11.

THIS pamphlet (printed but not published) is addressed to the Trustees of Mill-hill Chapel, Leeds, by Mr. Bowman, an architect residing in Manchester, on the occasion of a Design by him having been selected by the Committee as one worthy of their approval, and is intended as an apology for the Pointed, or, as he calls it, "Christian," style of architecture which he has seen fit to adopt. Several circumstances conspire at present to give interest to the topic of ecclesiastical architecture in the eyes of the Presbyterian body. Our oldest places of worship have now stood the storms of a century and a half, and a large proportion of the English Presbyterian chapels have been built more than a century. Many need to be rebuilt. The altered state of the law, and the happy security which a liberal legislature has provided for us, are inducing some of our more wealthy congregations to take measures for erecting new chapels. This will probably go on for some years. It is therefore of importance that correct notions should prevail amongst our people respecting sacred edifices. Mistakes enough have been made on this subject during the present century, as the unsightly buildings to be found in various parts of the kingdom attest. Our forefathers had an apology, which is happily denied to us, for the bad taste of their houses of prayer. They raised them in great uncertainty as to the continuance of the new toleration. This many chapel-deeds attest, which provide for the disposal of the property in case their religious liberty was withdrawn. It was natural, therefore, for our Presbyterian forefathers to make their places of worship as much like ordinary dwelling-houses as possible, into which it might in a few years be necessary to convert them. In the temper of the people, too, there was a sufficient reason for their constructing buildings not calculated to attract popular notice. Early in the eighteenth century, a church-mob ransacked Cross-Street chapel in Manchester, and what was done towards the end of that century in Birmingham no one needs to be told. In addition to these reasons, the English Presbyterians had (like the Free Church of Scotland at present) to provide on a sudden places of worship for all parts of the kingdom. Not only are they quite justified from censure for not doing more, but they deserve our admiration for what they did. But, in their altered circumstances, the English Presbyterian body will shew little wisdom in adopting that as a principle, or as a matter of taste, which was forced on their fathers by stern necessity.

Mr. Bowman is desirous of weaning his friends at Leeds from any predilections for a mere meeting-house, and aims to inspire them with the purpose to erect a pure ecclesiastical structure, in the Pointed style, with that harmonizing and beautiful accompaniment, a spire. We heartily wish he may succeed, and that the model set at Leeds may be one which the Presbyterian body may advantageously imitate.

Mr. Bowman thus describes the recommendations of the Gothic or Pointed style:

"It is the only style which, in my opinion, has any claim to be adopted in a Christian Church; for it is the very offspring and creation of that faith, in this country at least; and is therefore more congenial to its sentiment, and perfectly adapted to all its requirements.

"If association is to have any weight at all, then, certainly, no style is so inseparably connected with the very nature of our religion as this—none so well fitted to raise the ideas of sublimity and beauty, or to elevate the mind above itself.

"What is there in the low flat Grecian Temple, which can be put in comparison with the 'Heaven-directed' Christian Spire? What can so palpably indicate to the beholder the great doctrines, taught within, of the Resurrection and heavenly destiny of man?

"But these, though the chief, are by no means the only grounds, for recommending the Pointed or Christian style above all others. Its pre-eminent beauty must recommend it to every one. It possesses the most wonderful adaptability to circumstances, and is suitable to any situation, any material, and any cost."—Pp. 4, 5.

We have no sympathy with the squeamish objection to the Pointed style made by some prudish Unitarians, that the peculiarities of this style are symbols of doctrines from which we emphatically dissent. God made the trefoil, and a thousand other plants which superstition might read as emblems of the Trinity, for his *heterodox* as well as his *orthodox* children. But Mr. Bowman shews that the history of our Church architecture disproves the alleged symbolism:

"The opinion that it contains certain features bearing allusion to the Trinity, I believe to have no foundation in fact; indeed, the idea is now given up by the advocates of Symbolism, as a principle; and as one proof, amongst many others, that little importance was attached to these particular forms, even by the original builders of the Middle Ages, I may state that, taking the Parish Churches of this country, the arrangement of nave and aisles (which was supposed to be one form in which the Trinity was symbolized) does not occur, perhaps, even in a majority. We are constantly meeting with Churches without any aisles at all; and very frequently with only one; and, sometimes, with four, or two on each side; and this, in very many cases, where the division into three would have been constructively more convenient and more economical. I believe this arrangement was adopted solely on account of its constructive advantages and its beauty of effect; and that if any symbolical ideas were attached to it, it was after, and not before, its complete establishment; and then only by a few fanciful individuals, who were fond of attaching allusive ideas to every, even the minutest parts of a Church.

"The same remarks will apply, also, to the Early English Triplet, or three-fold arrangement of windows.

"This feature belongs only to one particular period, and, even at the time when it was most in use, single and double windows occurred much more frequently, and often we meet with arrangements of five, and even greater numbers.

"There is indeed one point, on which I am willing to admit some symbolical allusion to an article of faith; and that is, the form of the Cross, found in the arrangement of some of our ancient Churches; but even this feature originated, in the first instance, in the principles of construction; and was a gradual growth out of the disposition of the Roman Basilica, when adapted in the first ages to the use of Christian worship. Its resemblance to the instrument of Christ's death being perceived, the idea was then fully developed; but this, so far from being a necessary part of a Church, is to be seen in comparatively few examples: and to prove that Symbolism was not the only motive for its use, I may state that in some of our large Cathedrals, as Lincoln and Salisbury, Worcester and Canterbury, there are double Transepts, completely destroying the allusion; but, as appears to me, there is nothing in this symbol which can be in the least offensive to an Unitarian; and the idea has, in my mind, such a beautiful propriety, and, when carried out in a Church, gives rise to such varied and pictu-

resque effects, that I have, for this and other reasons, adopted it in the design before you."—Pp. 6—8.

We shall observe with some interest, and hereafter report to our readers, the result of the deliberations of the Building Committees at Leeds and Gosport (Hyde). We hope and trust that a better ecclesiastical era has dawned upon our Houses of Prayer.

On the Duty and Importance of making the Word of Christ our sole Rule and Guide: a Sermon, preached at Essex-Street Chapel, London, on Wednesday, May 14, 1845, being the Twentieth Anniversary of the British and Foreign Unitarian Association. Published at the Request of the Committee. By Benjamin Carpenter. London. 8vo. Pp. 24.

THE deliberate perusal of Mr. Carpenter's Sermon has confirmed the favourable opinion of its merits which we expressed (C. R., p. 446) on the occasion of reporting the proceedings of the anniversary of the Unitarian Association. The preacher selected on an occasion of this kind owes his first duty to the Unitarian body generally. He may seek to excel, but this desire must be subordinate "to the edifying of the church." Mr. Carpenter might have selected a more stirring topic, or one that would have permitted more display; but he could not have spoken on a subject more appropriate, or uttered truths more needed and wholesome. At a time when the bulk of the Christian world is shewing signs of embarrassment and distress, occasioned by long disuse of the right of private judgment, it was well for a preacher who in some degree represented the Unitarian body to assert the great principles of spiritual freedom, and the superiority of "the words of Christ" to the doctrines of human creeds and the pretensions of fallible ecclesiastics. And at a time when some members of that small body which has emancipated itself from spiritual bondage seem disposed to run riot in intellectual speculation, and to substitute brilliant fancies and ingenious riddles for the plain doctrines of the gospel, the preacher performed a manifest duty in reminding his brethren that Christian freedom is not lawless, but is "ruled and guided by the word of Christ." Mr. Carpenter's Sermon is in effect a manful assertion, on the one hand, against creed-makers, of the rights of private judgment, and, on the other hand, against the framers of air-born fancies, of the sufficiency of Scripture. It is the proud distinction of Unitarian Christians that they refuse subscription to a human creed, but it is a false charge against them that they are belief-less. It is well that some even amongst ourselves should be reminded that the Bible is our creed-book, and that though we refuse to submit to the vain words of man's device, we are bound by our Christian profession to make "the word of Christ our sole rule and guide." We cordially agree with Mr. Carpenter in his summary of gospel truth, p. 13. The unity and paternal character of God, the divine mission of Jesus, and his resurrection from the dead, are, as he well observes (p. 14), truths written as with a sunbeam on every page of revelation, and deserve our most grateful reception and our firmest faith. We wish Mr. Carpenter's useful and truly evangelical discourse may be read by thousands.

Love of the House of God: Public Worship, its Purposes, Obligations and Blessings: a Discourse delivered in Hanover-Square Chapel, Newcastle-upon-Tyne, on Sunday, June 1, 1845. By George Harris. Second Edition. which we

Mr. Bowls has commemorated the two-fold occasion of the re-opening of lectures for a Hanover Square, Newcastle-upon-Tyne, after it had been closed to erect a pure edifice months for alterations and improvements, and the commencing and beautiful pastoral relations with the Newcastle congregation, by a Discourse. He makes happy body may advantageous

use of some passages in the history of the congregation, alluding to the Founder, Rev. William Durant, one of the Two Thousand, whose remains, being denied interment in consecrated ground, were buried in his own garden. The grave-stone of this noble Confessor, it appears, was recently dug up in Pilgrim Street (where Mr. Durant probably lived), and now stands in the chapel-yard, Hanover Square, "a monument alike of the bigotry of the past, which warred even with the dead, as well as of the devotedness to Christian principle which characterized this Patriarch of Dissent." Allusion is also made to Dr. Richard Gilpin, another of the Two Thousand, Mr. Durant's colleague and successor; to Rev. Benjamin Bennett, author of "Christian Oratory" and other valued works; and to that "venerated Father in our Israel," the Rev. William Turner, "whose life has been spent so usefully and honourably amongst them, and under the guidance of whose Christian teachings, as well as exemplary walk and conversation, so many of them have reached maturity." Now that we may freely study and fearlessly record the early history of our Presbyterian foundations, we trust to receive many interesting additions to Nonconformist biography.

Stories for Sunday Afternoons, from the Creation to the Advent of the Messiah. For the use of Children from Five to Eleven Years of Age. By Susan Fanny Crompton. London—Chapman. Pp. 187.

A TRULY good book for children is, we believe, worth many good books for men and women. In this busy world, with its perpetual distractions, how transient the impression made upon adult minds even by a valued book! But knowledge and truth, when successfully presented to the mind of a child, make a more enduring impression, and may influence the mind and character for the rest of life. What works of fiction retain their places in our memory like Pilgrim's Progress, or Robinson Crusoe, or Miss Edgeworth's Frank and Harry and Lucy, which we read in early youth? We are therefore disposed to welcome as a benefactor to our children and to the human race the writer of an instructive book which children care to read. Of this class is the authoress of "Stories for Sunday Afternoons." She has competent knowledge of her subject, skill in selecting the right topics, and a simple and natural style. The three-and-thirty stories which she has composed on subjects drawn from the Old Testament for her "nephews and nieces," will, we doubt not, prove serviceable to many amiable mothers and aunts who pass their Sunday afternoons with children. The stories are so simply and successfully told, that instead of "from five to eleven years of age," we should be disposed to offer them to intelligent children from four to nine years of age.

The Creed of a Man: a Summary of the System of Individualism, in Thirty-three Propositions. With Introductory Maxims. By William Maccall. London—Chapman. Pp. 14.

THIS is the last and most formal enunciation of the new philosophy, which some people would have preached in our pulpits as Christianity, or something better. The new Creed is contained, not in thirty-nine, but in thirty-three articles; but in lieu of the six absent articles, we are favoured with six-and-forty introductory Maxims. The "Maxims," the author tells us, were penned "at Bristol" on Lady-day, 1841; "the Creed" at "Crediton, March 9, 1845"—red-letter days henceforth in the Calendar of the sect of "Individuals." We think it well to mention some of the singular doctrines taught by this writer, not merely that we may record a new phase in the religious world, but also that our readers may see what folly is the consequence of substituting "philosophy" for revelation, and "intuition" for reason. First, we select some of the more startling of the Maxims:

"7. The evidence for revelation is neither what is called internal, nor what is

called external; but the instinctive infallible conviction of the adaptation of the divine idea in the gospel to the divine idea in the soul."

We have the same thought in other words in Maxim 10: "The ultimate standard of Truth is the intuition of the Individual." Maxim 17 (second clause) is, we imagine, pure nonsense, though it sounds like something worse: "God is the Creator of Man, by the communication of Life: *Man is the Creator of God, by the evolvement of idea.*" The same may be said of Maxim 45: "The God produces the Beast, and *the Beast produces the God,*" &c. Maxim 11 talks of "a God Diffusive" and "a God Successive"—35, of "God the Relative" and "God the Absolute." It is left to the last Maxim to declare that "*the Ideal* is the true and *only* Immortality." Our author, like some modern writers who affect novelty of thought and freedom of expression, appears fond of using words that have a sound of irreverence. Now and then we think we perceive an idea, not in itself irreligious or objectionable, clothed in language which gives it at first sight an offensive appearance.

"The Creed of a Man" contains, amongst other things, some half-dozen articles which few will dispute, though many may wonder at their finding a place in a solemn document of this nature. But the staple of the Creed is not very different from the Maxims. We suppose the essence of the new faith is contained in the first four articles, which will, we presume, amply satisfy the curiosity of our readers:

"1. I believe that I am an Individual Man.

"2. I believe that my Mission is to develop my Individuality as an Individual.

"3. I believe that the grandest attribute of every man is his Individuality, and that the Mission of every Man consists in the Whole and Harmonious Development of his Individual Nature.

"4. I believe that the Unity of the Universe necessitates Infinite Multiformity in the Universe."

We know not what success Mr. Maccall has met with as a Missionary of Individualism. If he succeed in organizing a sect of "Individuals," we may expect an extension of the practice, now confined to Mr. Irving's Church, of unknown tongues. But we frankly confess we have great doubts whether our author will prove, to use his own language, "an instrument and comprehensible utterance of the intuitive." To use a saying of Mirabeau, we would apply to "Individuals" like the author of "the Creed of a Man," what Scaliger said of the Basque people—"It is asserted that they understand one another, but I do not believe it."

As we are not of that modern school which maintains that religious doctrines are indifferent, and that we may hold Christianity in connection with any theological views whatever, we cannot view with indifference the publication, by men who have taken upon themselves the office of Christian teachers, of wild and unlicensed speculations and fancies. We have, however, to thank Mr. Maccall for having, both in his Maxims and his Creed, strongly expressed his want of sympathy with Unitarianism and Unitarians. We desire not alienation, but entire divorce.

PERIODICALS.

The Christian Examiner, No. CXXX., July.—This number of one of the most valuable religious journals published in either the new world or the old, is excellent—above the ordinary degree of excellence. But what space we have for extract and comment must be unreservedly given to its 6th article, which is the Address delivered by Dr. Dewey before the Ministerial Conference held at Boston during the recent Anniversary week. In our July number (p. 513), we stated, on the authority of a hearer, that this Address was one of Dr. Dewey's greatest productions. It presents a happy combination of intellectual freedom and the devotional spirit. Irresistible arguments are clothed in language of fascinating eloquence. At the present time, its publication is

most important. It is the defence of the Boston ministers against the charge brought against them, both in this country and America, of having violated Christian fellowship, charity and liberty. If every one who reads the accusation will also read the defence, we shall have no fear of a verdict from any considerable portion of English Unitarians unfavourable to our Boston brethren. In America, we rejoice to learn that the opinion of the Unitarian public is generally with them. Our readers scarcely need to be told that Dr. Dewey's Address on "the Rights, Claims and Duties of Opinion," had reference to the opinions, proceedings and position of Mr. Theodore Parker, of Roxbury, Massachusetts. Those of our readers who are not familiar with the facts will do well to refer to our statement in the C. R. for April (pp. 253—255). Dr. Dewey begins his argument by drawing a distinction between the abstract right to judge, whether of things or men, and the actual use of that right. He shews that Christian sects may and must naturally judge one another's opinions, and that the fault is not in judging of doctrines and men—a thing inevitable—but in judging them. The right to judge what Christianity is, implies the right to judge what it is not. In applying his doctrine to the "crisis in opinion" which has recently arisen, he states that the greatest question Christianity has ever met is this—"Is the record of it to be received as substantially true, or is it to be regarded as mainly a collection of fables and legends?" This is his estimate of the validity of the claim of one holding such an opinion to the Christian name:

"A good man one may be without being a Christian; many in the old time, both Jews and Gentiles, have been such. But for a man to call himself a Christian man, while he holds all the doctrines and facts associated with the Christ to be fabulous or nugatory, while he professes in his criticism of the Christ to look over him and beyond him and to see something better, seems to me as great a misuse of terms, as if a Chinese, while rejecting Confucius both as teacher and model, should still call himself a Confucian good man."

The neologist is free to express his opinions; why is the believer of Christ's miracles denied the same freedom? The mythist

"—says that the greater part of what we call Christianity is a mass of erroneous impressions and of absurd and incredible fables. He freely writes books and preaches lectures to shew that. And when he has done all this, does he turn round upon the Conservative and cry, 'Intolerance, persecution, fire and faggot!' because some one pronounces what *he* holds to be Christianity, to be a mere bodiless dream and fancy? Are all the rights of opinion then reserved for those who set all previous opinion and almost all other opinion at naught?"

It has been asked, if we define Christianity so as to exclude such men as Strauss and Parker, what right have we to blame the orthodox when they define Christianity so as to exclude us? To this question Dr. Dewey answers (p. 91), that it is unreasonable in one Christian sect to pronounce another to be no Christians,

"—because they all alike acknowledge the authority of Jesus Christ, and all sincerely profess to stand upon the same basis; that is to say, the New-Testament record. The fundamental criterion of faith and practice with them all is the same. But what is the case that has arisen in these latter days—in Germany, in England and America? It is a case in which the authority and the record by which we have been wont to decide questions are completely rejected. 'No,' it may be replied, 'not completely rejected. The authority of the absolute truth in Jesus is admitted.' Did anybody ever reject the authority of absolute truth? Did any one ever deny the extraordinary virtue of the Christ, or his inspiration, in the sense in which Socrates and Cicero received that gift? Did ever any infidel or Mahometan deny any thing of all this? How are we to distinguish the believer in Christianity from the unbeliever, if our definition of the Christian disciple includes the infidel and the Mahometan?"

The unbeliever living in a Christian land is often the better for the Christianity by which he is surrounded; but this fact does not make him a Christian.

"The foundation is not the superstructure. And he who had swept away an entire house from its foundations, might as well say, 'I still live in this house,'

as he who has swept away the entire, substantive, historic truth of Christianity, can say, 'I dwell in the Christian economy.' In Christendom he does dwell, and from the universal air around him he may have drawn in some blessed inspirations of Christian virtue; something of reverence, gentleness, meekness, love, he may have learnt from Jesus himself; the very infidel may, the very Mahometan might; and Almighty God, lenient to human errings, may accept such an one; I pretend to judge nothing of his future condition. But still, if I believe that it hath pleased God on the basis of natural religion to erect the superstructure of Christianity, to add, in great mercy, something to that natural light,—if I believe that he hath raised up Jesus Christ to be a perfect model and authority to me, and hath surrounded him for confirmation of my faith with the majesty of miracle, I do not see how it is possible for me to regard him as a Christian believer, or Christian disciple, who rejects all this."

Dr. Dewey meets very boldly the charge of inconsistency, in that Unitarians profess to exact no creed from their fellow-worshippers.

"It is said that we have discarded all creeds, that we have no creed, and never had any, and have no business to act as if we had. No creed! What is the trouble now, but that we *have* a creed, that we *have* a faith, and hold it so dear, that we submit to the exceeding pain of refusing to hold ministerial fellowship with that system of speculation which denies it? No creed! Is any one so simple in his unreasonableness as not to see that the rejection of any one system, of any one doctrine, *implies* the acceptance of its opposite? This old, stale, self-refuting charge—have recent events given it any colour? 'Yes, but you said that all men should be left to judge of Christianity for themselves.' Do we say any thing else now? And suppose a man, in judging of Christianity, should arrive at the complete rejection of it, and should profess himself in terms to be an infidel; did we ever say that we should account him to be a Christian?"

The difficulty and the alleged hardship is, that the party rejected wishes to be called a Christian believer and to be received as a Christian teacher. We have never seen the difficulty, nay the impossibility, of union with the new school of theologians more strongly put than in these words of Dr. Dewey:

"We preach an authoritative and miracle-sanctioned Christianity. How can we unite in teaching with him who abjures all this, razes the very ground on which we stand, and preaches only Natural Religion? Suppose a lectureship were established for the explanation and defence of the American Constitution; could two men give alternate lectures there, the one of whom regarded it as a binding instrument, and the other, discarding that view, proposed to speak only of the primary and absolute idea of Government? How could such dissentients with regard to the Christian bond meet together to enforce it? What would become of Christian congregations, when taught such distracting theories? What would be their chance of edification and establishment? Why, upon these theories we cannot even read the Scriptures in each other's churches. If I were to read the New Testament in a meeting of the disciples of Strauss, must they not look upon me as a weak brother, smile at my credulity, and wonder that I should gravely read such things to them? And if their teacher should read that book in my pulpit, would not the people look upon him with surprise, and feel as if it were scarcely proper or honest to do this? Can we then preach the gospel together, who cannot even read it together in our congregations?"—P. 99.

"Besides, can it be well expected of me that I should welcome into my pulpit a person who holds in something very like contempt so much that I revere? For it is vain to deny that this is the tendency, and must be the result, of the late anti-supernatural speculations. Fable is never very respectable; but fable when raised to the character of solemn faith becomes, by necessary contrast of ideas, absurd and ridiculous. There is another respect in which my reverence is yet more deeply wounded. There are differences of which I can think lightly. But he who lifts his finger to the great and venerable ideal before which I bow down, and speaks of the divine and anointed Christ as a remarkable genius, an extraordinary Jewish youth, who yet erred sometimes in doctrine and practice, who is subject to criticism and censure, who was tinged with Jewish prejudices, —thought himself the Messiah perhaps, or was willing to assume the character (a fault venial in a young man); can he be welcome to take part with me in the holy ministrations of the pulpit? If I were wrong and he were right, yet I do

not see how it is possible for us to stand together. If a man but assailed the good name of my dearest friend, I should deeply feel it; and at any rate too deeply to be willing to take part with him in a eulogy over that friend's grave." —P. 100.

The passages we have given are sufficient to shew that Dr. Dewey has boldly and ably performed a painful office in tearing aside the veils of sophistry about "momentous points of difference." His concluding words are a recommendation to reformers, while they sturdily take their ground, not to wonder at resistance nor rejection; to let other people think too, and say what they think; to expect, and calmly to meet, opposition, and not to construe opposition into unkindness.

"Let there be no unkindness. Let the trial of this great question come; let it be sustained patiently, gently, charitably; and may God, the Infinite Wisdom, the Solemn Judge, graciously guide his creatures right."

We trust this wise, eloquent and truly Christian Address will be without delay republished. Our contemporary, the *Bible Christian*, or the *Christian Pioneer*, would do good service to the cause of Christian truth by transferring it to his pages. The latter, we rejoice to see, is reprinting Dr. Frothingham's Four Discourses defending the same great truth.

The British Quarterly Review, No. III.—We are still able to bear our willing testimony to the ability and, for the most part, to the liberality of this organ of the Independent body. We have ten articles of review, and no less than eight-and-thirty minor criticisms on books. Lord Brougham and Mr. D'Israeli are handled roughly, but we think not unjustly, in reviews of "Lives of Men of Letters and Science," and "Sybil." There are two theological articles; the first, a very interesting essay on ecclesiastical history, what it is and what it might and ought to be; the second, a judicious exposure of the dangers attending allegorical interpretation of Scripture. The reviewer illustrates his argument by specimens of absurd interpretation from the Fathers and other allegorical writers. If he can succeed in infusing his spirit into the majority of Independent ministers, we venture to anticipate from them valuable contributions to theological literature. We must content ourselves with one brief extract.

"Study the original Scriptures in preference to commentaries. We shall not insist on this precept, although we fear there is much reason for its inculcation. The *vade mecum* of many preachers is Matthew Henry, whose weighty and quaint observations they retail with some alterations, but not unfrequently with much dilution. Others, who aspire to the reputation of learning, give forth the heavy lucubrations of Gill, which are sufficient to weigh the hearers down by their leaden dulness; others make so much use of Scott, that they paraphrase away all the strength of the words as they stand written in the pages of the Bible. This is the way to cramp the native energies of the mind, to stifle independent thought, to be the slaves of others. As long as a man leans on foreign aid or foreign attainments, he is a kind of cipher in the intelligent creation of God, giving forth no influence towards the reform of his fellow-creatures, because he puts constraint on the voice of Deity within him."

The article which is likely to attract, from its topic, the largest share of attention, in reality deserves the least. It is entitled "Liberals and Nonconformists," and is probably from the practised but sadly diffuse pen of the Editor. The fever of the anti-Maynooth agitation has affected Dr. Vaughan and his colleagues sufficiently to remove them from the *juste-milieu* position, in regard to *ecclesiastics*, which it was understood they designed to occupy, with the view of separating the orthodox Nonconformists from the extreme course of the *Eclectic* and the *Nonconformist*. There would now seem to be no great difference between the political course recommended by Mr. Miall and that of Dr. Vaughan; and so far as they are different, that of the former is the more consistent. The *Nonconformist* and the *Eclectic* exhort Dissenters to help in sending no man to Parliament who will not aid in the downfall of every religious establishment. The *British Quarterly* proclaims in capitals,

that the Dissenter must REFUSE HIS VOTE TO THE MAN WHO SHALL HESITATE TO PLEDGE HIMSELF AGAINST ANY EXTENSION OF GOVERNMENT GRANTS FOR THE PURPOSES OF RELIGION. Practically, we believe that the latter course would be as mischievous as the former. Even Dissenters are not unanimous upon it; but if they were, they would find the best men of the Whig party quite unprepared to take the required pledge. The Independents of Lancashire are bad judges of character if they think that Lord John Russell and Mr. Macaulay will sacrifice an opinion, much less pledge themselves, happen what may, to hold the contrary opinion, in order to purchase their support. The British Quarterly admits that the Liberal party of England cannot be strong without the Nonconformists, and that Nonconformists cannot be powerful without the aid of the Liberals. It is apparent enough that both have a common interest. But this writer holds out the threat, that if Liberal politicians will not at the next election grant wholesome terms to their Nonconformist allies, the Liberal party shall be in the new Parliament reduced to a miserable remnant. Supposing this done, so far as Nonconformist folly could effect it—i. e. supposing about a hundred seats lost to the Liberal party, and Sir Robert Peel at the head of a Tory majority of 400 votes—would not the loss and injury fall heaviest on the Nonconformists? With such a Tory majority, Sir Robert Peel would be unable to repress the demands of the intolerants of his own party. Votes would quickly pass for troops for Ireland and churches for England, and a civil war in Ireland, perhaps in both countries, be the probable consequence. If there be in the community one class more than another whose interest it is to avoid and discountenance a revolutionary policy, it is the Dissenters. Engaged as they largely are in conducting the manufactures and trade of the country, the permanence of tranquillity and constitutional measures is to them all-important. But, whatever may be the peevish threats of Nonconformist writers, irritated by defeat in a religious crusade in which they thoughtlessly engaged, we have no great fears of the Dissenters of England stultifying themselves by a secession from the Liberal ranks at the next election. What has already occurred is ominous of good for the future. The walls of Cambridge and Hereford were, we doubt not, most plentifully placarded with anti-Maynooth manifestoes at the very time that the Dissenters of both places, including even Wesleyan Methodists, marched to the hustings to vote for Whig candidates who declined all pledges respecting the Church-and-State question. We should be not displeased to see symptoms in England of the subject of Religious Establishments becoming ripe for Parliamentary discussion. But great changes must first take place in the temper of many parties in this country. Dissenters must modify their bitter antipathies before practical men will think them qualified, not merely to enjoy, but safely to use, religious equality. Supposing the privileges of Parliament were, by some marvellous change, entrusted to an Exeter-Hall conclave, will any reasonable man assert that, on a question affecting the rights of Unitarians or Roman Catholics, the principles of religious liberty would be respected?

One word to the British reviewer before we close our notice of his view of "Liberals and Nonconformists." He thinks it not inconsistent with his duty as an "advocate of freedom—of freedom in the largest sense—*freedom in religion*—of freedom and fairness in every thing" (see notice to Correspondents in current No.), to enter upon the question of "the religious creed of the great majority of Liberal politicians." (P. 118.) We entered with feelings of unmingled disgust on this part of the article, and were by no means disappointed. With the creed of "Lambeth Palace" the reviewer may properly enough meddle, for that is defined by Act of Parliament; but what right has he to question the creed of those who resort to "Holland House," even though they be members of the House of Commons? Supposing it true (as this narrow-minded polemic asserts), that many of the Liberal party love not "the orthodoxy of the Thirty-nine Articles" or the "evangelical spirit of the Prayer Book"—even should it be true that many of our Liberal politicians are

"persons who know not what it is to be encumbered with religious belief of any sort," or that a greater number "hold so much of Christianity as is supposed to belong to pure Deism"—what conclusion will this "advocate of freedom in the largest sense" draw from the fact? What remedy would he propose? Shall a new Test Act be adopted, substituting for the receiving the Lord's Supper at church, the signing of the Westminster Confession, or a faithful profession of the religion of the British Quarterly Review? Every constituent is not only entitled, but bound, to inquire into the integrity and intelligence of a candidate for his suffrage. The religious creed of the candidate is no more a legitimate subject of inquiry to the voter, than the religious creed of the voter is to the sheriff or assessor. The British Quarterly reviewer appears surprised and mortified at the impatience and contempt with which the remonstrances of anti-Maynooth Nonconformists were received by Liberal members. He may be assured that there are not three men sitting on the Liberal benches of the House of Commons who will not treat with the same feelings his inquiry into their religious creed. Imprudences of this kind lower the respectability and moral weight of Dissenters. They create, not unnaturally, the suspicion, that their cry for liberty means liberty only for themselves, and that if legislative power were vested in their hands, zeal for their own creed would make them blind to the religious rights of those who refused to think with them.

The Eclectic, for August, begins with a review of Bishop Thirlwall's History of Greece. The article is marked by scholarship and liberality of sentiment. There are interspersed throughout it judicious applications of the philosophy of Grecian history to modern times and existing political institutions. It was this that made Arnold's History of Rome so novel and interesting. Arnold's views, indeed, sometimes wanted breadth, and were not always consistent. The reviewer alludes in passing to one of the prejudices of that good man, and a recent Parliamentary discussion gives interest to the passage.

"We cannot help regretting deeply that Dr. Arnold has lent the weight of his name to inculcate systematically the excellence of an illiberal exclusiveness, which the whole history of Greece (and of Rome too) proves to have been eminently mischievous. He is possessed with the idea, that because some races of men are superior to others, therefore it is right for a predominant race to pass laws that give to it a permanent ascendancy in the state; and he tacitly assumes that he has with him the authority of the Greeks in the matter, as though their history warranted us in supposing the practice to have been wise. He puts the argument in the front ground as a reason for excluding the Jews from the English Parliament, because, forsooth, their race is not so good as ours! Now we will pass by the absurdity of forgetting that a Jew has but to overcome any scruples against uttering the magic words, 'On the faith of a Christian,' and he will at once become admissible, in spite of his bad *breed*; for we are not here pleading that special question: but we say that Greek states were always weakened by the exclusiveness which Arnold recommends, and strengthened by the liberality which he calls 'Jacobinism.' Certain conditions are, of course, essential to enable men to co-operate: a jury consisting of Englishmen, Frenchmen and Germans, with a Spanish judge and Italian witnesses, would have little chance of getting through a cause satisfactorily. Even a house of assembly mixed up of French and English, or of Dutch and Belgians, can with extreme difficulty keep together. The same *embarrassment* may temporarily arise among men of the same language, in consequence of difference of religion, if one religion has been suffering persecution from the other; but then it is the past injustice which entails the present danger; it is the exclusiveness, which ought never to have existed, that makes the transition into a better state arduous. Nevertheless, that is no reason for a permanent upholding of the injustice."

Dr. Arnold's plea for the exclusion of the Jew on account of his supposed inferiority, physical and intellectual, was as morally bad as that of the West-Indian slave-owner, twenty years ago, who argued against emancipation on account of the mental degradation of the slave,—the degradation being the inevitable result of the slavery; or as that of the old school of Tories, who

refuse to educate the people, and then deny them political rights on account of their ignorance. But, besides this, if Dr. Arnold were right in his fact (which we greatly doubt) of the inferiority of the Jewish breed, why should he think it expedient to practise exclusion against an inferior class? Numerically they are insignificant. Eloquence and the other attributes of a statesman will scarcely arise amongst a people of decidedly bad breed. If our race be superior to the Jewish, we shall vindicate our superiority by the manifestation of those qualities that enable individuals and races to acquire and retain political power.

We have only space to notice another article, a review of Dobney's Lectures on Future Punishment. Mr. Dobney appears to be one of a class of thinkers—a class which is, we believe, on the increase—whose moral feelings overpower their Calvinism. They do not at once become consistent reasoners or liberal theologians, but their modification of the Genevan theology is the beginning of the end. Incapable of contemplating the terrific doctrine of the eternity of the torments of the wicked, Mr. Dobney resorts to the modified theory of their extinction, after a long and even "awful" period of existence in suffering. The reviewer does not sanction the modification. We have no space even for the statement of the scriptural interpretations of Mr. Dobney or his critic, but we must extract a remark or two by the latter on the attitude in which the author's scheme places the "Evangelical system." The following passage closes up an argument to shew that Mr. Dobney's view of punishment is liable to nearly every objection, based on the mercy and justice of God, that attaches to the "orthodox" doctrine of eternal torments:

"Now upon the very same principle on which it is held that the goodness of God renders the doctrine of eternal punishment incredible, it may be affirmed that it renders such a doctrine of limited punishment incredible too. To the question, How is it reconcilable with God's love that he should subject many millions of creatures to intense suffering for many millions of years, and slay them at last? it seems to us that no other answer can be returned than this, that it is an awful and unfathomable mystery. And this answer may be returned to the same question, when it is framed on the doctrine of eternal punishment. To whatever extent the two schemes may differ, so far as relates to the difficulty of harmonizing them with the revealed goodness of God, they are one and the same."

Passages like this, which surrender *in toto* the moral argument for Calvinism, shew that the ground of controversy is narrowing. Contrast the system of the Eclectic Review with the sterner theology taught in Boston's Four-fold State. The iron nerves of Edwards and Boston enabled them to contemplate without shuddering the infliction of eternal torments—nay more, to affirm that it was just, beautiful and glorious. According to Boston, when the Mediator's glory shall be achieved in the judgment of sinners, "the godly husband will say Amen! to the damnation of her who lay in his bosom, and godly parents will say Hallelujah! at the passing of the sentence against their ungodly child, and the godly child shall from his heart approve the damnation of his wicked parents, the father who begat him and the mother who bore him"! The modern Calvinist speaks in a very different strain. The system of the older divines, though far less tender, was more logical; and we confidently prognosticate a progressive deflection from Calvinism; for an "orthodox" which dares not defend the coincidence of its doctrines with the revealed attributes of God, is surely doomed to pass away. It is another satisfactory sign of the theological times, that the Eclectic classes with the doctrine of eternal torments, "the expiatory offering of the Son of God"—"the Eternal Father slaying his well-beloved Son." We agree with this candid writer in thinking that it can "afford a devout heart little satisfaction to adopt a view which would represent the Most Blessed as tender to his rebellious creatures, at the cost of representing him as cruel to his Son." Well may he say such a doctrine is amazing, and to amazing, thank God! we are able to add, *incredible and unscriptural*.

INTELLIGENCE.

IRELAND.

Mr. Barker's First Visit to Belfast.
(Concluded from p. 591.)

The third evening's proceedings were still more disorderly and tempestuous. The subject of the lecture was of a miscellaneous character:—"On the Meaning of the Name Christian—What is a Church of God?—and the Doctrine of the Depravity of Man's Nature." All these points were satisfactorily handled in an address of about two hours' length. But if I may judge by the effect produced upon others as well as upon myself, I should pronounce the discourse upon the alleged depravity of human nature as among the best that I ever heard. Mr. Barker conducted the argument in a manner much more effective and impressive than if he had adhered to the hackneyed methods of controversy. He made his lecture throughout a rational and benevolent appeal to the kindly affections: assuming, and where needful proving, their existence, and making them the very groundwork of his argument. He brought the Saviour before us, taking the infants in his arms, putting his hands on them, blessing them, declaring that of such is the kingdom of God,—and that whosoever shall not receive the kingdom of God as a little child, shall in no case enter therein. He shewed that the Saviour loved them; and, as he is the image of God, he shewed that God must love them too. He shewed that these objects of the love and approbation of the Almighty, who are proposed to us by God himself and by his beloved Son for our imitation, are denounced in man-made creeds as contaminated with guilt, and totally depraved in all their faculties of body and of mind. He appealed against these inhuman doctrines to the heart of every parent and of every person who had ever been concerned with children. He refuted the common arguments in favour of the "orthodox" opinions, and proved them to be no less at variance with the statements of Scripture than with the dictates of nature and the suggestions of affection. There was a healthy spirit of kindness which expressed itself in the composition and delivery of this lecture, that left a profound impression on every unprejudiced hearer's mind.

It was indeed a sight most affecting, to those who had a heart to feel, to see that amiable, kind-hearted, and to all outward appearance, at least, upright and disinterested man, speaking the words of truth and love, in tones of kindness and sympathy, his countenance expressing the same emotions,—while around him were gathered fierce and unfeeling men, whose scornful looks were ever and anon directed against the man that was so zealously labouring for their good. This discourse being concluded, the Rev. Thomas Seymour rose and declared that it was right a Christian audience should know the real character of the man to whose lecture they had listened with such exemplary patience. He begged to inform them that he (Mr. B.) had published to the world, in a document which he (Mr. S.) could produce, that for twelve or fifteen years past his religious sentiments had undergone very little change; while, nevertheless, he had been receiving salary from the Methodist Conference for preaching the very doctrines which he now denounced: that he (Mr. B.) had declared in his published tracts, which were in his (Mr. S.'s) possession, that he looked upon the Books of Ecclesiastes and Canticles, the Epistle to the Hebrews and the Apocalypse, as uncanonical; and consequently that he could be no other than an unbeliever: and to bring this matter fairly before the meeting, he would ask Mr. Barker to state, What parts of the Authorized Version of the Scriptures he admitted as the Word of God? The announcement of this question was the signal for tumult and uproar such as had disgraced the former meeting. I believe that by far the larger portion of the assembly were disposed to hear Mr. B. fairly and fully in the statement of his views; but those who were determined to prevent this were noisy, violent and outrageous; and it requires no reasoning to shew that if, in an assemblage of one thousand persons, there be as many as a hundred resolved to create confusion, no power on earth can prevent them. An attempt to put them down only makes the confusion worse. When Mr. Barker stood up to answer Seymour's question, it was nearly impossible for him to obtain a hearing; for a long time there was no-

thing to be heard but cries of "Answer the question!"—"No shuffling!"—"Yes or No!" and so forth. However, after a great deal of patient waiting, Mr. Barker was allowed to say a few words. He declared it to be untrue that he had ever said or written that his opinions had undergone little or no change for the last twelve or fifteen years: he had said so with respect to his views on one particular point, that of *satisfaction*, as it is called; and it was true: but of his opinions in general it was not true: he had never said so; and he challenged his accuser to produce the proof which he said he had in his possession. He said it was totally false that he had ever denied the canonical authority of the Book of Ecclesiastes or of the Epistle to the Hebrews, and he dared his opponent to the proof of his assertion. As to the question proposed, he said a full and proper answer to it would require him to go over the whole of the Authorized Version, criticising the text and translation of each passage. Dr. Conquest, a Calvinistic writer, had published an edition of the Bible, in which he professed to have introduced 20,000 amendments: of course in these 20,000 passages Dr. C. did not believe that the Authorized Version contained the Word of God. Now to answer the question, What parts of that Version he (Mr. B.) believed to contain the Word of God, would require him to examine not merely these 20,000 places, but every other place, passage and text in the Bible; and this would be occupation, not for one evening alone, but for seventeen days and seventeen nights; he would therefore decline entering upon so wide a field at present; but contented himself with stating that he was prepared to discuss the merits of the Authorized Version with any of his opponents at a proper time and place; and, in the mean time, he was quite willing to argue the subject of the evening's lecture on the basis of the Authorized Version as it stands, allowing *pro tanto* the canonical authority of every book contained in it, the genuineness of every text, and the correct translation of every word.

Little more could now be heard, at least on Mr. Barker's side of the question; it became evident that the minority of the meeting were acting upon a preconceived system and had their troops organized.*

* For the report of the subsequent

On the fourth evening, the conduct of the mob was still more violent. Mr. Barker proposed to lecture on "True Religion, Eternal Torments and the Trinity;" but before he had said a syllable on any one of these topics, the Rev. Thomas Seymour started up and insisted on an answer being given to his question of the preceding evening, which he said was, "What portion of the Scriptures Mr. Barker believed to be inspired?" Mr. Barker said that discussion was allowed, not at the commencement, but at the close of the lectures; nevertheless, he would now answer the question put to him, provided only that, as he did not dictate the manner in which the question should be put, so he should be permitted to give the answer in that mode which he thought right, the best calculated to do justice to the truth, and to give information to the hearers. He said, in reply to the question, he might content himself with saying that he received *all* Scripture as inspired; but he would not be dealing candidly with the meeting if he did not advert to the fact, that a great deal of discussion had arisen among critics and scholars as to what books or parts of books are, and what are not, Scripture, properly so called. The Roman Catholics receive a great many books as parts of the Old Testament, which Protestants unanimously, or nearly so, reject. In like manner, differences have arisen among Protestants themselves as to the canonical authority of some of the books both of the Old Testament and the New. Martin Luther, for example, denied the canonical authority of the book called the Apocalypse, and of the verse commonly called 1 John v. 7: in both these points he (Mr. Barker) agreed with Luther: and he also intimated that he did not receive as a portion of the canon of Scripture the Song of Solomon in the Old Testament. These, however, were the only two books of those usually regarded as Scripture which he did not receive as such. Mr. Barker then

proceedings at this meeting we scarcely regret we have no room. They were characterized by coarseness and brutality. Not only was Mr. Barker, but also Mr. Scott Porter, refused a hearing; and, in the midst of tumult and violence, a mendacious resolution was passed, designed to insult both Mr. Barker and the Unitarian ministers of Belfast.

very clearly pointed out the difference between the question as now proposed and that put to him on the former evening; and hoped that, as he had given a full and precise answer, he would now be permitted to discuss the subjects announced for consideration in that evening's lecture. But this was not allowed, and the rest of the evening was spent in the coarsest reviling of Mr. Barker and his friends. Mr. M'Alister, of Holywood, attempted to reply, and notwithstanding an agreement that each party should speak in turn, occupying half an hour, his voice was drowned in those sounds in which the Orangemen of Ireland delight.

On Sunday, the 29th of June, Mr. Barker visited Kirkcubbin, a village in the county Down, about 15 miles from Belfast, where he had formed an engagement for a few days. He preached on Sunday, in a large store which had been engaged for the purpose, to a numerous and attentive audience. On Monday and Tuesday he lectured in the evening, and excited a very great interest in the minds of the people in the neighbourhood, insomuch that the reverend clergy of that district interfered with the owner of the store to prevent him from completing his engagement with Mr. Barker, who was in consequence compelled to deliver his Wednesday evening's lecture in the open air. Intimation was also conveyed to him in the course of the day, that if he attempted to address the people, it would be at the peril of a breach of the public peace, *and of his own life!* But he was not to be deterred from doing the duty to which he had pledged himself by hand-bills and oral promise, and accordingly he took a station in the open air and addressed a most numerous assemblage on the doctrine of the Trinity. A man named Harper, the Editor of a paper published in Belfast and called "The Protestant Journal," appeared at the close of the lecture and commenced a discussion with Mr. Barker on the subject of his discourse. The debate lasted long; for the evening was fine, and the meeting lasted from seven o'clock p. m. on Wednesday till one o'clock on Thursday morning. I was not present; I understand that the discussion was good-tempered on both sides; but that Mr. Barker's knowledge of his subject, acquaintance with the Scriptures, and manly sense in argument, gave him great and manifest advantages, which I believe were acknowledged by all

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who were present. His opponent several times misquoted Scripture: Mr. Barker was able to set him right without a moment's delay. Mr. Harper several times was desirous of referring to particular passages for proof or illustration: he tried to find them in the Bible, but could not: Mr. Barker at once found for him every text that he wanted, and once or twice rather confused his tactics by reading the whole passage aloud, where the opponent would rather have wished to stop short in the middle; as in 1 Cor. xv., where Mr. Harper would have wished to stop in the middle of ver. 27—"for He hath put all things under his feet." But Mr. Barker very properly insisted on giving the whole of the passage—"But when he saith all things are put under him, it is manifest that He is excepted which did put all things under him: and when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." Many other instances of the same kind occurred, so that those who came to the lecture most bitterly prejudiced against Mr. Barker confessed that he at least gave the Scriptures fair play; that he did not handle the Word of God deceitfully, as his antagonist had done in several instances. A spirit of inquiry has been awakened in that district which will in time produce results. We expect Mr. Barker over again; and nothing that we can do to prepare the way and render his visits useful as well as interesting shall be wanting.

On Thursday, June 3, Mr. Barker lectured in the Holywood Unitarian meeting-house on "Total Abstinence." The evening was cold and wet, and the attendance very small. The lecture, however, was able and interesting. There was none of that extravagance which so often characterizes the statements and arguments on such occasions.

On Sunday, June 6, he preached twice in the meeting-house of the second Presbyterian congregation in Belfast. You are aware that the congregation there assembling are Unitarian Christians, under the ministry of the Rev. John Porter. The discourse in the morning was practical and devotional; that in the evening was a doctrinal lecture on "True Religion." In both these sermons, Mr. Barker shewed the same qualities of mind and character which have been so frequently noticed; and I think his services must

have done much good. It was with deep regret, however, that I witnessed the display of one of those religious peculiarities by which Mr. Barker is distinguished, and which induce him to keep aloof from the Unitarian body, with which he agrees in so many points, and will prevent them from being able to form any very close ecclesiastical alliance with him. Mr. Barker will not join in public prayer with any but his own followers. The religious part of the service was conducted by Mr. Porter. Mr. Barker sat in the pulpit beside him, and very markedly signified that he did not join in any of the prayers that were offered up. This to me was very painful. I have no doubt that Mr. Barker is quite right in abstaining from prayer with the crowds assembled at his promiscuous meetings: no mockery could be more vile than that of the crowd, for instance, who concluded their Thursday evening's work in the lecture-room with prayer. But the case is different when a Christian congregation come together to pray and praise, and when, in common charity, we are bound to assume that there is at least a desire in their hearts to worship God in spirit and in truth, a sense of God's presence, a wish to stir up their devout affections, a conviction of the duty of piety, and an anxiety to grow and abound more and more in love to God and love to man. For myself, after what I had heard and witnessed during the preceding ten days, I should have felt it as a comfort and a joy to have been permitted to unite with him in thanksgiving for his preservation in danger, in supplications for the pardon of those who had acted as enemies under the influence of blinding prejudices, and entreaties for the spread of zeal, truth and love, among the children of men. Of this privilege, however, I and many others who felt in the same manner were debarred by a conscientious scruple on the part of Mr. Barker, which we presume not to censure, but must deeply regret.

On Monday, July the 7th, and Tuesday, July 8th, Mr. Barker delivered two lectures in the Great Room, Donegall Place, which had been the scene of so much violence and uproar. In order to prevent the recurrence of these disgraceful acts, a small charge was made for admission, and notice was given that, as the privilege of discussion had been so grievously abused, it would no longer be allowed. The au-

dience was smaller in consequence, but very orderly; the lectures were heard with attention, and the impression made by the speaker was not marred by the exhibition of malignant and tumultuous passions.

On Wednesday, about sixty ladies and gentlemen, all of them Unitarians, met Mr. and Mrs. Barker at a public breakfast, to express to him their regret for the inhospitable reception he had met with from a part of our inhabitants, their sense of the value of free thought and free discussion which had been so grossly outraged in his person, their wishes for his prosperity and usefulness, and their desire to see him again in Belfast on a future occasion. The morning was spent in the interchange of friendly and enlightened sentiments; but the length to which this letter has extended prevents me from adverting to the speeches delivered. The speakers were James Thomson Tennent, Esq., J. P., Robert Grimshaw, Esq., J. P., the Rev. John Porter, the Rev. J. Scott Porter, Michael Andrews, Esq., Mr. Barker, the Rev. C. J. M'Alester, Robert Patterson, Esq., and the Rev. Dr. Montgomery. On the same evening Mr. Barker sailed for Glasgow; where he is now preaching, lecturing and disseminating tracts with his usual ardent and indefatigable zeal.

We expect him over here once more, as soon as other indispensable engagements will permit. We are far from thinking the clamour and disturbance raised by his opponents, the Methodists, the shopmen, the Protestant operatives, and others, a bad symptom of future usefulness. On the contrary, it shews a consciousness of weakness on their part, and cannot fail to procure attention to every thing that Mr. Barker may do or say. In the mean time, his tracts which are on sale are going off steadily: not that there is a *run* for them; by no means; but they are in good demand, and are getting into the hands of a great number of persons who never have been and probably never would become readers of Unitarian publications. The waters have been effectually stirred: a good deal of dirty sediment has risen for a time to the surface; but this will in time subside, and a healing virtue will make itself felt. Mr. Barker has to encounter here the fell spirit of an Orange organization, which he never met with in England; this will rage and riot and roar; but such things must have an end; for mighty is the power of truth

and love. But if no such results as I anticipate should be found to arise, still a great good has been effected. The Unitarians here have witnessed an example of how much may be effected with the aid of plain sense and ordinary acquirements; by zealous, persevering, disinterested zeal in the pursuit of truth; and by untiring labours in the cause of mankind. This example will not be lost on the people, nor on the ministers of our body; and it will give rise to exertion on the part of others as well as of Mr. Barker, which can hardly fail to produce valuable and pleasing results.

INCOLA.

Mr. O'Connell's Calumny against Professor Bruce.

We were unable in our last No. to find room for the following letter of Rev. W. Bruce. It was sent by him to a member of the Government immediately on his reading the report of the debate on the Irish Colleges. The calumny has been published in an English Catholic journal, the *Tablet*, and we think it desirable to preserve Mr. Bruce's denial of the charge.

"Belfast, 28th June, 1845.

SIR,—In the debate on the Irish Colleges Bill, which I have just read, it is reported, that Mr. O'Connell alleged it as a fact, already proved, 'that Professors of Unitarian persuasions are accused of introducing into their lectures Unitarian matters;' and Mr. Colquhoun, in correcting an assertion of Mr. O'Connell, says, that it was to the Classical teacher, or Professor of Greek, that he alluded; which correction Mr. O'Connell takes up, and repeats as an admitted fact.

"As I have held the situation of Professor of Greek, in the Belfast Institution, for twenty-four years, it must be to me that the allusion, if correctly reported, is made; and, as such a statement, if uncontradicted, might be supposed to be true, and to militate against the practicability of carrying out the provisions of that most valuable measure, the Irish Colleges Bill, I take the liberty of putting you in possession of a distinct contradiction to any such assertion; and I authorize you to deny the allegation in as strong and absolute a manner as you please.

"It is well known, and has been, over and over again, fully admitted, that I never have interfered with the doctrinal opinions of the students. I

have always averred, that I considered the parents to be responsible for the religious education of their children; that they might delegate this to individual Ministers, or to Presbyteries, as they pleased; but that I did not consider myself as entitled, in any way, to interfere. With their moral deportment and obedience to rule I was concerned; but not with their religious tenets.

"I may further state, that I have been frequently assured by Ministers, of religious persuasions most adverse to my own, that they had perfect confidence in me; that I always had honourably adhered to the principle which I have stated; and that they knew I would continue to do so.

"I am now the only Unitarian Professor in the Literary Faculty; the only other, in my time, was my friend Dr. Hincks, whose advanced age and delicate health caused him, a few years since, to retire. Of him I can speak with the same confidence; and thus can enable you to contradict the more general assertion, as well as the individual charge. The charge of broaching 'infidel opinions' I am sure is equally unfounded. It cannot, however, be consistently brought against the same individuals as are alluded to in the other; for it is well known that the Unitarian Ministers here, as, I hope and believe, every where else, are most decidedly opposed to infidel opinions, and most anxious to counteract them.

—Your most obedient, humble servant,
"W. BRUCE."

GERMANY.

Ronge and the New Reformation.

Germany is a country of speculation rather than action. Its activity is less in deed than in word and in thought; or perhaps it would be less incorrect to say, that Germany thinks carefully and long before it proceeds to give effect to its ideas. The German mind is essentially speculative. It is also systematic in its proceedings. Its ideas are not hasty thoughts taken up for the occasion, to be laid aside as abruptly as they were adopted; but conclusions resulting from long, careful and systematic study, and from diligent investigations conducted simultaneously over a wide extent of country, peopled by inhabitants having a national mind indeed, but a mind marked by many diversities, and presenting various hues and dissimilar features. One result of

this careful and sustained course of inquiry is, that Germany, when it does act, acts with great effect. Another result we believe to be this—that there is a closer relation in Germany than in most other countries between thought and action. The first not only brings, but shapes the other. The act may indeed halt behind the thought, and for years it may appear as if there was no correspondence between men's ideal and their natural life. But this delay is only the season of preparation. The birth is slow, but it is also sure; and it is the more easy because it has not been precipitated. Tardy as is the foot with which social changes come, when they do make their appearance, they prove to be the true offspring of the previous state of mind, and assume a grandeur of character and pass on to an extent of influence which can accrue from no other source than full, as well as free inquiry and the best grounded and deliberate convictions. In all countries, and by no means least in Germany, it is thought that fashions and guides the world. Luther's Reformation was the embodiment of a few great ideas which, in accomplishing that Reformation, changed the aspect of the world. A similar order of thought is now working out a similar result by the instrumentality of Ronge and his associates.

It was not difficult to foresee that a great change was inevitable in Germany. It was equally easy to predict the direction that the coming change must take. The most assiduous, free and profound researches, continued through the better part of a century, had gone far to explode many of the falsities in religious matters which the dark ages had left as a legacy to the world, and which to a great extent still linger, if in some parts they do not flourish, in this country. History and theology underwent a sifting so diligent, so careful, so unsparing, that the chaff was necessarily separated from the grain. In many instances, indeed, the spirit of doubt and disbelief which had been engendered on the spirit of inquiry, went to such extremes as not merely to question, but to reject, nearly all that was established and had been held in respect by the human mind. This extreme begot another. Scepticism called forth credulity. The moment society begins to believe nothing, it is on the point of believing every thing. The vulgar rationalism which explained the miracles of the Bible without the aid of miraculous power,

and converted religion into a species of ever-varying self-worship, prepared the way, by the disgust which it occasioned, for the exhibition of the seamless coat of Christ, and the vigorous and to some extent successful efforts of the Jesuits for the restoration of their power. The very Paris which, some fifty years since, first denied a God, and then voted that there was one, to which creation of its own it did homage in the person of an abandoned woman, recently emulated the superstitious example of the Bishop of Trèves, by presenting to the veneration of its believing citizens a bit of the true cross, the holy crown of thorns, and the sacred nails which pierced the Saviour's feet.

Such extravagances, however, are in the present day sure to bring their own cure. Both infidelity and superstition are diseased states of mind. Health comes when nature resumes her sway; and health comes and is established by means of curative and reformatory measures. The sale of indulgences by Tetzel produced the former—the exhibition of an old coat as an object of worship by Arnoldi, is producing the new, Reformation. The present religious change takes place under the great advantage which accrues from experience, which is not so ancient as to have lost its power, nor too modern to have become venerable. Luther's great achievement is known, understood and felt in Germany, in all its bearings and tendencies. If in any case reverence has magnified its excellences, the love of truth has brought its errors into view. Among these errors there were two of a serious nature. Luther's Reformation was sectarian and dogmatic. We mark the fact without intending to convey blame. Ronge, enlightened by the past, has avoided both these mistakes. He will not allow Rome to drive him into schism. He will not permit orthodoxy to bribe or frighten him into dogmatism. It is a Catholic Church that he labours to build up, as must every true church be, every church that is erected on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. And it is a spiritual instrumentality to which he would give efficacy and prevalence; not a system of opinions, whether new or old. In a word, he labours for the furtherance of the kingdom of God in the world; and therefore whatever new instrumentality he may employ, he has a work to perform which is as old and

as pure and lofty as that for whose accomplishment Jesus was born, suffered and died.

The progress of this great and most interesting change we should like to trace step by step. But the events by which it has been marked have been too thickly crowded to admit of any regular and full detail in these pages. We can do no more, in thus resuming the subject,* than convey some general impressions, make some general remarks, and note specially one or two of the more important facts.

The appeals of Ronge and the treatment which he experienced were the signals for an outburst of mental activity such as could be witnessed to the same extent nowhere but in Germany. Forthwith the press began to teem with publications. Every religious party took up the subject. From the most enthusiastic admiration to the severest reproach and the bitterest imputations, every shade and degree of praise and blame was poured out on the daring young Reformer. At first, Protestants in general saluted Ronge with one harmonious loud acclaim. So bold and vigorous an assailant of Rome was indeed welcome. Long had the Reformation appeared to stand still. There were even signs of retrogression. The Pope seemed to be acquiring new life. How happy an event, then, was this outbreak of anti-papal ardour in the very bosom of his own Church! Evangelical zeal was too warm to be very keen-sighted. Tears of joy filled the eyes and made the vision dull. Accordingly, both on the Continent and in England, Protestant orthodox received Ronge with open arms. A little close acquaintance, however, sufficed to dissipate the pleasing illusion. If the new Reformer was against the Pope, he was no less hostile to every form of dogmatic religion. Orthodoxy, therefore, soon changed from a friend into an assailant. Ronge was required to publish his creed. His creed was found too scanty, and straightway his name was cast out as evil. In this country, "the unco guide" do not appear to have yet discovered the taint of heresy, but their organ in Germany (*Hengstenbergische Kirchenzeitung*, numbers for March and April) has put forth the most decided and unqualified opinions against his doctrinal views.

Meanwhile, the purifying flame has spread throughout Germany. Hun-

dreds and thousands of hands have unexpectedly presented themselves to pass the sacred torch from city to city and from land to land. That Protestants should hail the gratifying reform, was not surprising; but no one, and probably least of all Ronge himself, could have anticipated the widely-spread and deep-toned response that has been given and echoed, again and again, to the stirring yet simple truths which the unworthy scene at Trèves called forth from the yet unformed lips of a young Catholic priest.

The condemnation which was passed on Ronge by his ecclesiastical superiors (4th December, 1844), he answered by an immediate appeal addressed to the lower ranks of the Catholic priesthood. This piece he caused to be quickly followed by what he termed "My Justification." Rome replied by placing both under her ban, forbidding all her faithful children to read writings so vile. But Ronge had opened men's ears, and well knew also the way to their hearts. His pieces were read; with what result, may be inferred from these words, translated from his "Justification" (*Meine Rechtfertigung*):

"Since, however, I have spoken and acted no less according to my vocation, the gospel, and the duty of a teacher of the German people, and have been displaced from my office against law and justice, by unrighteous and arbitrary appeals to force on the part of Rome and its servants, and driven out from the bosom of the Church, I therefore come before my fellow-countrymen and complain of the Roman hierarchy, and ask and demand the withdrawal of my excommunication. But not for myself alone do I make this claim. I put it forward on behalf of the lower clergy, which in relation to their superiors are without rights; and for the flock, which also are alike without rights in regard to the priestly caste. I come forward, lastly, on behalf of all Christendom and in the name of our common Christianity, and accuse the Romish hierarchy, which falsely names itself the Catholic Church, of neglecting to fulfil their calling—nay, rather, of acting in direct contravention of it—which requires them to labour for the reconciliation of men to God, and for the perfecting of human nature. The Romish hierarchy has made the gospel into a system of force, hypocrisy and lucre; it has degraded religion into a venal pander to a rising Jesuitism; it keeps hatred active among the people; kindles civil

* See *C. R.*, pp. 248—253.

war, as in Switzerland, and lowers human kind by dissimulation and vice. It is these priests that have caused the increasing chasm which we see between the high and the low, between the cultivated and the ignorant, between the rich and the poor; it is they which make this great gulf daily greater by the deceptions and oppressiveness of their priestcraft and Jesuitism. In order to avoid the threatening downfall, all nations must come forth in power and full determination against the obtruding corruption. Nations, and especially the German nation, are under the obligation of convening a free general assembly, consisting of true ministers of Christ and freely-chosen members of the Church, in order to put an end for ever to dogmatic zealotism and the hypocrisy, priestcraft and Jesuitism which hence arise. Up, then, men of Germany, men of France, of England, Italy and Spain; up, men of Europe and America; in union, let us proceed to our work—like men, to the work—to the work of peace and freedom! The clock has struck; let us break the yoke of dogmatism; let us destroy the hypocritical dominion of priest and hierarchy; let us annihilate that Jesuitism which insults both God and man; and let us introduce the reign of truth, light, justice, virtue, freedom and love; let us bring the true kingdom of Christ upon the earth!"

While addresses of encouragement and congratulation were pouring in on Ronge, the Romish hierarchy felt themselves driven to try what the press could do for their cause. Bishop Arnoldi was therefore made into a sort of idol on the Catholic side; adulatory compliments were paid and warm thanks tendered to him; and his conduct in exhibiting the time-worn garment was extolled as a token of laudable piety, and as a sure sign and partly a cause of an approaching golden age. Heavy attacks also were sent forth against Ronge, which assailed his character as well as his opinions and his course. With the true spirit of a great Reformer, he quietly went forward in his own way. An unexpected aid, however, presented itself. Two Catholics of Breslau, Regensbrecht and Milde, came forward with the public declaration, that all cultivated members of the Catholic Church held Ronge's views, asking whether such persons were or not true Catholics, or, like Ronge, lay under condemnation. Milde, especially, was held in high respect, both for his

social position and his personal excellences. The accession of two such men immediately led to the formation of what was denominated a "German Catholic Church." This decisive step was taken on the 19th of January in the current year, divine service being performed by Ronge in a hall lent for the purpose by Herr Milde.

Before we pursue this happy religious movement farther, we must say a few words of another person, who, though inferior to Ronge, has yet given important aid in the work. At the time that the tragi-comedy of the holy coat was enacting at Trèves, the reading and study of the sacred Scriptures in Schneidenmühl, in the Grand Duchy of Posen, was preparing a number of Catholics to seek for a minister who would enable them to give effect to their new views of Christian truth and duty. Such a clergyman was found in Czerski, who came to Schneidenmühl as a curate in the spring of the last year. He was found to be a preacher after their own heart. The Catholic reformers, therefore, gave themselves up to his guidance. He gained continually on their affectionate confidence. But to please the people was to offend the priesthood. Czerski was suspended. His flock in vain tried to bring about his restoration. The only result was, that the people became more intimately and firmly attached to their beloved pastor, and gave themselves the more unreservedly to the task of purifying their religion according to the new light which had shone on their minds. They formally separated from the Romish Church, engaged as a chapel a private house, chose Czerski for their pastor, began to hear Mass in German, and to receive the Sacrament in both kinds. Rejecting the worst of the Romish abuses, especially the authority of the Pope as the Vicar of Christ, they recognized the holy Scriptures as the only certain source of truth and duty, though, with what has to us the appearance of inconsistency, they remained attached to the seven Sacraments of the Catholic Church, to the Mass, and to Transubstantiation. Their minds do not seem to have been raised to so high a point of vision as that of Ronge, and the dogmatic element, remaining in them in less abated force, has exerted an undesirable effect on their influence. Their leader, however, struck one most important blow. He married. The celibacy of the clergy is Rome's strongest bulwark. This

Luther knew, and therefore changed little Catharine Bora from a nun into his wife. No one step did so much to advance Luther's cause. In a less, but still very marked, degree, Czerski's marriage urged onward the new Reformation.

In person, Czerski has little that is prepossessing. As soon, however, as he has mounted the pulpit, he appears another man. His whole being has undergone a change, and he pours forth his thoughts in a fiery stream of resistless eloquence. His power as a speaker and reformer quickly made itself felt. Very soon nearly the whole Catholic community of Schneidemühl was found at his side. The enthusiasm spread to the surrounding country, and his place of worship became too small to receive the crowding hearers. The magistrates of the town availed themselves of an occasion for speaking favourably of his efforts, and gave assurances of the safety of his person. Even the partial representations of his enemies serve to prove his strength. Attempting to bring his cause into discredit by declaring that his followers are only peasants, day-labourers, farm-servants, &c., they undesignedly prove how deeply seated in the community is the desire for a purer form of religion, and how strong the impulse is which, overcoming the resistance of self-interest, rank and fashion, brings crowds around a man who has no aids but such as truth and eloquence supply. And when the enemy declares that persons of substance keep aloof, they demonstrate the disinterestedness of Czerski's undertaking. In truth, this reform begins in the right place. The higher ranks may have the honour to bring into light new and important truths; but, for the most part, it is reserved for the people to carry them into effect. Light comes from above; but in all great social movements, power comes from beneath. When the lower levels of society are lifted up, the higher cannot fail to rise.

However, the poverty of Czerski's own flock soon called forth effectual succours. With a rapidly-spreading sympathy in his course, persons of substance soon came forward with that aid which they had to afford. The neighbouring town of Elberfeld took part with the Reformers of Schneidemühl, and sent them a present of 500 crowns. Encouraged by this and other assistance, Czerski's flock began in the spring of this year to take steps for erecting a

church of dimensions large enough to meet its growing wants.

Thus there were two centres whence the renovating influence emanated. Ronge had without concert found in Czerski a powerful co-operator. Their aims were the same, though their views and their instrumentality somewhat differed. Other priests came to take part in the enterprise. Other cities and congregations joined the Reformers; some following in the wake of Ronge, others in that of Czerski; while all, keeping apart from Protestantism, however readily they welcomed its sympathies and received its aid, sought to realize their convictions by ceaseless and enthusiastic endeavours to effect a great reformation in the doctrines and practices of the Catholic Church.

DOMESTIC.

The Rev. Hugh Hutton's Mission to the Channel Islands.

SIR,—As you kindly expressed a wish that I should supply you with a short account of my proceedings during my late mission to the Channel Islands, I most gladly comply with your request, in the hope that I may thereby direct the attention of the Unitarian public to the importance and the means of securing a settled ministry to preside over the Unitarian cause in that district. This is an object interesting and dear to my heart. I was deeply and increasingly impressed with its necessity during my recent weekly ministrations in Jersey and Guernsey; I have maturely revolved the subject in my mind, in its various bearings, since my return home; and the result has been the formation of a plan for the carrying out of my views, which I shall humbly submit to the consideration of yourself and your readers in the sequel of my letter. In the report which I feel it my duty to present to the Committee of the British and Foreign Unitarian Association, at whose request and expense I undertook the mission, I shall enter more into details on this and other matters connected with it, than the limits of the present letter will allow me to attempt.

As the term of my mission was unavoidably limited to four weeks, I considered it advisable to have more frequent opportunities for lecturing on the nature and evidences of the Unitarian doctrine than could be presented in the ordinary services of the Sunday.

I therefore forwarded to Jersey, some time before my departure from home, a scheme of eleven lectures, which gave two for each Lord's-day, and one for the Wednesday evening in each week. But, though the *letter* of my instructions from the Committee of the Association mentioned Jersey alone as the scene of my ministry, I interpreted those instructions according to the generous *spirit* which I believed to have dictated them, and accordingly I thought myself justified in extending my services to Guernsey also, should I find an opening for so doing. This was very soon and very cordially presented to me in an invitation from the brethren in St. Peter's Port, in that island. Thrice did I visit them, on the days intervening between my lectures at Jersey, much to the edification of my own spirit; and, as I delivered four discourses there, in Mr. Randell's school-room, Allez Street, to large and attentive audiences composed of persons of different denominations of Christians, and as those discourses were mainly designed to illustrate the honour and reverence in which Jesus Christ is held by Unitarian Christians, as the agent and representative of the Only True God, the Father, in the work of human redemption, I have some reason for believing that I have been in some degree instrumental in removing from some minds the prejudices which they had previously entertained against our doctrines, and in preparing them for embracing more worthy views of the Divine character and dispensations, as revealed in the gospel, than had entered into the elements of their faith before. Indeed, this I proposed to myself as the great end to which all the discourses delivered during my brief mission should be directed. I troubled myself little about preaching down other people's opinions; I cared little about informing my audiences concerning the *negative* side of my creed; but I bent all the energy and ability that I possess to the preaching of Unitarian Christianity as a *positive* reality—as an *affirmation* of doctrines and promises plainly revealed in the New Testament as the Word of God, made known to mankind for their comfort, guidance and salvation, through the ministry of Jesus Christ, the Saviour. In my intercourse with the inhabitants of both islands, I had frequent interesting conversations on the great subjects of controversy,

with persons belonging to various orthodox churches; but I never challenged any one to a trial of skill in the arena of argumentation, firmly believing that very little good, and often much harm, is the result of such displays. In my discourses I frequently alluded, as my subjects required, to various points of difference between other sects and our own; but such allusions were only incidental, and subsidiary to my great and leading object, to build up a sound scriptural faith on the plain and undoubted teachings of Christ and his apostles. Before leaving the Channel Islands, I had the sincere gratification of finding that, by the adoption of this course, I was instrumental in settling the views of many who had long been wavering in their opinions; in exciting and guiding the inquiries of others who had always been hostile to the Unitarian doctrines, in ignorance of their character and practical value; and of bringing together, in religious communion and congregational co-operation, various scattered Unitarian individuals and families, who were previously unknown to each other as the professors of the same divine faith.—As there are now two organized congregations of Unitarian worshippers in the Channel Islands, it becomes a serious and important question, What is to be done, in order to secure a permanent ministry among them? The Committee of the British and Foreign Unitarian Association have kindly sent out the Rev. Benjamin Mardon to succeed me at Jersey: but, unfortunately, the narrowness of their funds will not allow them to continue such efforts, however urgent the necessity for so doing may appear to themselves. Neither are the members of either society in such worldly circumstances as to encourage the hope that they will be able, for some time to come, to secure a resident minister for themselves. But would they be equal to the necessary expense for supporting a minister *conjointly* between them? From repeated observations and inquiries which I made while among them, I have no hesitation in saying that for such an effort they are not at present equal; but that they are willing to do their best to secure such an object, provided they meet with the generous sympathy and liberal assistance of the Unitarian body in this country. The expenses of living in the Channel Islands may be calculated,

in general terms, at about 30 per cent. lower than in any of the manufacturing towns of England: but, on the other hand, this difference would be more than counterbalanced, in the case of the proposed minister for Jersey and Guernsey, by the annual cost of his frequent transits between the two islands under his charge. Suppose, then, that the salary of an efficient minister be estimated, under such circumstances, at £200 a-year; that each congregation should engage to raise by quarterly subscriptions a certain amount—say, for the two societies, £50 per annum; that the Association agree, on certain conditions, to guarantee, for three or five years, a specified sum, according to their funds, to be diminished in proportion as the congregational subscriptions increased; and that a number of the more affluent individuals and Fellowship Funds unite in contributing certain stated sums, for the same term of years, so as to make up, conjointly with the other two sources of income, the necessary amount of £200;—this would afford ample time and means for making the experiment of establishing the cause of Unitarianism in the Channel Islands upon a durable and independent basis. Of the success of such an experiment, if conducted in a right spirit and through the proper instrumentality, I have not myself, judging from my late observations and experience, the slightest doubt. I therefore venture to use your aid in throwing out these suggestions for the consideration of the Unitarian public, not without the hope that they may do some good service to the cause for whose advancement it has been the chief happiness of my life to have been an humble labourer.

HUGH HUTTON.

Carmarthen.

A public dinner was given, June 19, to Rev. D. Davison, M.A., of London, by about 30 ministers and gentlemen interested in the Presbyterian College of this place, as a means of expressing gratitude to the Presbyterian Board and to Lewis Loyd, Esq., for the munificent donation of £100 each towards improving the library, as well as a mark of their deep sense of Mr. Davison's valuable services in promoting the welfare and efficacy of the institution. The chair was taken by A. Thomas, Esq. The addresses delivered were of a very interesting character,

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particularly those of Mr. Davison. Had they not been widely circulated by means of "The Welshman" and "The Inquirer" newspapers, we should have made an effort to find room for them in our pages. One remark we feel called upon to make. Mr. D. is reported to have said, "Here (at Carmarthen) education is utterly free from test; no particular creed is required; and the only investigation is into the ability and moral character of the candidate. *This, I believe, is peculiar to this College*; for though the entrance at Manchester is perfectly free, the Theological tutors are Unitarians, *which renders it in some degree exclusive in operation, if not in principle.*" The statements which we have marked in italics are scarcely correct. Mr. Davison's own admission that the entrance at Manchester New College is perfectly free, disposes of the claim advanced in behalf of Carmarthen, as being "peculiar" in its freedom from a religious test. The fact that the tutors in the Theological department are Unitarians, is no proof that the College is *exclusive* in operation, unless it can be proved—which no one acquainted with the system of theological instruction pursued by those gentlemen will even allege—that they dogmatically press their own theological conclusions on their pupils. The fact is, that both tutors and students are free to gather what opinions they may from the Scriptures, the principle of the institution alone being, that no confession of faith shall be required. Mr. Davison is of course acquainted with the fact, that the Literary and Theological departments of Manchester College are quite distinct, and that several of the most important chairs are filled by gentlemen not Unitarians. It is impossible that greater care could have been taken to preserve an institution from being exclusive either in principle or operation. Our opponents are ready enough to assail our institutions; from friends we may at least ask justice.—We will not quit the subject without expressing our delight at the truly liberal character of Carmarthen College—an institution which we believe never stood higher than at the present time.

Unitarian Book and Tract Society for Warwickshire and the neighbouring Counties.

The thirty-ninth annual general meeting of this Society was held at Stour-

bridge, on Tuesday, August 12, 1845. The religious service, which was conducted in the Protestant Dissenting chapel, High Street, was introduced by the Rev. L. Lewis, of Cheltenham. The sermon, from Tit. ii. 14, on the Christian doctrine of Redemption, was preached by the Rev. W. A. Jones, M. A., of Northampton, and was justly described in the resolution of thanks by which it was subsequently acknowledged, as a "very appropriate and scriptural and instructive discourse."

At the meeting for business which immediately followed,—the Rev. Alexander Paterson in the chair,—an abstract from the Treasurer's accounts for the last four years was presented, which shewed a steady increase in the prosperity of the Society, and sixteen additional subscriptions were announced, of which fourteen were new. An earnest invitation was also given to the Society by George Baker, Esq., of Northampton, seconded by the Rev. W. A. Jones, to hold their next annual meeting in that town: it was received with the cordial concurrence of the meeting and referred (as usual) to the Committee.

In the afternoon, a considerable number of the members and friends of the Society dined together, Robert Scott, Esq., M. P., in the chair, from whom, as well as from the Rev. Alexander Paterson and his congregation in general, the Society received many kind expressions of cordial welcome on this, the first occasion of their meeting at Stourbridge. Many interesting observations were made by different speakers on the present state of Unitarianism in this kingdom, the means of promoting it, and the general progress and prospects of civil and religious liberty. Nor were the services of former labourers in the promotion of Christian truth and freedom forgotten. "The Memory of departed Worthies" was proposed in a very feeling manner by the Rev. Alexander Paterson, with specific and affecting references to those honoured names which, in the congregation at Stourbridge and its former associate at Cradley, will ever be cherished in connection with the great cause of virtue, liberty and religion, with which they were so long identified. The meeting was felt by all present to have been one of greater than ordinary interest, and the services of the Chairman were most cordially acknowledged as having greatly contributed to give it this character.

London University.

In our last No. we stated the results of the Matriculation Examination, when out of 112 candidates who presented themselves, 103 passed. It was with great satisfaction that we observed that all the candidates for matriculation from Manchester New College passed in the first division.* We have now to state the results of the Examination for honours, which, we may explain, is a voluntary examination designed to test the relative merits of the candidates. The honours in Classics and also in Mathematics consist of an exhibition of £30, continued, we believe, for three years. The Rev. Dr. Jerrard and Mr. Burcham were the Classical, and Rev. Professor Heaviside and Mr. Jerrard the Mathematical examiners. Having had an opportunity of looking through the questions presented to the candidates for Classical honours, it may interest some of our readers to know their nature.

On Tuesday morning, July 22, the contest began, before Dr. Jerrard, by an exercise in Latin Prose Composition, each student being required, without assistance from books, to translate into Latin an English passage given him on the spot by the examiner.

On Tuesday afternoon, Mr. Burcham presided over the Greek Prose examination. The paper included a passage from Herodotus, B. i. Ch. 96; another from Thucydides, B. i. Ch. 40; and another from the 3rd Olynthiac of Demosthenes. The passages were rendered into a written English translation, and various questions relating to grammatical construction, history, &c., answered, also in writing.

On Wednesday morning, July 23, the Examination was continued before Dr. Jerrard in Greek Poetry. The passages selected were Homer's *Iliad*, B. iv. 1—18 (which had to be rendered into both English and *Attic* Greek); a Chorus from the *Prometheus Chained* of Æschylus; and a passage from the *Medea* of Euripides. Some of the questions afforded considerable scope for the display of classical knowledge—as, for instance, this: "Compare the wanderings of Ulysses with those of Æneas, illustrating the latter with quotations from Virgil. What are the most

* Mr. H. M. Acton, of the Carmarthen Academy, who on the same occasion passed in the first division, has been admitted a student of Manchester New College.

striking points of distinction between Homer's and Virgil's description of Hades?"

On Wednesday afternoon, the contest was continued before Mr. Burcham in an English Prose Composition, of which the subject was, "The Peloponnesian War—its real and nominal causes—its most remarkable phases and political consequences."

On Thursday, July 24, Dr. Jerrard conducted the examination in Latin Prose. The passages were—1, Cicero in Luc. Catilinam Oratio iv.; 2, Sallust, Bellum Catil., C. 51; 3, Tacitus, Agricola, C. 10, 11. A passage had to be rendered from English into Latin; another into Latin and Greek, and various questions illustrative of the Latin prose sentences to be answered.

On Thursday afternoon, Mr. Burcham conducted the examination in Latin Poetry. The passages presented for translation and as the subjects of illustrative questions were, Virgil's Georgics, Book ii. 288—311; Æneid, B. vi. 724—747; Horace, Odes, ii. 12; Sat. ii. 6. The contest was, it is understood, unusually severe and close. A supplementary paper of questions and passages for translation was added by Dr. Jerrard. The result was, that the candidates were thus placed:

Classics.

Bowring, C. A.†
(Exhibition) . . . University College.
•Beard, C.‡ . . . Manchester New Col.
•Tayler, J. H.§ . . . Manchester New Col.
Heywood, J. J. . . . King's College.
Acton, H. M.¶ . . . Carmarthen College.
Berkeley, S. F. . . . Stonyhurst College.
Roberts, S. . . . Manchester New Col.
Baylis, A. W. . . . Private Tuition.
Lister, J. . . . University College.

Mathematics and Natural Philosophy.

Batty R. B. (Exhibition) . . . University College.
•Hayward, R. B. . . . University College.
•Roberts, S.¶ . . . Manchester New Col.
Jackson J. S. . . . King's College.

* The gentlemen marked thus (*) have passed their respective examinations with great distinction; and the examiners would have recommended them for exhibitions, had there been more of such rewards at the disposal of the senate.

† Son of Dr. Bowring, M.P.

‡ Son of Rev. Dr. Beard.

§ Son of Rev. J. J. Tayler.

¶ Son of the late Rev. H. Acton.

¶ Son of Rev. G. Roberts, of Kirkstead.

Botany.

Morris J. University College.
Lister, J. University College.
Clapp, W. T. G. W. . . . University College.

Chemistry.

Morris, J. (Prize of Books) University College.
Clapp, W. T. G. W. . . . University College.
Devenish, S. W. . . . Mill Hill G. S.
May, G. King's College.
Davies, B. Froodvale Academy.
Leatham, E. A. . . . Private Tuition.

To have been worthy of engaging in such a contest, is, to all the young men concerned, highly honourable. That so many Unitarian students were equal to this contest, reflects much honour on the several institutions in which they have been trained. With such repeated proofs offered to the public of its sound and varied learning, Manchester New College must surely rapidly rise in general estimation, and receive that share of public patronage which is its sole deficiency.

Opposition to the Parliamentary Grant to Dissenting Ministers.

On July 30th, in a Committee of Supply, Mr. Hindley, M.P. for Ashton-under-Lyne, opposed the grant of £1700 to Dissenting Ministers. His speech on the occasion was not reported by the daily papers, but we take a report from the *Nonconformist*.

"Mr. HINDLEY stated that this payment was generally objected to by two of those bodies for whose sakes it was annually made—namely, the Independents and the Baptists; and that, in accordance not less with his own views than with the desire of the majority of those bodies, as expressed by the Congregational and Baptist Unions, the general body of Protestant Dissenting ministers of the Three Denominations, the general body of Dissenting Deputies of the Three Denominations, the Council of the British Anti-State-Church Association, the Anti-Maynooth Conference held at Crosby Hall, and various other Dissenting bodies, he stood there to repudiate the grant in the name of the great body of Evangelical Protestant Dissenters in England and Wales (to which this grant is confined), as alike opposed to their principles and abhorrent to their feelings. It was well known that the English Dissenters were decidedly opposed to all state endowments for religious purposes; and that, in nearly every form

which could be devised, they had declared themselves as specially opposed to this paltry pittance, by the continued reception of which its distributors, and those among whom it was distributed, brought upon their ministerial brethren, and the whole of the denominations with which they are respectively connected, the intolerable, because unjust, reproach of actually receiving state pay, while protesting against its reception by others. They had, in vain, called upon the trustees and recipients to throw up the grant; and now they had no alternative remaining but to call upon the House of Commons to do them the justice of withholding a grant which, although gentlemen were found who thought it not inconsistent with their principles as Dissenters to distribute and receive it, was manifestly repugnant to the convictions, as well as the feelings, of the great body of Dissenters of all denominations. For this reason, and because he was himself opposed on principle to state endowments for religious purposes, he should divide the House against the grant, thereby enabling those members who represented Dissenting constituencies to aid them in giving effect to their frequently declared wishes, and at least putting it upon record in the journals of the House, and publishing to the whole civilized and Christian world, that if the public money is granted by Parliament for the benefit of Dissenters, it is in opposition alike to the principles and feelings of the great majority of that body [hear, hear]. Mr. Hindley concluded by moving, as an amendment, that so much of the proposed vote of £4932 as is usually paid to Protestant Dissenting ministers, that is, about £1700, be withdrawn."

On a division, Mr. Hindley and his co-teller were supported by only eight other Members.

And now a word or two upon the facts of the case, to which the hon. Member appears to have made no reference whatever.

The grant originated with George I., and was a Royal Bounty, designed in the first instance for the relief of the poor widows of Dissenting ministers. The grant was afterwards increased in amount, and its benefits were extended to poor Dissenting ministers. On the establishment of the Widows' Fund, more than a century back, it is supposed that the proceeds of the *Regium Donum* were exclusively devoted to

ministers. When the Sovereign gave up the Crown lands to the nation, Parliament, in return, undertook to provide for certain Royal liabilities, which had previously been included in the Civil List, to the annual amount of £135,000. In this sum is included the Royal Bounty to Dissenting ministers. But though it thus, in 1804, ceased to be *Regium Donum*, and became instead an annual Parliamentary grant, it is wrong to regard this as a kind of State pay; it is nothing more nor less than a Royal charity to certain needy and deserving persons. In parting with his hereditary revenues, the Sovereign provided for ever, on the faith of Parliament, for the payment of this and other liabilities. Now we can understand that individuals may conscientiously object to become the objects of Royal charity of this kind, and, so objecting, we honour them for declining to receive it, especially if they be needy; but we have little honour or regard for those who think themselves entitled, on the score of conscience, to object to *other people's* receiving certain charity. But if any person is so scrupulous or fanciful as to feel his conscience wounded by another person's receiving charity from the Sovereign, let him, before he attempts to stop the bounty, provide for the destitute person's wants in some other and less objectionable way. Let, then, the hon. Member for Ashton take counsel with the Deputies of the *Two* (why does Mr. Hindley call them *Three*! for he speaks of Independents and Baptists as being the only objectors to the grant, and these make but *two*) Denominations, the Crosby-Hall Committee, and the whole race of Anti-State Church agitators, and see if he can with their aid raise a principal sum (say £40,000), out of the interest of which he and they shall annually provide for the wants of the present recipients of the Parliamentary grant. Till he does something of this kind, Parliament, we venture to predict, will take no steps to relieve his conscience, or that of the petitioners against the grant. Before Mr. Hindley makes another attempt to intercept the Royal Bounty from a most necessitous and deserving body of men (men, be it remembered, whose necessities have arisen from the miserable working of the voluntary principle), let him carefully read the "Brief Statement" put out a few years ago by the Distributors of the Parliamentary grant. Let him particularly weigh the import of the two paragraphs we give below. If he

do this, we have that confidence in his kindness and generosity that he will leave it in future years to some less scrupulous asserter of the voluntary principle to insult and injure the Nonconformist recipients of the Royal Bounty.

"Those who on speculative principles raise an objection to the grant, act, as the Distributors must be allowed to think, neither wisely nor charitably in seeking to deprive a large and numerous class of Christian ministers, whose independence and uprightness none can or will call in question, of pecuniary supplies, which, though small in amount, are of importance to the comfort of themselves and their families, and on the expected continuance of which their habits and plans of life are in some degree calculated."—P. 7.

"They cannot bring themselves to fear that a grant which has been generously made and faithfully administered, and which has proved itself, under the Divine blessing, an occasion of joy and gratitude to hundreds of Christian teachers, whose earthly lot has been one continued scene of privation and hardship, will under any pretence be withheld; but should this be the unhappy result of the interference of certain Dissenters, they must ever lament the injury thus done to a numerous class of indigent ministers of the gospel,—*the blow being the more felt because inflicted by the hand that should have been extended for protection*,—and will fervently pray that He whose providence is over all, and is especially engaged towards them that devote their lives to His glory, may open other sources for the relief of these His servants, not indeed more pure, but better guarded against the fluctuations and even caprice of public opinion."—P. 8.

As the hon. Member for Ashton talks unreservedly of the *Evangelical* Protestant Dissenters being opposed to the grant, it may be well to add, that out of nine signatures to the "Brief Statement," six were those of persons whom he would regard as Evangelical. Dr. Cox, it is true, under the influence of agitation, has surrendered his trust; but a man of far greater name, Dr. Pye Smith, continues to distribute and defend the grant, ascribing to "sheer ignorance" alone the clamour raised against it.

Capital Punishments.

Our friend Mr. Fullagar has forwarded to us a copy of a Petition lately sent

from Chichester against Capital Punishments, which we subjoin. He remarks that it is "most lamentable, not to say discreditable to the age, for a condemned sermon to be founded on Genesis ix. 6, which is reported to have been the case with the one delivered previous to Hocker's execution; or for a Judge, as was done by Baron Platt at Exeter, if report speaks true, to assure the condemned that there was no chance of mercy being extended to them, as to do so would be to act in the teeth of this scriptural declaration. Our whole penal system requires revision; but before any one undertakes the Herculean labour of cleansing it of all its pollution, we must do away with the punishment of death."

The Petition.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled: the following Petition of certain inhabitants of the city of Chichester,

Sheweth, — That your petitioners have been greatly shocked at the scenes which have been lately exhibited in connection with public executions; and being of opinion that capital punishment fails in preventing crime; that it is doubtful whether it be a punishment which Christians, agreeably to the spirit of their religion, can inflict; and that instances have occurred in which innocent persons have been executed, to whom, of course, no reparation could be made,—earnestly implore your Honourable House at once to abolish the punishment of death. And your petitioners, &c. &c.

Unitarianism at Canterbury.

The Secretary of the Unitarian society at Canterbury has favoured us with a copy of the report recently presented at a congregational meeting, from which we learn that the congregation is in a very improving condition; that the number of subscribers is increased one-third, and the attendance has been trebled during the past twelvemonth; that the Wednesday evening service, and the society established for Mutual Improvement, and the Vestry Library, have been productive of much good. The report expresses warm gratitude to the British and Foreign Unitarian Association for its pecuniary aid, which has enabled the congregation to retain and to re-engage the services of the Rev. Charles Clarke, to "whose impressive eloquence and fearless avowal of great

and truthful principles" is ascribed the cheering progress of the congregation. Had we received the report earlier in the month, it should have been printed entire.

MISCELLANEOUS.

A "Forlorn Hope."—The *Nonconformist* lately had some political articles under this heading: as a practical illustration of his meaning, the writer, Mr. Miall, has announced himself a candidate for the representation of Southwark in the House of Commons! People there smile at the idea of their turning the reverend gentleman into a Member of Parliament; at the same time, they acknowledge his ingenuity in hitting on such a capital plan for advertising Anti-State-Church doctrines, and his own newspaper into the bargain, without paying the ordinary advertisement charges. The children of this world, they say, are not *always* wiser than the children of light.—The most curious feature in the proceedings at Southwark is the cordial sympathy exhibited between Evangelicism and Chartism—the one so spiritual, the other so much more *social*, in its tendencies. It shews how catholic are the sympathies of the religious world, when it has a selfish purpose to serve. We were prepared for "evangelical" politicians, not yet recovered from the Maynooth fever, going great lengths in order to prove their power for mischief—on the principle of cutting off the nose to be revenged on the face; but they more than realize our expectations in their readiness to commit moral as well as political suicide.

The Religious Public.—A mad-house keeper of Hackney announces that his establishment, "conducted upon religious principles," is devoted to the service of "the religious public." If it be the only house of the sort in the neighbourhood of London, it had need be a tolerably large one.

A Clerical "Odd Fellow."—At a recent great demonstration of the order of Odd Fellows at Sheffield, at which Lord Ranccliffe presided, a pleasing incident occurred. The chaplain of the order is a clergyman, Rev. Thomas Oliver. In the course of the evening he proposed, in very handsome terms, the health of Rev. B. T. Stannus and the other strangers. In giving that toast, he said "it would not be supposed that, though they differed in

faith, they were indifferent to their respective views of Christianity." We wish our space permitted us to extract the very eloquent acknowledgment which Mr. Stannus made of this unusual compliment. As an Odd Fellow, this amiable clergyman takes the Unitarian to his bosom as a brother; as a Minister of the Established Church, he is called upon to declare that he "will without doubt periah everlastingly." In the opening of his speech, Mr. Oliver hinted at the more enlarged sphere of his sympathies as an Odd Fellow than as a Minister of the Church of England. What a comment is this on the corrupt form of Christianity in the Established Church! The various forms of social union and manifestations of philanthropy are but echoes of the voice of Jesus, the great friend of man. But here the echo is more distinct and Christ-like than that which claims to be the authorized expression of Christ's religion.

The Compulsory-Voluntary Principle.—At the 76th annual Association of the New Connection of General Baptists, comprising upwards of 300 congregations and 60,000 individuals, held at Leicester, June 24 and following day, at which were present 263 ministers and representatives, a Committee was appointed to inquire into the subject of the *Regium Donum*, and prepare a petition to Parliament thereupon. In addition to the preparation of their petition, the Committee recommended the following resolution—"That this Association will not, in future, sanction any minister's name being placed on its 'Minutes' who may, after this period, commence receiving the *Regium Donum* or any similar Government or Parliamentary grant"—which was adopted, though strongly protested against by a small minority. It would thus seem that the admirers of the voluntary principle, when other means fail, have no objection to resort to *compulsion* in order to carry out their views,—that which they brand as monstrous tyranny in others being only the proper assertion of a just principle in themselves. Heaven help the world, if such men ever get the upper hand in it!

The Central Anti-Maynooth Committee advertises itself in debt to the amount of £732. 14s. 11d. But sorry encouragement this to set about the threatened agitation for the repeal of the Maynooth Act!

MARRIAGES.

1845. June 30, at the ancient chapel of Toxteth, near Liverpool, by Rev. John Robberds, B. A., WILLIAM WILLIAMS to ELIZABETH HARVEY ROSE.

July 28, at the Unitarian chapel, Stockton-on-Tees, by Rev. J. M'Dowell, Mr. THOMAS HIND, of Gateshead, to HANNAH, youngest daughter of Mr. John ELLERBY, of Stockton.

July 29, at the New meeting-house in Birmingham, by Rev. John Kentish, Rev. JOHN WRIGHT, B. A., of York, to ANNA, daughter of Mr. Thomas JOHNSTON, of Birmingham.

July 29, at Clapham church, DAVID, only son of Thomas MUIR, Esq., of Muir Park, near Glasgow, to JANE INGRAM, eldest daughter of the late John TRAVERS, Esq., of Clapham Park.

July 30, at Bath, JAMES PROWSE, Esq., of King Square, Bristol, to ELIZA,

daughter of Richard CHITTY, Esq., of Deal, Kent.

Aug. 3, at the Presbyterian chapel, Bradford, Yorkshire, by Rev. J. H. Ryland, Mr. JAMES LUMLEY to Miss HARRIET FIRTH, both of Bradford.

Aug. 5, at St. Pancras, by Rev. John Doughty Grenside, CHARLES KNOWLYS GRENSIDE, of the Inner Temple, Esq., to ELLEN, daughter of William BROMLEY, Esq., of Fitzroy Square.

Aug. 17, at the Unitarian church, Cheltenham, by Rev. L. Lewis, Mr. WILLIAM WHITFIELD to Miss ANN PULHAM, both of that town.

Aug. 21, at Lewin's-Mead chapel, Bristol, by Rev. George Armstrong, B. A., of Clifton, JOHN LINDSEY LAW-FORD, Esq., eldest son of John Lawford, Esq., of Downhills, near Tottenham, Middlesex, to JANE CHARITY, eldest daughter of the Rev. George ARMSTRONG.

OBITUARY.

August 13, at Eltham Lodge, in the county of Kent, BENJAMIN WOOD, Esq., M. P., in the 58th year of his age.

Mr. Wood, like his brother, the late Sir Matthew Wood, M. P., by his business talents and his character, raised himself from comparatively humble life to wealth and a high social position. He was born at Tiverton in 1787. His father was a serge-maker residing in that town. Mr. Wood devoted himself for many years to trade in the borough of Southwark, where he followed with great success the business of a hop-merchant. When, in the year 1840, a vacancy occurred in the representation of Southwark by the retirement of Mr. D. W. Harvey, who became Commissioner of the City Police, Mr. Wood's steady political character and his well-known habits of business led the Liberal electors of that borough to put him in nomination. He was opposed by Mr. Walter, of the *Times*. The poll stood thus :

Mr. Wood 2057
Mr. Walter 1536

No candidate for Southwark for several years received so many votes as on this occasion were recorded for Mr. Wood. At the election in 1841, his return with Mr. Alderman Humphrey was unopposed. In Parliament, Mr. Wood proved, when not prevented attending by bad health, a supporter of all truly liberal measures. In carrying out his own views, he was consistent and persevering, but at the same time mild and courteous. As a public man, he was always good-natured, because always hopeful. He was charitable and generous, far beyond the official claims of his station. The metropolitan journals record him a member of the Church of England; it would, we believe, be more correct to say that he was an English Presbyterian, accustomed, for the sake of the habitual exercise of piety, to the practice of occasional conformity. From early life he was a member of the congregation meeting in Jewin Street, and continued with it until its dissolution. He had been for years one of Dr. Williams's Trustees and a Man'

of the Presbyterian Fund, not to specify other institutions of the same kind into which he was introduced as soon as eligible,—a striking proof of the good understanding between him and his Dissenting brethren. None were more deeply interested than Mr. B. Wood in the late movement of the English Presbyterians, which issued in the Dissenters' Chapels Bill; he assisted the great exertion personally and by pecuniary contribution; and of the few gentlemen, lay and clerical, engaged from nearly the beginning, he was one of four who were withdrawn, three permanently, from the scene of labour, by severe disease.—The following particulars of Mr. Wood's illness are given in the *Morning Chronicle*:

"It will be recollected that the honourable gentleman's life was despaired of about eighteen months since, when for the first time he experienced an attack of paralysis. From this, however, he recovered, and was enabled to attend for a short time to his Parliamentary duties. He had a second attack about twelve months since, and was much debilitated by the bursting of a blood-vessel. No hopes were then entertained of his complete and ultimate recovery; but through the skill and attention of his medical advisers he rallied, after a protracted struggle, and was enabled to take carriage exercise. He subsequently got better, and hopes were confidently entertained of his being enabled once more to take his seat in the House. As the time advanced, however, the insidious disease which affected him increased its ravages, and for the last few weeks he has been deprived of sight.

"On Saturday last he grew still

worse, all hopes of any further improvement were dispelled, and he remained in a helpless state until Wednesday evening, when he expired in the presence of some members of his family.

"Mr. Wood's loss will be felt by the Liberal party, whose cause he most ardently supported, whenever opportunity afforded itself, in London, Westminster, Southwark, Devonshire and Cornwall.

"Mr. Wood was a very munificent contributor to all charitable institutions, and to other objects requiring pecuniary aid."

July 26, at the house of her brother-in-law, the Rev. Joseph Hutton, LL.D., 5, Hamilton Place, King's Cross, SARAH, daughter of the late Mr. John Holt, aged 53.

July 26, at Lincoln, aged 72, MARY, widow of the late Mr. W. BROOKE, Bookseller, of that city.

Aug. 2, at the Rookery, near Manchester, aged 43 years, HARRIET ACLAND, widow of the late Mr. John Edward TAYLOR.

Aug. 10, at Port Madoc, N. Wales, WILLIAM, only son of Rev. William GASKELL, of Manchester.

Aug. 11, MARY, the eldest daughter of Josiah REES, Esq., of Guilford Street, Russell Square.

Lately, at Carisbrook, Isle of Wight, of consumption, CHARITY, youngest daughter of Mrs. VIDLER, of Manchester Street, sister of Rev. Wm. Vidler.

NOTICES TO CORRESPONDENTS.

The Editor is desirous of making a complete list of Presbyterian Chapels, Schools and Parsonage-houses, both in England and Ireland, that have been improved or repaired, enlarged or rebuilt, (or that shortly are to be,) since and in consequence of the passing of the Dissenters' Chapels Act. He will be obliged by the early transmission of particulars of this kind.

The "Historical Sketch of the Trinitarian Controversy" will be resumed in our next No.

We find ourselves at the last moment compelled to postpone the Obituary of Mr. Stevens and others.

W. T., H. C. R. and S. S. (to all of whom we are greatly obliged) in our next.

Our Aberdeen correspondent, T. G., will oblige by sending his full address.



THE CHRISTIAN REFORMER.

No. X.]

OCTOBER, 1845.

[Vol. I.

LORD BROUGHAM'S LIVES OF MEN OF LETTERS AND SCIENCE.*

THIS, we presume, is only the first volume of a series, intended to be carried out in due time to an extent at least equal to that of the noble author's former publication, the *Lives of Eminent Statesmen*. We might otherwise be apt to think the selection of individuals to be commemorated under this title somewhat arbitrary and capricious, and, at all events, may be at a loss to trace the principle of arrangement which has guided the author in his present choice. In a work entitled "*Lives of Men of Letters who flourished during the Reign of George III.*,"—a title which, though not necessarily, yet naturally, suggests a catalogue of *English* names, we are somewhat surprised to find the list headed by that of *Voltaire*,—who, whatever influence he may once have had on the state of opinion and the progress of thought on the continent, had little or no perceptible influence at any time in this country, and what little he may ever have possessed is long since passed away;—and whose career, besides, was well-nigh closed at the commencement of the period proposed to be illustrated. Again, the volume concludes with a memoir of Simson, whose nomination to the mathematical chair at Glasgow dates so far back as 1711. Moreover, of the eight eminent persons in the list who flourished in this island, five were Scotchmen. For these peculiarities in the contents of the volume we can account only by supposing that the author happened to have a large part of the materials at hand, and that it was convenient to make use of them in this form.

We are not aware that the work contains much important matter of a strictly biographical nature that can well be called new, unless we except some interesting particulars in the early life of Robertson, which the author's maternal descent from the family of the illustrious historian enabled him to procure. But this was scarcely to be expected, as nearly all the lives have been written before many times. As far as the *facts* are concerned, therefore, the only labour would be that of compilation and selection. But in a new biography of any literary man, the most interesting and valuable, and commonly the only original part, must consist in the account of his literary and scientific achievements, in respect of which there can never cease to arise something to be said both new and important, from their ever-varying relation to the productions, intellectual habits and character, both of the biographer and of the age in which he lives. In this point of view, the work before us contains much that is not only original, but highly interesting and instructive, both from its intrinsic value, and from the

* *Lives of Men of Letters and Science, who flourished in the Time of George III.* By Henry Lord Brougham, F.R.S., &c.

expression which it conveys of the opinions, on various important topics of literature and of science, of one who has so many undoubted claims on the public attention.

The life of Voltaire, which is the first, is also the longest and most elaborate in the volume; but not, we are apt to think, that which will be most generally attractive to the English reader. In fact, with every disposition to acknowledge the extraordinary talents of this celebrated writer, we greatly doubt whether this or any other memorial will now be effectual to resuscitate the lively interest once excited by his voluminous and multifarious productions. For this side of the channel, at any rate, few of them are well adapted;—the historical works more so, we apprehend, than any others, from the ease and lively narrative style which characterize them, and the justness of many of the general views which are occasionally introduced. The general character of these histories, their literary merits, and especially the example first set by Voltaire, and since largely followed by many of the most distinguished historians of later times, in presenting a view of the character and manners of the people, their arts and commerce, their wealth, their civilization, their prosperity or decline, instead of confining the narrative to the bare recital of political and military events, are ably illustrated and commented on by Lord Brougham. In the commendations bestowed on some other performances of his author, we cannot so readily sympathize; and are especially surprised at the unmeasured praise lavished on the “celebrated *Candide*,” which he characterizes as the most perfect of them all. To us, we acknowledge, it appeared one of the most heartless and disgusting compositions we ever attempted to read; and we inscribed in the title-page of our copy, with full concurrence in the sentiment they expressed, those lines of Wordsworth’s *Excursion*, where his “Wanderer” thus exclaims, on finding this book in the cell of the Solitary,—

“How poor,
Beyond all poverty how destitute,
Must that man have been left, who hither driven,
Flying, or seeking, could yet bring with him
No dearer relique, and no better stay,
Than this dull product of a scoffer’s pen,—
Impure conceits discharging from a heart
Hardened by impious pride!”

The scientific attainments of Voltaire seem to us to have been a good deal over-estimated by our author. Certainly, one of the most remarkable qualities in this writer’s intellectual character was the extraordinary versatility of his talents, and the ease with which he could turn his mind from one to another of a vast variety of pursuits; and we can readily believe that, if he had devoted his chief attention to natural science, he might have taken a high rank among the improvers and cultivators of this extensive field of human knowledge. But nothing that he actually did in this way can entitle him to any such distinction. The “*Elements of the Newtonian Philosophy*” is an excellent performance in its way, and well adapted to its intended purpose, of popularizing the chief outlines of the theory of gravitation, but it is no proof of extensive proficiency in the science to which it relates. A treatise like this might easily have been written by a man of good general information, with just mathematics enough to enable him to read the

Principia so far as to possess himself of the leading results of the theory, which his lively and perspicuous style of composition enabled him to present in such a form as to render them attractive, and bring them down to the comprehension of the general reader. As for the apparent anticipation of the results of later investigations in his paper on heat, it is only one out of many well-known examples in which persons of inferior abilities have been brought, as it were, to the very verge or threshold of some valuable discovery, on which they have stopped short, and have left it to some first-rate genius to make the final step,—to combine the scattered hints, to unfold the latent principle, and follow it out to its important consequences.

If we are somewhat surprised at the prominence given to Voltaire in this volume, we are still more so at finding Rousseau selected as a fit representative of French literature and science. On the merits, both literary and moral, of this singular person, we apprehend there has long been little difference of opinion; and the only subject of wonder now is, that performances with so little intrinsic merit to recommend them could ever have attracted the attention and acquired the extraordinary popularity which they once undoubtedly possessed.

We turn with pleasure to the British worthies to whom our attention is directed in the remainder of the volume; and certainly, if our judgment was to be founded on the specimens here presented, our feelings of national complacency would be not a little gratified by the comparison, whether we regard them in a moral and social, or even in an intellectual point of view. But we are well aware that they do not furnish the materials for a fair comparison, and that no such use of them was intended by the author. Of the eight eminent persons included in this list, the first two, Hume and Robertson, belong to the class of men of letters; the remaining six, Black, Watt, Priestley, Cavendish, Davy and Simson, are introduced in consequence of their high reputation in various branches of science.

In the memoir of Hume, as may be supposed, there is not much relating to a life but little diversified with memorable incidents, which the public did not know before; but the criticisms on his successive publications, and the estimate of his general character, both as a philosopher and an historian, are judicious and in the main, we think, correct. The merits and demerits of the performance by which he is chiefly known to the great mass of readers, his well-known *History of England*, are well and justly stated. Few things in literary history seem more singular than the contrast between the first reception and the subsequent fate of this *History*. Treated in the first instance either with violent hostility or utter neglect, it gradually made its way into public favour, and established its claim to the place which it has long held, and will doubtless retain, as a classical or standard work. It is now a sort of *stock* book, which must be in every library, and from which too many readers are content to derive nearly all they know of the history of their native land. We might rather have expected, on the contrary, that it would have been received at first with unmeasured applause, subsiding afterwards into more moderate and qualified praise; because its excellences are on the surface, while its defects and still more serious faults betray themselves on a more careful examination. Its unexampled and permanent popularity arises no doubt chiefly, if not

entirely, from its being by far the most *readable* History of England we possess. While others are studied as a duty, this almost alone is read with pleasure. The narrative is clear and easily followed, the style elegant and perspicuous, with much more ease and less elaborate stateliness than his contemporary and friend Dr. Robertson, whose labours in the same field added a new department to our store of elegant and polite literature, and, to the English reader, converted that which had been a necessary but toilsome, into an agreeable and attractive study.

Of Robertson, it may perhaps be thought that the merits are a little overrated by our author, through the influence of a natural and excusable partiality. The History of Scotland, which was his first work, is generally admitted, we believe, to be also his best. Not that his "Charles V." and "America" are not performances of great value, and well executed, as far as his materials extended; but his acquaintance with the literature of the countries whose history he records was too limited and imperfect, and he has accordingly left much to be supplied and corrected by his successors in the same path. Lord Brougham's criticisms are, however, in general very just; and the remarks interspersed on the mode and spirit in which history, in his opinion, ought to be written, are particularly valuable. We insert the following observations on an objection raised against the "History of America," from which he acknowledges it is difficult to defend it:

"There is induced by the narrative, in the mind of the reader, far too great sympathy with the conquerors of the New World. This may in part be palliated by the feeling so difficult for any historian to avoid, and which leads him to paint in interesting, if not in attractive colours, the deeds and the heroes of his story. But the atrocious crimes of those Spanish invaders, who, with a combination of fanatical violence and sordid avarice, subjugated or extirpated unoffending millions because of their pagan ignorance and their precious mines,—those bigoted furies who poured out the blood of men like water, in order to establish the gospel of peace and good-will towards man,—those monsters of cruelty who, after wearying themselves with massacre, racked their invention for tortures which might either glut their savage propensities or slake their execrable thirst of gold,—all ought to have called for reprobation, far more severe than any which the historian of their guilt has denounced against them. This is a great stain upon the work, and it can only be palliated by the excuse already offered,—an excuse by which the stain can never be wiped out."—P. 308.

From the causes already adverted to, there is in this memoir more of personal narrative and individual character, which combines with the acute criticisms and judicious views which it also contains, to make it, in our estimation, the most interesting article in the volume.

The memoirs of Black and Watt, as we might expect, are chiefly devoted to a review of the chemical discoveries of the one, and of the great invention of the improved steam-engine which has immortalized the other. These are subjects on which the noble author is fully competent to speak. But we hasten to the following article on Dr. Priestley, on which we propose to comment somewhat more fully, and on account of which, in fact, we have chiefly thought it necessary to invite to this work the attention of the readers of the *Christian Reformer*.

It is perhaps not to be expected that a memoir of Priestley should be so executed as to be equally satisfactory to all classes of readers, or

that it should evince a uniformly impartial spirit. This may be owing not so much to the important part which he actually took in many of the strifes and controversies of the day, as to the degree in which circumstances not dependent on himself led the most eager combatants of various parties to view him as their most active and powerful opponent. Totally unacquainted, for the most part, with his personal and private habits, and taking little interest, comparatively speaking, in the more important pursuits and studies to which the greater part of his attention was directed, they have thought, and have often induced the public to think, almost exclusively of what was in fact only a small fraction of his mind. On this account it may be not unreasonably expected that those who sympathize in his views and agree in the main with his opinions, though biassed, no doubt, in some degree by partiality, as others have been by prejudice, may sometimes have formed a more complete, if not a more accurate estimate, derived not only from a more extensive and exact acquaintance with his voluminous and diversified writings, but from a knowledge (now, it is true, with most of them traditionary) of his personal habits and mode of life. They will trace, or think they trace, many inaccuracies in the statements of other parties, not merely to prejudice or bigotry, but, where these cannot be imputed, to an imperfect or superficial examination of works relating to subjects not suited to their tastes and foreign to their ordinary pursuits. To this source we think that some of what appear to us unfair representations in this article may very probably be referred; since it is not at all likely that many of Priestley's works have been minutely and carefully examined by our author, and in fact the manner in which some of them are mentioned sufficiently shews that he knew little, if any thing, about them beyond their titles as he found them enumerated in the long catalogue of the writer's publications.

Dr. Priestley is introduced here, not as a man of letters, still less as a theologian, but in consequence of his distinguished eminence as a man of science; and perhaps it would have been more satisfactory to all parties if the notice (for it scarcely deserves the name of a biography) had been confined to a review of his merits in this capacity. As it is, we think we discern in the inconsistent and opposite statements with which it abounds, an impracticable attempt to please two opposite parties, ending, as might be expected, in displeasing and dissatisfying both. His repeated denunciations of the "angry polemic and fiery politician," and the pains he takes to disparage, on every convenient opportunity, the intellectual talents and attainments of Priestley, will not be received by a certain party as an atonement for the high (though qualified) estimate of his merits as a scientific discoverer, the ready admission of his sincerity and conscientiousness in his other pursuits, and the censure passed on the narrow-minded clerical members of the Board of Longitude, who objected to his appointment as naturalist to Captain Cook's expedition on the ground of his obnoxious theological sentiments.

From the manner in which it is dwelt upon, it would appear that, in our author's estimate of Dr. Priestley's character, the head and front of his offending was the vehemence and alleged intemperateness of his controversial writings, both in theology and in politics. It might perhaps

be asked by some, whether in an accusation of this kind he is altogether the man to throw the first stone; though, in his case, some allowance must of course be made for the excitements of public life, and the habits of a profession whose occupations are essentially of a controversial character. Without denying that there is a certain colourable foundation for it, we maintain that the charge of extreme bitterness and asperity in controversy so constantly brought against Dr. Priestley, has been exaggerated beyond all bounds. He was a man of peculiarly ardent mind and of most active, energetic habits; whatever business he took up, he entered into it with his heart and soul; whatever he did was "with his might." He felt warmly; his love of truth was fervent and sincere; for he valued it not merely as *abstract truth*, but because he saw in it an instrument for promoting in the most effectual manner the best interests of mankind. When he believed himself to have acquired it, he contended for it earnestly, as for inestimable treasure. Hence, if there be any by whom this particular truth, or truth in general, is less highly valued, no wonder that his impressions appear to them overstrained and extravagant, that in their estimation his earnestness and zeal assumes the form of intolerance. But in that case the fault may be not in his warmth, but in their indifference.

If we examine, not a detached passage here and there, but the general strain of Dr. Priestley's controversial writings, and compare it, in respect of vehemence or asperity, with the ordinary style of theological or political debate, they will assuredly be found, not above, but very considerably below, the average standard. It is, in fact, not the quality, but the quantity,—not the bitterness, but the number and variety, of his productions in this department, which are chiefly remarkable. In the Unitarian controversy, more especially, he seems for some years to have considered himself, and to have been recognized by the public, as a sort of general champion, whose business it was to take up the gauntlet, by whatever opponent it might be thrown down. In the course of his life, he probably appeared before the world as a disputant on a greater number and variety of questions, with a greater number of antagonists, of almost every possible grade, in character, talents and dispositions, than any other man of his time. And hence it has happened that a large class, especially of those who differ from him on these debateable questions, and who know nothing of his other writings, are accustomed to think of Priestley almost exclusively in the character of a formidable and not always unsuccessful opponent. Hence they are led to take it for granted,—for there is good reason to think that a very large portion of the most vehement exclaimers against Priestley as an "angry polemic and fiery politician," have very little knowledge of their own upon the subject,—that this portion of his works must be largely seasoned with the personality, abuse and party virulence, with which they are so familiar in the writers on their own side. If they would take the trouble to examine for themselves, perhaps they would see cause to change, or at least to modify, their judgment. That there are passages here and there which betray an unnecessary and excessive asperity, and which their author himself in his cooler moments did not altogether approve, is true; but the number of such instances is very small in which the provocation was not sufficient to vindicate, if not to justify, a more than ordinary warmth

of expression. He was very seldom the first aggressor; and it would not be difficult to cull from the publications of many of his opponents choice flowers of this sort of rhetoric, which we should seek in vain to match in the whole range of Dr. Priestley's polemical works. His own views and feelings on this subject are well expressed in the introduction to his Letter to Mr. Bryant, who had attacked his treatise on Necessity:

"It is with real pain that I put into your hands the following Letter, written in such a manner as may perhaps give you pain; and it would have given me real pleasure to have addressed you with that respect to which your character has hitherto entitled you. But in this case you left me no choice. Such an *Address* as yours could not be answered with propriety in any other manner than that in which I have treated it. It is only *measure for measure*, and indeed far short of that. For all that I censure in you is your challenging me in so high a tone of authority on a subject of which you are perfectly ignorant. I nowhere tax you with *hypocrisy, impiety or infidelity*; though I could have found just as much pretence for those charges with respect to you, as you have with respect to me.

"It might, I often think, have a good effect to temper the acrimony of controversial writing, to consider ourselves as addressing our antagonists *in person*; as we should not then be so apt to neglect the forms of *civility* which we hold ourselves obliged to observe in a personal interview. Had you, Sir, been introduced to me on purpose to *talk* with me on the subject of Necessity, or had we met accidentally and entered upon it, you would have felt, I am confident, an insurmountable aversion to pronouncing to my face what you have addressed to me in print. It would have appeared to yourself unpardonable rudeness. What you now term *arrogance, insincerity, &c.*, you would have softened down to a *mistake, misapprehension, oversight*, or some other thing of the same venial nature.

"We are all too apt to lose sight of the *persons* of our opponents, and with that, to forget our good manners; and indeed custom has in a manner justified a good deal of asperity in controversial writings of all kinds; so that the world in general is not so much offended at it as they would be at any rudeness in conversation. And with respect to the proper *use* of controversial writing, I do not know but that this may have been the best upon the whole; as by this means men have been roused to exert themselves to the utmost in defence of their several opinions, so that the subject in debate has been more thoroughly investigated for the benefit of the cool bystander. But with respect to the writers themselves, if my experience may be thought to qualify me to judge in the case, the preference is unspeakably in favour of an *amicable discussion* of any important question. The controversy that I look back upon with the most satisfaction is that with Dr. Price, which you, Sir, do not seem to have thought it worth your while to look into. And though I have been more than once urged to write in the style of my Letter to you, and, as I have imagined, with some success, a triumph so gained has never given me more than a momentary exultation. It is a feeling too nearly resembling those emotions which a Christian ought to repress rather than encourage."

Such are the views which Dr. Priestley himself expresses of the temper and spirit in which controversy ought to be conducted; and those who have read the "*amicable discussion*" he refers to with his friend Dr. Price, to which may be added his subsequent Letters to Drs. Price and Geddes on the Unitarian Controversy, and the very interesting correspondence with Newcome on the Duration of our Lord's Ministry, will easily perceive that this was the style most suited to his disposition, and in which he took the greatest pleasure.

The judgment passed by our author on the intellectual merits of Priestley is of little value except as far as his scientific character is concerned; for it is quite evident that he has not qualified himself by the most cursory perusal of his theological and metaphysical works to give an opinion on the subject. As far as his talents in experimental, especially in chemical, investigation are concerned, we have little fault to find. Due justice is done to his untiring activity,—to his watchful attention,—to his promptitude in following up each new idea that suggested itself,—to his diligence and accuracy in recording all the particulars observed. A tolerably correct enumeration, as far as it goes, is also given of his most remarkable and brilliant discoveries.

"It must not be forgotten (he adds), in considering the great merits of Priestley as an experimentalist, that he had almost to create the apparatus by which his processes were to be performed. He, for the most part, had to construct his instruments with his own hands, or, if he employed others, he had to make unskilful workmen form them under his own immediate direction. His apparatus, however, and his contrivances for collecting, keeping, transferring gaseous bodies, and for exposing substances to their action, were simple and effectual, and they continue to be still used by chemical philosophers without any material improvement. It was fortunate, in this respect, that he began his pneumatic inquiries with seeking for the means of impregnating water with carbonic acid; this inquiry naturally turned his attention to the contrivance of apparatus, and generally of manipulations serviceable in the examination of bodies whose invisible form and elastic state renders inapplicable to them the machinery of the old laboratory, calculated only for solids and liquids."—P. 412.

One remarkable peculiarity of Priestley's scientific character was the prompt and early *publicity* which he gave to all his proceedings. He was thus singularly well qualified to serve as a pioneer in a new and hitherto unexplored field of investigation, at a time when facts hitherto unsuspected were continually presenting themselves, and when it was much more desirable for other observers to be placed as soon as possible in possession of the materials, than to be kept waiting till the original discoverer had had time to fashion these materials into a system, as yet of necessity crude and imperfect. He was aware that there were multitudes of busy labourers engaged in similar researches, —and, regardless of his own fame, he was chiefly desirous to promote that free and ready intercommunication of new facts and new ideas, which was fitted to lead most effectually both to the diffusion and the increase of general knowledge. And this may perhaps have been one reason why he was more distinguished by the quickness and facility with which he struck out new views, and developed extraordinary and unexpected phenomena, than for the closeness and patient application of thought which might have best enabled him to follow them out to exact and precise results. The fact is, as has been well observed, that the time for this species of close reasoning in the branches of natural knowledge which he chiefly cultivated was not as yet arrived. Neither chemistry nor electricity were as yet entitled, in any point of view, to take their place among the *exact* sciences. "It would have retarded the progress of science, and put off to a far distant day that affluence of new facts which Priestley so rapidly accumulated, if he had stopped to investigate with painful and rigid precision all the minute circumstances of temperature, of specific gravity, of absolute and relative

weights, and of crystalline structure, on which the more exact science of our own times is firmly based, and from which its evidences must henceforward be derived. Nor could such refined investigations have been then carried on with any success, on account of the imperfection of philosophical instruments. It would have been fruitless also, at that time, to have indulged in speculations respecting the ultimate constitution of bodies;—speculations that have no solid groundwork, except in a class of facts, developed within the last thirty-five years, all tending to establish the laws of combination in definite and in multiple proportions, and to support the still more extensive generalization which has been reared by the genius of Dalton.*

Our author's account of Priestley's "whole education" as exceedingly imperfect, is perhaps somewhat exaggerated. In fact, there is reason to think that his preparatory education previous to going to the academy was considerably above par. At Daventry, it is true, his advantages were but moderate, and what he possessed were due in a great measure to his own diligence and perseverance in availing himself to the utmost of the slender means within his reach. It is, however, very properly added, that that education, however "scanty and rambling" it might be, "far from redounding to his discredit, very greatly enhances the character of the man. He presents one of the memorable examples of knowledge pursued, science cultivated, and even its bounds extended, by those whose circumstances made their exertions a continued struggle against difficulties which only virtue and genius like theirs could have overcome."—P. 405.

The amount of Dr. Priestley's mathematical attainments it may not be easy precisely to ascertain. Lord Brougham pronounces them to have been very slender; but the proof of this is not very obvious. As we have already observed, the then state of the sciences to which he principally devoted himself was not such as to afford much scope or opportunity for the application of mathematical reasoning; but the account he has himself given of the time and attention he devoted to these pursuits in early life, combined with what every one knows of his extraordinary vigour of mind and facility of acquisition, leads us to conclude that his acquirements in this way, though not what could be called profound, were far from being inconsiderable, and fully equal to what we naturally expect in men of liberal education and fondness for general science, but whose attention has not been *peculiarly* called to mathematical studies. His "Treatise on Perspective," and his "History of Light and Vision," however "careless and superficial" it may be, will at least justify us in drawing this conclusion. It may be admitted, however, as most probable that mathematics were not his *forte*. But we should not feel ourselves entitled to make this inference as Lord Brougham does in the following note (p. 404):

"This (says he) is manifest from several parts of his writings, though in one passage of his correspondence he speaks of having once been very fond of the study; for in the same paper he speaks of Baron Maseres's work (*Scriptores Logarithmici*) as if he had been the author, instead of the collector.—Mem. I. Part ii. p. 490."

* See Henry's Estimate of the Philosophical Character of Dr. Priestley, read to the British Association at York, 1831, p. 6.

The passage referred to is in a letter to Mr. Lindsey from Northumberland, so late as August, 1802. "Mr. Maseres's third volume I have not received, though I have the fourth. Please to thank him for me, and if you please mention this circumstance. Till I was near forty, when I had an opportunity of making experiments, I applied very much to mathematics, and still I have not lost my liking to them. His works of this kind are original and excellent." This last sentence may obviously relate to the learned Baron's other mathematical publications, which abundantly merit the character here given of them; but it is somewhat remarkable that the work here referred to, though it professes to be, and is for the most part, a *collection* of curious tracts relating to the nature and construction of logarithms, contains a number of valuable dissertations by the collector himself. This is particularly true of the third volume, nearly two-thirds of which is original matter.

It is evident from this that Lord Brougham has not even looked over the table of contents of the "*Scriptores Logarithmici*;" but we do not feel ourselves authorized to infer from hence that he has paid very little attention to mathematical science; even if we take into the account a certain Discourse "on the Objects, Advantages and Pleasures of Science,"—a performance of great merit in many respects, but hastily written no doubt, amidst the pressure of other multifarious occupations, and abounding, in consequence, with mis-statements even on points of a purely elementary character.

We have already intimated a suspicion that our author knows very little of the greater part of Dr. Priestley's writings beyond their titles, which he has gathered from the catalogue affixed to Mr. Rutt's memoir; and sometimes he would seem but imperfectly acquainted even with them. The grounds of this suspicion will appear from the following extracts:

"Having once begun to publish in 1761, his appeals to the press were incessant, and almost on every subject. A 'Theory of Language,' books on 'Oratory and Criticism,' on 'History and General Policy,' on the 'Constitution and Laws of England,' on 'Education,' a 'Chart of Biography,' a 'Chart of History,' these and others were all written while he resided at Warrington from 1761 to 1769. How well he was qualified to write on Oratory and on English Law, we may easily conjecture from the circumstance that he could never have heard any speaking save in the pulpits of meeting-houses, and in all probability had never seen a cause tried; but even if he had been present at debates and trials, it is difficult to imagine any thing more adventurous than the tutor of an academy afflicted with an incurable stutter, and who devoted his time to teaching and to theology, promulgating rules of eloquence and of jurisprudence to the senators and lawyers of his country."—P. 408.

It would seem from hence that Lord Brougham uses the term "oratory" as synonymous with "elocution," or the art of correct and graceful delivery,—a subject which is scarcely touched upon in the treatise referred to; but if it had been, it might be not unreasonable to suppose it possible that a person who, like Demosthenes, had to struggle with a serious organic defect of utterance, which he had to a very considerable extent, though not entirely, succeeded in correcting, would on that very account have paid so much the more attention to the art of speaking, and would consequently be the more competent to lay down its rules for the guidance of others. If he had looked at the

book, which was published, not at Warrington, but during the time of the author's residence with Lord Shelburne, his attention might perhaps have been attracted by the dedication to the young Viscount Fitzmaurice,—one of the best examples of the happy combination of a manly independence with the respect justly due to superior rank and station that we have any where met with. The opportunity of seeing a cause tried, granting (which we are not bound to do) that Dr. Priestley never enjoyed it, is one of the smallest of the qualifications desirable in a lecturer on the constitution and laws of England. As this course was never published, (though from the above notice of it we might be led to suppose the contrary,) and the manuscript was among the unpublished treasures destroyed in the Birmingham riots, it is impossible now to ascertain in what manner the plan was carried out; but if our author had been at the pains to look over the syllabus, preserved in the Appendix to Rutt's edition of the "Lectures on History," he would have perceived, if we mistake not, some indications of a tolerably comprehensive, though not professional, acquaintance with the subject, sufficient to justify the "adventurous" attempt to instruct, not the senators and lawyers of his country, but a class of young men, most of them destined for the various pursuits of active life. The materials, too, he might have found arranged with a reasonable regard to "method and system," of which we are given to understand (p. 404) that the lecturer was wholly destitute. Our author proceeds:

"That we may come without interruption to his *really useful* studies, it may be well here to take notice of his other controversial writings. In consequence of a disagreement with the Warrington trustees (?) in 1767, he removed to Leeds, where he became minister of the Mill-hill chapel, and wrote many controversial books and pamphlets. In after times he wrote 'Letters to a Philosophical Institution' [Unbeliever]; 'An Answer to Gibbon'; 'Disquisitions on Matter and Spirit'; 'Corruptions of Christianity'; 'Early Opinions on Christ'; 'Familiar Letters to the Inhabitants of Birmingham'; 'Two Different Histories of the Christian Church'; 'On Education'; 'Comparison of Heathen and Christian Philosophy'; 'Doctrine of Necessity'; 'On the Roman Catholic Claims'; 'On the French Revolution'; 'On the American War'; beside *twenty volumes* of tracts in favour of the Dissenters and their rights."

Institution for Unbeliever is, we may presume, a misprint; there is no separate publication entitled an "Answer to Gibbon," though the account given by that writer of the early history of Christianity is incidentally noticed in one of the Letters to a Philosophical Unbeliever. What the majority of the readers of this volume will suppose was meant by "Two Different Histories of the Christian Church," we do not know; *our* readers do not need to be told that the second is merely a continuation of the first. As for the twenty volumes of tracts in favour of the Dissenters and their rights, the noble author must surely have used a multiplying glass; we can count only ten tracts which properly come under this title, including two occasional sermons, and the Answer to Judge Blackstone's Reply, which could hardly have filled more than a single column of the newspaper in which it first appeared.

After some rather invidious remarks on Dr. Priestley's habits of expense, which he takes it upon him to censure as unnecessarily profuse for *his station*, our author comments on what he seems to

consider as a meanness in his accepting the contributions of his friends, not only, as it would appear, in order to defray the charge of his experiments, but to supply the deficiency of his ordinary income. Dr. Priestley had undoubtedly many very kind and liberal friends who at various periods of his life came forward most bountifully to minister to his necessities; but when it is considered in what relation he stood to such friends as Mrs. Rayner, Mr. Lee and Mr. Tayleur, who took as deep an interest in his theological pursuits, and in communicating their results to the public, as he himself did, and who were fully sensible that the publication of such works as the "*Corruptions of Christianity*" and the "*History of Early Opinions*" must be attended by heavy expense, and who were possessed of ample means to supply whatever might be necessary for this purpose,—and also that the same may be said of Sir G. Savile, Mr. Parker, Mr. Wedgwood and others, in reference to his scientific pursuits, we cannot see that there was any compromise of his independence in accepting of such assistance.

"He names (says Lord B.) fifteen who gave him by subscription a yearly allowance, all the while he chose to decline an offer made to procure a pension from the Government! 'wishing to preserve himself independent of every thing connected with the Court.' We must on this be content to remark that different men entertain different notions of independence."—P. 418.

We must say that our notions of independence approach nearer to Dr. Priestley's than to Lord Brougham's; and have no doubt that in the general estimation he appeared at the time much less painfully dependent in receiving the contributions of many friends for purposes in which they all took a common interest, than when deriving his subsistence in a somewhat anomalous and awkward position as the attendant upon one great man. Lord Brougham, however, sees nothing objectionable in this sort of relation to a single "munificent patron," and startles his readers not a little by breaking out in the following strain, more eloquent, we must say, than suited to the occasion:

"Can any thing be easily conceived more truly gratifying to a man of right feelings and of a noble ambition, than the reflection must have been, that the discovery of oxygen was made under his roof, and with the funds which his disinterested liberality had provided for his philosophic *guest*? With whatever difference of sentiments statesmen may at any time view Lansdowne House, the lovers of science to the latest ages will gaze with veneration on that magnificent pile, careless of its architectural beauties, but grateful for the light which its illustrious founder caused to beam from thence over the whole range of natural knowledge; and after the structure shall have yielded to the fate of all human works, the ground on which it once stood, consecrated to far other recollections than those of conquest or of power, will be visited by the pilgrim of philosophy with a deeper fervour than any that fills the bosom near the forum or the capitol of ancient Rome."—P. 417.

All because this illustrious founder made an additional allowance to Dr. Priestley of forty pounds a-year for the expense of apparatus and experiments!

We have left ourselves little room for commenting at length on the character of a "*fiery politician*" ascribed to Dr. Priestley. It is an epithet which appears to us peculiarly ill-chosen, and inapplicable to any thing we have met with in his political writings, especially if we interpret it with a reference to the standard supplied by the ordinary style of active political partizans. If we limit ourselves to the larger

part of his life which passed before the French revolution, it appears to us that the fair estimate of his character in this respect will be almost the reverse; and that, whether we judge from his publications or from what is recorded of him during that period, the impression will rather be that of wonder how a man of Priestley's energy, activity and ardent temperament, could keep himself so much aloof from direct interference in the politics of the day. So much is this the case during the seven years of his connection with Lord Shelburne, a period of deep and exciting interest, when he was thrown by his position into constant communication with many of the leading political characters of the age, that we can only account for it by supposing that he made it a point to avoid every thing of the kind, lest he should be taxed with the character of a hireling partizan. The allusions to subjects of this kind in his earlier publications are almost exclusively such as have a reference to the existing constitution of church and state, as affecting the social position of Dissenters. His "*First Principles of Government*" (published in 1769) are unquestionably those of the British Constitution, and are treated of in a calm, philosophic tone, which one might almost wonder at on a subject of such deep and powerful interest. That his later political tracts are in a somewhat different spirit, is very true; but let it be recollected what sort of a period that was, when all men's minds seem to have been worked up into a sort of fever of political excitement, and when he had suffered so severely in his own person from its violence. And, after all, let the warmest of Priestley's effusions of this class be fairly contrasted with even the more moderate of the Anti-jacobin and Church-and-King pamphlets of the day, and we are much mistaken if the title "*fiery politician*" be not thought more appropriate elsewhere.

The concluding summary of Priestley's character is as fair and impartial as can be expected, making allowance for one or two expressions, in our opinion inapplicable, at least in the sense in which they are generally understood, and in which, if we mistake not, the author meant them to be received.

"His character is a matter of no doubt, and it is of a high order. That he was a most able, most industrious, most successful student of nature, is clear; and that his name will for ever be held in grateful remembrance by all who cultivate physical science, and placed among its most eminent masters, is unquestionable. That he was a perfectly conscientious man in all the opinions which he embraced, and sincere in all he published respecting other subjects, appears equally beyond dispute. He was also upright and honourable in all his dealings, and justly beloved by his family and friends, as a man spotless in all the relations of life. That he was governed in his public conduct by a temper too *hot* and irritable to be consistent either with his own dignity, or with an amiable deportment, may be freely admitted; and his want of self-command, and want of judgment in the practical affairs of life, was manifest above all in his controversial history; for he can be charged with no want of prudence in the management of his private concerns. His violence and irritability, too, seem equally to have been confined to his public life; for in private all have allowed him the praise of a mild and attractive demeanour; and we have just seen its great power in disarming the prejudices of his adversaries."

* Referring to a curious anecdote of his interview with an orthodox minister at Philadelphia.

With this we dismiss the volume, the remaining articles of which are purely scientific, and would perhaps be less suitable for our pages. Notwithstanding the fault we have been obliged to find with some passages, we cannot conclude without acknowledging the pleasure, in most instances unmixed, with which we have perused it, and the value and justice of most of the opinions on many important topics of literature and science which it contains.

W. T.

THE ADAPTATION OF THE SEASONS TO THE MIND.

THERE is a higher wisdom of the Seasons, a richer harvest, than that which they supply to the bodily wants of man. It is that which they administer to the yearly nurture of his spirit, and the lesson which, in administering it, they read of Him who alike ordained the seasons and breathed the spirit into its earthly frame. It is the adaptation of the varied and successive year to the powers within us, to be exercised, taught and strengthened, and to be relieved by reflection and repose. With its commencement we start into new life, and, gay with a thousand hopes, put forth our powers beneath the re-enkindled beam and invigorating airs that play and breathe around us. As it proceeds, we grow with its growth and strengthen with its strength; maturing our projects and accomplishing our designs with the maturity and accomplishment of the year. The full exercise of our powers, the utmost stress of our activity, the highest point of our exertion, is attained, under the universal and benignant energy that in the perfection of the year summons forth the glory of all things and creatures. Action, movement, life, observation, now employ us, in unison with the active and productive powers around us. We reach a height of being, in whose ethereal air, and amid whose sunny plains and rich and varied prospects, we awhile disport ourselves, and then with subsiding Nature we descend; glad indeed to have been there, but equally glad of the repose to which the glorious memory shall recur. Reflection invites us back to the lonely vale, and, as the husbandman gathers in the fruits of the earth, *we* lay up the richer harvests of the spirit. This is the wisdom of the year *declining*; the commission which the God of Seasons giveth it in charge. Our Maker speaks to us in this, as in *every* change from gladness. As He bids us in the day of prosperity to be joyful, and in the day of adversity to consider, so the precept given alike to Nature is from her varying seasons echoed to the heart. Fresh proof of His being is poured into the soul, uniting us to His throne by every ray of brightness or breath of cooler air.

R.

JEAN PAUL AND COLERIDGE.

SIR,

MR. CARLYLE has, among higher merits, that of making Jean Paul known to the English public, who have lately had the means of becoming better acquainted with him, as well from an American biography as Mr. Noel's excellent translation of *Siebenkäs*. But of his numerous novels there are very few indeed that could be rendered acceptable to English readers—they are so singular in their structure, and even their beauties so very near deformities. To no writer has Pope's well-known couplet been so applicable :

" And ne'er so sure our passion to create,
As when they touch the brink of all we hate."

It is, however, universally conceded in Germany, that whatever may be thought of any one of Jean Paul's writings, as a work of art, as a whole; it abounds in beautiful passages. Hence there have been published several collections of what our book-makers call Beauties, and to which the Germans have given the classical title of *Chrestomathie*. One of these collections is now lying before me, from which I send you a small selection of Translations, which you may use, as they may suit you, to fill up pages, that articles of length and value may decorously commence with the page. The copy I have mentioned was once in Coleridge's possession, and I have found in it a few of his notes. You are aware that his son-in-law, the late Mr. H. N. Coleridge, has filled several volumes with such literary marginalia, and that Mr. Green has promised the public a similar collection of philosophical notes. They will be valuable. No man ever wrote wiser or more beautiful sentences than Coleridge. His whole life was spent in dreaming about a system or scheme, which would have remained unwritten had he lived to an antediluvian old age. One of these notes by Coleridge may be fitly used as an introduction to a selection of Jean Paul's sentences. It is written on a dream of several pages. Now, as the realities and substantialities of Jean Paul's mind very much resemble other men's dreams, it may be imagined what his very dream must be. Coleridge's criticism, unluckily, suits a very large proportion of his writings.

As to his name;—the English reader should know that though his full legal denomination was *Jean Paul Friederich Richter*, yet as a literary appellation, and as used by critics and commentators, he was never written of under any other name than Jean Paul. Thus says the commentator on the dream :

" A fair specimen of unimaginable images. I could describe the births and vanishings of those bright manifold ocular spectra which people a new world of space when my nervous system is feverish, a strange intermundium between the ideal space in the soul and the outward space—even these I could translate into more intelligible words."

CONSCIENCE.

JEAN PAUL—" It is not reason (that is, the conscience) which makes us good; that is the wooden directing-post on the high road to virtue. Reason is the legislative, not the executive body. The power of loving its commands, and the still greater power of submitting to them, is a second conscience, appended to the first. As Kant is unable with ink to draw the form of that which makes men evil, so is that not to be portrayed which enables the heart to maintain an erect position above or raise itself out of impurity."

COLERIDGE—" The reason is not the conscience. The latter is a sensation *sui generis*—the spiritual feeling that results from the perceived consonance or inconsonance of an act or purpose with the universal will or reason."

H. C. R.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM
THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE
BLASPHEMY ACT.

No. IV.

THE Dissenters had thus far taken no part in the controversy. But the *Considerations on the Explications of the Trinity* by Dr. Wallis, Dr. Sherlock, Dr. South, and others, induced the Rev. John Howe, one of the leading Presbyterian divines of the day, to publish a tract, entitled, *A Calm and Sober Enquiry concerning the Possibility of a Trinity in the Godhead, in a Letter to a Person of Worth; occasioned by the lately published "Considerations, &c."* This appeared, without the author's name, in the year 1694. The writer waives the question about three persons in the Deity; but pronounces this use of the word *person* to be neither improper nor unjustifiable. He merely inquires, whether the Father, the Son or Word, and the Holy Ghost, may not be so distinguished from each other, as to answer the parts assigned to them by Scripture in the Christian economy, and yet each of them be God, consistently with the great and undoubted truth, that there is but One God. This question he decides in the affirmative, contending, with Dr. Sherlock, for the absolute distinction of the persons, but at the same time denying that their unity is a mere mutual consciousness, as that writer had maintained, in his *Vindication of the Holy and Ever-blessed Trinity, and the Incarnation of the Son of God*. A scheme which leaves out what Mr. Howe calls the very "nexus," or link, by which the three persons are united, or leaves it out of its proper place, and insists only upon a mutual consciousness, which is but a consequence of their union, wants, as he contends, the chief thing which is requisite to the unity of the Godhead.

But Mr. Howe himself, though he saw that some such nexus was required, and blamed Dr. Sherlock for leaving it out of his hypothesis, has nowhere stated, in direct terms, what it is which constitutes this nexus. He merely contends for its possibility, and compares it to the union between a human soul and body; affirming that, if God could unite in one man two such different natures, he could also create that, or any greater number of perfect spirits, in as near a union as that which subsists between the body and soul of the same man; and that such a union, with such a distinction, is as conceivable, if we suppose it unmade, as made.

Mr. Howe's notion of the Trinity, as developed in the *Calm and Sober Enquiry* and his other writings, may be thus expressed, nearly in his own words.—The three persons of the Trinity are distinct essences. They are distinct numerical natures, beings and substances. They maintain a delicious society; and as no enjoyments are pleasant without consociation, this necessarily gives a more perfect idea of blessedness than can be conceived to exist in an eternal solitude.—Such language as this is intelligible. But the hypothesis which it is intended to explain is as much Tritheism as that of Dr. Sherlock; for three divine persons, maintaining such a delicious society with each other, that their consociation constitutes the chief ingredient in their blessedness, cannot, by the aid of any nexus which either the reason or the imagination of man can supply, be made to constitute only one God.

Not long after the appearance of Mr. Howe's *Calm and Sober Enquiry*, Dr. Sherlock published a reply to Dr. South, entitled, *A Defence of Dr. Sherlock's Notion of a Trinity in Unity, in Answer to the "Animadversions" upon his "Vindication of the Doctrine of the Holy and Ever-blessed Trinity;" with a Postscript relating to the "Calm Discourse of a Trinity in the Godhead,"* 1694. In this *Defence*, the Doctor made no direct concessions, but wrapt up his opinion in the generally-received terms. His reputation for orthodoxy was in peril, and he wished to preserve it without any appearance of compromise.

Dr. South's reply did not appear till the year following: but before the expiration of 1694, Mr. Howe published *A Letter to a Friend concerning a P.S. to the Defence of Dr. Sherlock's Notion of the Trinity in Unity; relating to the "Calm and Sober Enquiry" upon that Subject*. In this Letter he says, "It is notorious the Dean hath asserted so positively three infinite Minds or Spirits, that the benign interpretation wherewith this Defender would salve the matter, (a new vocabulary being to be made for him on purpose, and the reason of things quite alter'd,) will to any man of sense seem rather ludicrous than sufficient, without express retraction." Mr. Howe makes it his object to shew, that the Dean had heightened the distinction in the three persons of the Godhead, quite as much as he himself had done; while he had said less respecting their unity, and had insisted upon nothing antecedent to their "mutual consciousness," as constituting that unity.

Soon after the publication of Mr. Howe's *Letter to a Friend*, in defence of his *Calm and Sober Enquiry*, there appeared, in the form of a tract, extending through twenty small quarto pages, *Animadversions on a P.S. to the Defence of Dr. Sherlock, against the "Calm Discourse of a Sober Enquirer:" As also on a Letter to a Friend concerning that P. S.* This occupies the second place in the THIRD COLLECTION of Unitarian Tracts. It is divided into two Parts, the former of which relates chiefly to Dr. Sherlock, the latter to Mr. Howe. But before entering upon an examination of the arguments on both sides, the author gives the following description of the combatants.

"The Doctor, or Dean, or Defender (no matter which I name, for they Three are One,) wants nothing to make him a good writer but a good cause, and says as much for a bad as any man can; nay, and when the nature of the cause will bear no more, he makes it good with magisterial grace and big assurance. He has always logic enough by him to prove a Trinity of faculties, relations, modes, to be only a Trinity of names; and a Trinity of essences or natures, to be a Trinity of Gods. All that can be said of him is, that he takes no care of himself, but sacrifices his own hypothesis, to make sure work with that of his adversary.—His adversary, the *Enquirer*, steps forth from the press, at his first appearance in the cause, with all the winning civility and good nature in the world. He will not be so rude as to say, that his hypothesis is the certain truth of the matter; only he hopes that his gentle reader will be so courteous as to grant it possible.—The Dean would do the *Enquirer* a singular favour, to let him be now and then of his opinion; but that not being granted, puts him a little out of temper; yet he quickly recovers himself, and when he has cut the Dean with a bitter sarcasm, p. 42, he gives him a healing parenthesis, an anodinous contradistinction. In short, this is the case between

the Dean and the Enquirer,—the one deals rude and heavy blows, the other neatly offers dangerous thrusts. You may fancy them engaging like Æneas and Mezentius in Virgil, who maintain the fight,

Hic gladio fidens, hic acer et arduus hastâ."

The author of the *Animadversions*, after drawing a parallel between Dr. Sherlock and Bayes in the Rehearsal, sets forth the rules of the Dean's "wonderful book," accompanied by appropriate illustrations. We have, for example, (1) *Regula fiducia*, or the rule of assurance: (2) *Regula consortii*, or the rule of company, which may also be called *Regula recriminationis*, because it may have two intentions, both which the Dean follows, with this one resolution, not to be damned alone: (3) *Regula personæ*, or the rule of disguise: (4) *Regula meiosis*, or the rule of extenuation: (5) *Regula suppositorum*, or the rule of putting cases which never did and never can happen: (6) *Regula tenebrarum*, or the rule of darkening the matter: and (7) *Regula obliuiscentiæ*, or the rule of forgetting what it is inconvenient to remember.

Having exposed the sophistical practices of Dr. Sherlock, the author of the *Animadversions* then proceeds to examine his *Postscript* to the *Defence* of himself, which is particularly levelled against Mr. Howe. Of the manner in which this examination is conducted, the following extract will afford a fair specimen.

"The Dean justly and truly observes, that Mr. *H—w's* three spirits, and essences, and individual natures, which make up the Unity of the Godhead, as he has represented it, do not seem to be infinite: for that which three become by being united, not any one of them can be suppos'd to be, consider'd by himself: If each cannot be consider'd by himself, then the three cannot be distinguish'd; if each can be consider'd by himself, each must be consider'd as not wholly the same with all the three in union. But the Dean forgetfully and untruly says, that he allows but one divine essence, and one individual nature; for, [not to take notice of that pitiful nonsense, One divine nature repeated in three persons without multiplication,] p. 91. of his *Self-Defence*, he has these express words, 'The Dean knows no divine substance, or essence, distinct from the three divine persons, but that the essence makes the person.' What he means by the essence makes the person, I do not well know; but 'tis most manifest, that if a divine essence and a divine person be the same without distinction, then there are as many essences as persons, and persons as essences, nor more nor less. In my mind, three divine essences are too many by two; he had better lose two persons than be overstor'd with divine essences; for one divine essence and one divine person is enough for any truly honest and religious man."

The latter part of the *Animadversions* relates to Mr. Howe's *Letter* in reply to the Dean's *Postscript*. Prefixed to it is the following motto.

Nec quenquam jam ferre potest Cæsarve priorem,
Pompeiusve parem.

The author then proceeds to offer his commentary upon this text. "Could *Cæsar* and *Pompey*," says he, "have agreed to share empire between them, they might have manag'd Rome and the world as they pleas'd; but *Pompey*, proud of his early fame and long prosperity,

would needs be uppermost, while *Cæsar's* success against the Gauls prompted him to endure no superior: so they divided their interests; the event was, *Cæsar* was too hard for *Pompey* by his valour, *Brutus* and *Cassius* by their treachery too hard for *Cæsar*.—Would Mr. *H—w* and Dean *Sherlock* agree to share the honour of explaining the mysterious doctrine of the Trinity between them, it would be a great stroke towards perswading Churchmen and Dissenters to Orthodox Tritheism; but as ill-luck will have it, to the prejudice of every *Diotrephes*, whether of church or tabernacle, the Dean is pertinacious for his hypothesis; there must be three distinct minds in one numerical Godhead, or no Trinity: and Mr. *H—w*, that could be contented to have his scheme admitted as possible, cannot endure to have it set by as heresy. * * * One and the same is the hypothesis of these two angry writers, only variegated with different terms of art. They catch and cavil at one another, for some little by-sayings or omissions, but return not one wise word to the plain arguments wherewith they condemn one another for Tritheists.—They are mutually self-conscious of their Pagan error, and that suppresses the pride of their hearts: so when they fain would raise their voices to a triumphal *Io*, all they can reach is,—*I will vindicate three minds from being three Gods, as well as you three natures: and, I will assert three natures to be but one God, as well as you three minds.* * * * Now if ever men, that pretended to reason, discours'd more senselessly than both the one and the other of these disputants, they shall burn me for a heretic. They both confess that there is no exact representation, no perfect example of any such union in nature [as that for which they respectively contend]; and yet they will be representing it over and over again; sometimes by a tree and its branches, sometimes by the sun and its light, sometimes by a mind and its faculties, sometimes by body and soul: and that nothing may be wanting in them towards the representation of it, they represent it at length by that which it is not,—an essential union of a divine and human nature, and by a supposed union of three distinct created spirits."

Other combatants had now entered the field; but as they took only a subordinate part in the contest, and as we shall have occasion to notice them again hereafter, we pass on at once to another leading publication in this controversy, entitled, *Considerations on the Explications of the Doctrine of the Trinity, occasioned by four Sermons preached by his Grace the Lord Archbishop of Canterbury; a Sermon preached by the Lord Bishop of Worcester; a Discourse by the Lord Bishop of Salisbury; a Sheet by a very learned Hand, containing Twenty-eight Propositions; a Treatise by an eminent Dissenting Minister, being "A Calm Discourse concerning the Possibility of a Trinity;" and by a Book in answer to the Animadversions on Dr. Sherlock's Vindication of the Trinity; in a Letter to H. H. Printed in the Year 1694.* This publication occupies the first place in the Third Collection of Unitarian Tracts, and was the production of the same person who wrote the *Considerations* already noticed. It was drawn up at the request, and published at the expense, of Mr. Firmin; and, like other writings of the same anonymous author, assumed the epistolary form. The date affixed to it is Sept. 29, 1694. A copy of it was presented to Archbishop Tillotson by Mr. Firmin; and the only remark which his Grace made in reference to it was, "My Lord of Sarum shall humble your writers." This

remark was made just after Bishop Burnet had finished his *Exposition of the Thirty-nine Articles of the Church of England*, which had been undertaken at the request of the Queen, and with the Archbishop's concurrence. The manuscript had recently been placed in his Grace's hands for the purpose of revision; and he returned it to the author with the following letter, in which he expresses his candid opinion respecting its merits:

"Lambeth House, October 23rd, 1694.

"My Lord,—I have with great pleasure and satisfaction read over the great volume you sent me, and am astonished to see so vast a work begun and finished in so short a time. In the article about the Trinity you have said all that I think can be said upon so obscure and difficult an argument. The Socinians have just now published an answer to us all; but I have not had a sight of it. The negative articles against the Church of *Rome* you have very satisfactorily explained, and with great learning and judgment. Concerning these you will meet with no opposition amongst ourselves. The greatest danger was to be apprehended from the points in difference between the *Calvinists* and *Remonstrants*, in which you have shewn not only great skill and moderation, but great prudence in contenting yourself to represent both sides impartially, without any positive declaration of your own judgment. The account given of *ATHANASIUS'S* Creed seems to me nowise satisfactory. I wish we were well rid of it. I pray God long to preserve your Lordship to do more such services to the Church.

"I am, my Lord,

"Yours most affectionately,

"JO. CANT."

The answer which the Socinians had just published, was the *Considerations on the Explications of the Doctrine of the Trinity*, in which were contained replies both to the Archbishop of Canterbury and the Bishop of Salisbury. When the above letter was written, his Grace had not seen this answer; but it must have been presented to him shortly afterwards, for his death took place in the month of November, 1694. During the interval he appears to have seen and conversed several times with Mr. Firmin, whom he treated with the same kindness as ever, inquiring, in his usual friendly way, "How does my son Giles?"—the designation which he was in the habit of giving to Mr. Firmin's son by his second wife.

The author of the *Considerations* animadverts, in the first place, on a Sermon by the Bishop of Worcester, Dr. Edward Stillingfleet, in vindication of the mysteries of the Christian faith, from the words, "Christ Jesus came into the world to save sinners," 1 Tim. i. 15. This sermon was preached April 1, 1691, and published shortly afterwards by Mr. Mortlock, at the Phoenix, in St. Paul's Churchyard. "As to the author of this sermon, his person and qualifications," says the writer of the tract, "I readily acknowledge, he hath all the properties for which an adversary may be either feared or revered. He understands perfectly the doctrine of the Church, and the points in question. He will commit no oversights thro' ignorance, haste, or inadvertence; he will know how to take and to manage all advantages. He is too experienc'd and judicious to hazard his cause, as others have lately done, on the success of a *half-thought* hypothesis, a *crude invention*, a pretty new quirk. In a word, we can only say of him, since there is no remedy, *Contenti sumus hoc Catone*." The preacher had distributed his subject under several heads, the principal of which were, that God

may justly require us to believe what we cannot comprehend; that those who reject the mysteries of faith, themselves advance still greater mysteries; and that the manner and way of salvation by Christ, which the Church teaches, is preferable to that taught by the Socinians. Of these propositions our author says, that "the first is true, but not to the purpose; the second, home to the purpose, but not true; the third, neither true nor to the purpose." These three assertions he proceeds to substantiate in the next ten pages; after which he offers some remarks upon a Discourse of the Bishop of Salisbury's on the *Divinity and Death of Christ*. This was the second of four discourses, addressed by Bishop Burnet to the clergy of his diocese, and published under the following title: *Four Discourses delivered to the Clergy of the Diocese of Sarum, concerning (1) the Truth of the Christian Religion; (2) the Divinity and Death of Christ; (3) the Infallibility and Authority of the Church; (4) the Obligations to continue in the Communion of the Church: by the Right Rev. Father in God, Gilbert, Lord Bishop of Sarum. London, 1694.* After praising the elegance of the Bishop's style, and the general elevation of thought which pervades the discourses, the author of the *Considerations* goes on to mention, in terms of commendation, some concessions which his Lordship has made respecting the right and duty of private judgment. He then calls the reader's attention to the Bishop's views concerning the Trinity. "The three," as his Lordship is fond of expressing himself, are more than three names, or three outward economies; but they are not three distinct beings. "He seems not unwilling to say three *persons*," observes the Considerator; "but to avoid the danger of so speaking, he is careful to tell us, p. 96, 'By *person* (here) is not meant, what we commonly understand by that word, a complete intelligent being, distinct from every other being, but only that every one of the *Blessed Three* has a peculiar distinction.'" This, however, is pronounced unscriptural; because the Scriptures, which often tell us of the *Holy One* and the *Blessed One*, make no mention of the *Holy* or the *Blessed Three*: and if this be all the Trinity which Bishop Burnet recognizes, his shrewd opponent scruples not to tell him, that it is a Trinity of ciphers, and that ciphers, however multiplied, amount to nothing.

The next explication of the Trinity to which the author of the *Considerations* adverts is contained in *The Doctrine of the Trinity placed in its due Light, by an Answer to a late Book, entitled "Animadversions upon Dr. Sherlock's Book."* London, 1694, 4to. The author of this answer to Dr. South was Dr. Arthur Bury, whose work, bearing the title of *The Naked Gospel*, has been already noticed, (p. 134,) and was publicly burnt at Oxford in 1690; "a book," says Dr. Francis Gregory, "wherein its author did seem somewhat to favour the Socinian heresie, and by some expressions obliquely to question our Lord's divinity." In his Answer, Dr. B. treats first upon the doctrine of the Trinity, and then upon that of the Incarnation. But of the Trinity he makes nothing more than the three attributes of Power, Wisdom and Goodness; and the Incarnation he explains in the following flippant manner. "We have seen two men that were made *one* admiral by a joint commission; and we see every day many men incorporate into *one* political body by patent, whereby they are one person in law. And in this known sense are the godhead and manhood joined together in one

person, whereof comes one Christ, very God and very man." Hence, as we are given to understand, Jesus Christ is a God by commission, or patent; and Wisdom (or the second person in Dr. Bury's Trinity) is made one person, in law, with the man Christ Jesus. The author of the *Considerations* justly denounces the conduct of a clergyman who could profess and openly defend such doctrines as these, and yet retain his preferment. It has been conjectured that *The Doctrine of the Trinity placed in its due Light*, had the effect of bringing about Dr. Bury's reconciliation with the Church, and restoring him to his Rectorship of Lincoln College, Oxford. Nothing of this kind, however, appears in the *Considerations*, in the first page of which he is simply described as "Head of a College, and well known by his other writings."

The anonymous author of the next explication, or *Twenty-eight Propositions by which the Doctrine of the Trinity is endeavoured to be explained*, was Dr. Edward Fowler, Bishop of Gloucester. His object was so to explain the doctrine in question, as to make it not contradictory to natural reason; and his Unitarian opponent admits that he has avoided numerous contradictions, which may be charged on this doctrine, as held by others who had previously taken part in the controversy. But though his Lordship steers clear of what he calls contradictions to natural reason, the author of the *Considerations* distinctly proves that he has not been able to avoid certain numerical contradictions; besides, that his scheme (which is that of the Post-Nicene Fathers, as contradistinguished to that of the Schoolmen) is attended with other insuperable difficulties. "I reckon," says the Considerator, "there is a difference between natural contradictions and numerical contradictions. A natural contradiction implies an inconsistency and impossibility in the nature of the thing described, as there described; a numerical contradiction is an error committed in the summing up of things. The latter kind of error he charges upon the author of the *Twenty-eight Propositions*, which was soon afterwards republished, with additions, under the following title: *Certain Propositions, in which the Doctrine of the Holy Trinity is so explain'd, according to the ancient Fathers, as to speak it not contradictory to natural Reason: together with a Defence of them, in answer to the Objections of a Socinian Writer, in his newly-printed "Considerations on the Explications of the Doctrine of the Trinity," occasioned by those Propositions, among other Discourses: in a Letter to that Author.* London, 1694, 4to. The patristical Trinity, which is essentially that of Bishop Burnet as well as Bishop Fowler, is thus described by the author of the *Considerations*. "They understand the *Fathers* as saying, that the three divine persons are *persons* in the *proper* sense of that word; which is to say, they are distinct intellectual *beings*, and have *different substances* in number, tho' not in species or kind; their substances, like the substances of particular men or angels, are specifically the same, and *numerically* divers or different. But the school-divines, and (generally speaking) the most learned of the moderns, with the greatest reason in the world *abhor this*; they perceive that it destroys the true and real Unity of God: It taketh away his *proper* and *natural* and *numerical* Unity, and leaveth only a certain *political* or *æconomical* Unity, which is indeed only an *imaginary* Unity. The Schools therefore thought themselves obliged to alter this hypothesis into that propounded by Dr. S—th: And be-

cause others have discerned that the hypothesis or explication of the Schools is a pure piece of nonsense, therefore they have changed it, some into a Trinity of *Attributes*, others into a Trinity of *External Denominations*, and others into other conceits; yet so as still to keep to the foundation laid by the *Schoolmen*, that there is *but one numerical substance* in God, and that the attributes and perfections are not repeated as the persons are, but are as individual as the substance or nature is; and in this consists the true difference between the *Fathers* on the one part, and the *Schoolmen* and *Moderns* on the other."

The work which next attracts our author's notice is Mr. Howe's *Calm and Sober Enquiry concerning the Possibility of a Trinity in the Godhead*. On this work some remarks have already been made; but the reader, it is hoped, will not regret having his attention again called to the subject, for the sake of the following able exposure of the fallacies of that writer's hypothesis. "The question between Mr. *H—w* and the Socinians is, How three (distinct, several, individual) divine beings, essences, or substances, should remain *three* several individual substances, and yet at the same time be united into *one* divine substance, called God? Mr. *H—w* answers, first, the vegetative, sensitive and intellective *natures* in man are distinct and several, and are yet united into *one* humane nature, or one man. That is, he forgets that the question is concerning the union of *persons* or *substances*; and his answer is concerning such natures as are neither *persons* nor *substances*. For no man ever pretended, nor ever will pretend, that the vegetative, sensitive and intellective *faculties* (or *powers*) in the humane nature, are so many distinct individual *persons*, *substances* or *essences*. We grant that the *three* mentioned *faculties* are distinct in man's *one* nature: but what is *this* to three *substances* or persons, or essences, being united into *one substance* or *essence*? * * * But he answers again, the body and soul (which are *two substances*) are united into one man. And if there is this union between such *contrary* natures and substances as the soul and the body, why may there not be a like union between two or three *created* spirits; and if between three created spirits, why not between three *uncreated* spirits? Here again he forgets the question; the question is, How shall three *intelligent* substances and essences be united into one substance and essence? His answer is, As the soul and body are united. Why, Sir, first, are body and soul *intelligent* substances, as the *three* (pretended) divine persons each of them are? or, are body and soul united into *one substance*, as those other three are? Do not body and soul remain *two substances and essences*, a bodily and a spiritual, notwithstanding their concurrence to the constitution of a man? Does Mr. *H—w* think that the Socinians are so inobservant, that they need to be informed by him, that three (or three thousand) substances may be *compounded* together into some *one* thing, and yet remain as distinct as they were before; or that we question whether a soul can *inhabit* a humane body? Are we such negligent considerers, that we want to be told, there may be a composition (or whatever more favourable name you will give it) of divers *substances* into some one thing, of *another* name and nature from any of those particular substances, and yet those substances remain distinct and diverse? He thinks we have *never seen a Christmas-pye*; where the plums, meat, sugar, wine, and other substances, are *distinct* substances, and yet are

united into one pyc. The thing that we want to know is, how three *intelligent* essences or substances can be united into one *intelligent* essence or substance, and yet still be three *intelligent* substances or essences? The instance of soul and body is far from this; the body being no *intelligent* substance; nor the soul and body made into *one substance*; much less (as Mr. H—w's case requires) into one substance or essence *of the same name or nature with either of them*, and yet still remaining two individual substances or essences."

The last work which the author of the *Considerations* notices is the Archbishop of Canterbury's *Four Sermons concerning the Divinity and Incarnation of our Blessed Saviour*. They were preached in the years 1679 and 1680, and published in 1693. In the folio edition of Tillotson's Sermons, they form part of the first volume, and are numbered 43, 44, 45 and 46. The Archbishop also published, in 4to, *A Sermon concerning the Unity of the Divine Nature and the Blessed Trinity*, (London, 1693,) from 1 Tim. ii. 5, "For there is one God." This is numbered 48 in the same volume; but it was not one of the four mentioned above, which were all from John i. 14, and to a criticism upon which the author of the *Considerations* devotes twenty-two pages, or nearly two-thirds of his whole work. He contends for that interpretation of the proem of John's Gospel which was propounded by Socinus, and which met with considerable favour among the Unitarians of the 17th century. But he is less successful, both here and elsewhere, in his verbal criticisms than in his general reasonings. Had he adopted what has been termed the *Photinian* interpretation of this passage, which is substantially the same as the one that has been advocated in modern times by Dr. Lardner, Dr. Priestley, Mr. Wakefield, Dr. Barham,* and others, it would have given him a decided advantage over his Grace, and left nothing further to be wished in this part of the controversy. But though he restricted himself unnecessarily to the interpretation of Socinus, he evinces here, as on all other occasions, his peculiar aptitude for seizing upon the weak points of an adversary, and dexterously turning them to his own account. The Archbishop, for instance, had objected to the Socinian interpretation of the words, "In the beginning," John i. 1, (as referring to the commencement of that dispensation by which all things were created anew in Christ Jesus,) that it might just as reasonably be contended that the same words, at the opening of the book of Genesis, mean, "At the commencement of the Mosaic dispensation;" that the creation of heaven and earth denotes the institution of the Jewish polity and religion; and that the chaos which preceded this creation signifies the state of darkness and ignorance in which the world was before the giving of the Law by Moses. But the author of the *Considerations* endeavours to shew that the two cases are not parallel, and that, if they were, it would be as allowable for the interpreter of the first chapter of Genesis to explain it of the beginning of the Mosaic dispensation, as Socinus thought it incumbent on him to explain the proem of John's Gospel of

* See some interesting papers, signed T. F. B., "On the Photinian Doctrine, as compared with the Socinian," in the 1st vol. of *The Gospel Advocate*, an excellent little monthly publication, which was edited by the late Rev. Henry Acton, of Exeter, and maintained a precarious existence from July 1833 to July 1837.

the commencement of the Christian dispensation. "If that chapter," says he, meaning Gen. i., "imputed the creation there spoken of to *Moses*; if it said, In the beginning *Moses* created the heaven and the earth; he said, Let there be light, and there was light; it would be not only *not absurd*, but absolutely necessary, to interpret the chapter allegorically and figuratively. It would be necessary to say, that the heaven and the earth are the Jewish *polity* and *religion*, and that the *light* is that Law of God given by the ministry of *Moses*, by which the former ignorance or *darkness* was dispelled. And he that should not thus interpret, but suppose that a *man* made the heavens and earth, in the literal sense, should either make the author of the book a *blasphemer*, or himself a *fool*."

Manchester.

R. W.

DO THY DUTY.

WHILE bright visions hover round thee,
While thy youthful heart is pure,
Ere the charms of Vice have bound thee
In their silken meshes sure;
Let not thy high purpose languish,
But resolve, whatever thy fate
(Sweet content, or with'ring anguish),
To do thy Duty, hope, and wait.

When thou prov'st the strong temptation
From the narrow path to stray,
Lured by honours, wealth or station
(Gilded follies of a day!)—
Could'st thou gain earth's dearest treasures,
Virtue ne'er a jot abate;
Sternly spurn the proffer'd pleasures;
Do thy Duty, scorn, and wait.

Should thy frame be sickness-shaken,
Poverty thy spirit quell,
Open foes their malice waken,
Friends look cool thou lovest well;
Yet repress that rising murmur,
Calm that doubting, anxious state;
Cling, O cling to Faith still firmer!
Do thy Duty, trust, and wait.

And if thus thou live neglected,
Poor in purse, in noisy fame,
By the world's mistake subjected
To obscure or blighted name;
Yet from earth thy woes will wean thee,
Wean from little and from great;
Yet take comfort! God has seen thee
Do thy Duty. Wait—oh wait!

London.

R. C.

THE RELIGIOUS LIFE OF ENGLAND.*

A NOBLER subject than that of *the Religious Life of England* could not engage the attention of an author. To say that Mr. Tayler's work is worthy of its subject is to give it the highest praise. Such praise is most justly due to it. We know no work of its class which we think equal to it. We cordially and earnestly recommend its perusal to our readers. It ought not only to be read, but to be studied. It possesses a permanent value, that will be found to increase with use. It is written in a clear and unaffected style, which often rises to great beauty. It unites profundity of thought with simplicity of statement. It is distinguished both by acuteness and soundness of judgment. Its purposes are as sincere as the mode of handling its matter is intelligent; and it manifests, in no ordinary degree, that power of generalization which constitutes the highest qualification for the department of literature to which it belongs.

How great is the idea included in the phrase *Religious Life*! Religion is the highest fact of human existence. The religious life of an individual is an attempt, however imperfect, to realize his purest conceptions of truth and goodness. The religious life of a country is the noblest phase of its history. By that life, emphatically, the divinity interfused throughout nature is revealed, and an endeavour is made so to employ the spiritual tendency belonging to human affairs, as to bring them into correspondence with the ideal of perfection with which the knowledge and fear of God furnish the mind. It is in the reverential spirit which accords with such sentiments as these, that religious history should be written. The want of that spirit renders the representations of an historian like Gibbon essentially false, when no exception can be made to the fairness with which his facts are stated. No little strength of faith is, however, required to preserve this spirit unimpaired amid the many opposing influences which the records of religious history call into exercise. Those records not only tell of multiplied failures, but also of follies the most absurd and crimes the most atrocious. It is, moreover, too often the case, that when the historian succeeds in retaining his attachment to the religious principle through all the perversions to which it has been subjected by human passion and infirmity, his success is owing to a strength of adherence to some particular form of religious faith which leads him to regard with prejudice all the forms opposed to it. Southey's *Book of the Church*, for instance, is a beautiful production, written under the influence of deep religious feeling; but its sympathies are almost entirely confined to that form of religion which the Church of England exhibits. When it touches upon the movements by which the power of the Church has been withstood, it is not only unworthy of trust, but often cruelly unjust. It follows from these remarks, that we owe no small obligation to a man who furnishes us with an account of religious facts, pervaded at once by a due sense of the supreme importance of the interests involved in them, and an impartial judgment as to the points of controversy which they develop.

* A Retrospect of the Religious Life of England; or the Church, Puritanism, and Free Inquiry. By John James Tayler, B.A. 8vo. Pp. 563. London—J. Chapman.

The service rendered by such a man is the greater, when his sympathy with the internal principles of truth and rectitude is connected with a frequent disapprobation of the outward manifestations under which those principles are hidden. Such a service Mr. Tayler has performed in the work under our immediate notice. It is composed throughout in a spirit of deep respect for religion as such. Its piety never degenerates into bigotry, nor does its charity take the shape of indifference. It abounds in decided sentiments, expressed without fear or favour; but it is equally remarkable for the benevolence of feeling which is no less necessary to a sound conclusion than acuteness of intellect. Amid all the long contention through which it conducts us, it preserves a calm faith in the high and holy principles with which the operations of the Providence of God are identified; and we rise from its perusal, with a confirmed reliance upon the subordination of the human to the divine, as forming the great rule by which all earthly affairs should be interpreted. We feel, as Sir Thomas Browne expresses the case, "that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly, but in equivocal shapes, and as they counterfeit some real substance in that invisible fabric." From among the many striking instances of the spirit of religious sympathy in which this book is written, we cannot refrain from selecting the following estimate of the beneficial influence of Calvinism. We quote it for its intrinsic worth, as well as for the illustration it affords of the observations we have just made:

"The nature of the Calvinistic faith involved a rejection of the traditional authority of the Church, and led to a patient and thoughtful exercise of the understanding—first, to ascertain the fundamental truths contained in Scripture, and then to reason them out into their consequences. Mrs. Hutchinson has recorded the unwearied pains taken by her husband, amidst the distractions of a military life, to determine from Scripture and the writings of the most learned commentators, the simple question of baptism. This process of earnest research under a high sense of responsibility, formed habits of mental independence, profound seriousness, and manly self-reliance. But a more important effect was the intense *personality*—if I may so call it—both of the faith, and of the religious life, which the old Calvinistic system demanded of its adherents. Its principles were stern indeed, and terrific, such as only robust and athletic minds could have endured; but they were real and deep. The forms on which the Church insisted were despised as vain and unsubstantial shadows. With the ever-burning lights of the Bible in his hand, the searcher descended into the depths of his own spiritual nature, and commenced the work of self-renewal there. He often missed his way, and stumbled on many errors; but he was earnest at his work, and dug up not a little of the rough and unwrought ore of valuable truth. He acquired at least one most precious conviction—that all which has enduring worth in man, must come from within—that the outward life can have no beauty and nobleness, but as the sign of a spiritual purification that has been already wrought in the soul."—P. 271.

Every country, as every individual, works out its religious life under conditions peculiar to itself. Mr. Tayler has thus accurately described the special circumstances which have marked the development of the religious life of *England*:

"The struggle between sacerdotal usurpation and the unextinguished sense of spiritual rights, runs through the whole of Christian history, from the first establishment of episcopal jurisdiction in the third and fourth centuries, down

to the times of Wycliffe, Huss, and Luther. . . . The religious history of England exhibits only another form of this vital struggle, modified by our insular position and by our national character and institutions. The struggle with us differs from that on the continent, in being mainly a domestic and national struggle—not directed, as in Germany and France (except for a short time and to a limited extent), against a foreign power seated beyond the Alps, but involving a conflict of elements within the limits of our own nationality. In Germany and France a similar contest did indeed spring up; but in the former country, it was practically settled by the Treaty of Westphalia—in the latter, violently crushed by the despotic bigotry of Louis XIVth; whereas in England the dispute has been prolonged, with little change in the aims and principles of the parties, to the present day. This circumstance constitutes, I apprehend, the peculiarity of our religious history.”—P. 6.

We have frequently thought while perusing this book, that the manner in which it is composed singularly harmonizes with the view of the religious life of this country afforded by the above passage. It displays a love for all the parties concerned in the struggle it depicts, which is most appropriate to the nationality of that struggle. This love is especially manifest when Mr. Tayler depicts individual character. He eminently excels in such portraiture. We know nothing of the kind finer than his biographical notices of Baxter and Owen, and particularly of Doddridge. They are drawn up with the utmost discrimination of judgment and correctness of feeling. But that is not all. They are written in a spirit of brotherhood which gives to them an unusual charm. It is the same when references are made to persons with whom Mr. Tayler has not the party alliance which may be supposed to exist in the case of the individuals just mentioned. The deep sympathy which animates his records of these men of old, often carries us so completely back to their times, that we seem to be reading the reminiscences of one of their personal friends.

The period embraced by this *Retrospect* is that extending from the Reformation to the present time. The facts included in this period are not, however, presented in the form of a continuous narrative, but are classified according to a philosophical arrangement. The whole subject is divided into three parts,—*The Church, Puritanism, and Free Inquiry*; and the history of each of these movements is separately given. It is not our intention to follow Mr. Tayler along the course which he has thus trodden. Instead of so doing, we shall content ourselves with a remark or two suggested by his general plan.

Mr. Tayler includes under the term Puritanism, all the organized Protestant bodies which, previous to the Revolution of 1688, were opposed to the Church of England; and it is one main purpose of his book to compare their religious character with that of the Church. He has executed this part of his task in an admirable manner; but we doubt whether the whole truth of the case is, or can be, brought out by means of such a comparison as he has instituted. It does not allow him sufficiently to take into account that subserviency to the State which in all periods of its history has so remarkably characterized the Anglican Establishment. That Establishment is, in this respect, distinguished even from other national churches. It has not only formed an alliance with the Government, but has been, in a degree peculiar to itself, the creature and instrument of the Government. We cannot enter into the causes of this fact; but, in our judgment, it is so far a fact as

to interfere most seriously with the *religious* character which Mr. Tayler attributes to the Church of England. He regards that Church as representative of the union of the principles of Scriptural and Traditional authority in matters of religion. It is so, as far as it possesses any character of its own; but thus to describe it, is to give it a fixedness of religious principle which it does not really possess. Nor is it merely necessary to a just estimate of the Church itself, that its political dependence should always be kept prominently in view; this view of it is equally necessary to the estimate we should form of the different nonconforming bodies by whom it has been opposed. The principle of submission to the Scriptures alone, which Mr. Tayler advances as the leading idea of Puritanism, though undoubtedly approaching nearer than any other to the characteristic distinction of the whole movement which he classes under that name, will not account for all the manifestations which that movement embraced. It will not account for Quakerism, for instance. The composite and variable character of the Church of England forbids us to regard Nonconformity as resolvable into any one principle. It consisted of too great a variety of elements, and was promoted by reasons and motives too different from each other, to justify us in adopting so simple a classification as this. Dissent, in this country, has partaken of all the peculiarities which a State engine arrogating a religious character could give to it; and the Church has displayed all the different appearances which such an engine, according to the State necessities of the time, could assume. We do not wish to insinuate that Mr. Tayler has neglected the view of the case which we have just given. It might, on the contrary, be directly confirmed by much that he has said. We merely suppose that his desire to bring the Church into religious comparison with Puritanism has necessarily restrained him from giving that prominence to its political relations which might otherwise have suggested itself to him. The following finely-balanced passage affords a specimen of the nice appreciation of differences which distinguishes the comparison to which we have just referred:

"The Church, with its ample endowments, its titled dignitaries, its territorial influence, has ever inclined to be quiescent and stationary, content with holding out its offices to the world, and preserving its hereditary jurisdiction. Puritanism, in the exuberance of strong conviction, has overleapt all forms to carry its aid, wherever wanted, to the penitent, afflicted, and craving heart. The former has relied on the sober regularity of its ministrations; the latter, on the prompt energy of its zeal and love. The Church has constantly gravitated towards indifference; Puritanism has as constantly been impelled by its interior restlessness towards fanaticism. If the lax discipline of the Church has sometimes tolerated profaneness and levity, the severity of Puritanism has not unfrequently produced hypocrisy. The Church has enforced attendance on her public services, and inculcated reverence for her authorized formularies and clergy. Puritanism has encouraged the free outpouring of the soul in the unpremeditated prayers of the pulpit, and in the spontaneous exercises of domestic and private devotion. In one, we recognize the spirit of the priest; in the other, that of the prophet. The outward poetry of form, of historical association, of imaginative conception, of sensitive impression, is conspicuous in the Church. Puritanism draws its inspiration from within, and is abstract and logical in its expression. The Church's independence of the popular will has given a certain breadth and freedom to its views—a certain calmness and practical moderation to its spirit. Puritanism has kept

close to the suggestions of the popular heart, and, with all its earnestness and its honesty, has not seldom been narrow and perverse. We recognise in the Church, the conservator of established order, the champion of law, the patron of the claims of rank and ancestry;—while Puritanism has allied itself with the cause of liberty and progress, expressed popular sympathies, and ever bestowed its highest commendations on integrity and conscientiousness.”—P. 276.

Free Inquiry is considered by Mr. Tayler as that result of greatest importance which has arisen from the collision of the Church and Puritanism. In consistency with this estimate of it, he has occupied with its history and analysis nearly the whole of that part of his work which relates to Modern Dissent. We are not by any means inclined to say that, philosophically considered, an undue prominence is given to this movement; but we think the notice of it is somewhat disproportionate, if the design entertained was that of giving a complete record of the religious history of this country since the Revolution. Taking into account, however, the circumstances under which this *Retrospect* was produced, we have scarcely a right to attribute to Mr. Tayler that design. Let us select the remarkable series of facts relating to the establishment and influence of Methodism. The references which Mr. Tayler makes to Methodism are characteristically true and just; but it does not appear to us to occupy the important place in his survey which it has actually sustained in society. It can neither be classed under the head of the Church, nor Puritanism, nor Free Inquiry, and yet it has been the most powerful religious movement of modern times. Nor does its interest only lie in the *power* which it has exerted. There is no principle which Mr. Tayler discusses, upon which it has not a bearing peculiar to itself. It has strong sympathies with the Church, and yet it is, religiously, the most formidable antagonist with which the Church has to contend. Its intense spirituality allies it with Puritanism, and yet it carefully separates itself from the general Dissent of the country. Its theological bondage is preserved with inquisitorial strictness, and yet its Arminianism is eminently favourable to Free Inquiry. Such circumstances as these possess a philosophical value which we could wish Mr. Tayler's plan had permitted him more fully to estimate. He does not seem to be aware of the almost entire extent to which Methodism in England is identified with Arminianism; nor has he decidedly marked the changes in the direction of Arminianism which have, mainly under its influence, been produced in Independency. It is not difficult to predict the operation of these facts. Ecclesiastical history fully proves that what is called Orthodoxy cannot long consist with Arminian sentiments; and there are some striking occurrences which more than indicate that it is only necessary for freedom to be granted to the present adherents of Methodism, in order to destroy in their minds the attachment to Orthodoxy by which they are influenced. The Orthodoxy of Methodism is the forced result of its tyranny. We have specified Methodism as one manifestation of the religious life of England to which Mr. Tayler's arrangement of his matter has restrained him from giving due prominence; but we think it might be shewn that in some other respects also the attention he has given to the question of Free Inquiry as influencing the religious history of the last century is disproportionately great. In itself, that question possesses all the importance which he

attaches to it; but, estimated by the rule which the title of his book suggests, his notice of it is a little out of keeping with his notice of some other questions.

It is in no captious spirit that we have made these qualifying remarks. It is the very superiority of the book which has awakened us to the perception of these slight deficiencies—if deficiencies they may be called; and we have noticed them in order to contribute our mite toward the treasury of knowledge and thought which Mr. Tayler has opened, we trust, for all who may read this paper.

If we were to begin making extracts from this work by way of exhibiting its beauty and value, we know not where we should end. Our copy of it is scored all over with marks of admiration. We are unwilling, however, not to furnish our readers with, at least, one paragraph which may testify to Mr. Tayler's great excellence as a writer. Between passages immediately bearing on his subject we really cannot choose, and therefore we have decided in favour of the following episode, which is indeed a noble specimen of literary taste.

"It is a curious speculation—not so remote from the present subject as to forbid a moment's entertainment—what might have been the effect on the subsequent development of our literature, if the triumph of Puritanical principles under Cromwell had been lasting, and prevented the Restoration. Twice in the course of our history has our native literature—the spontaneous growth of the Saxon element which is so widely diffused through our population, and forms the very heart of our national character—been submerged beneath a foreign influence breaking in upon it from France. The earliest poetry of our nascent English—if we except a few songs and ballads circulated among the lowest classes—was in its form, its spirit, and for the most part even in its materials, essentially Norman. Chaucer and Gower wrote for the court and the nobles—not for the people. Towards the close of the fifteenth century, the genuine English spirit rose into influence; and, strengthened by a continual accession of popular elements, in which religion had perhaps the largest share, brought forth in little more than a century and a half an exuberance of literary fruit, whose rich juice and racy flavour proclaim it the unforced produce of our native soil. Within this period sprang up our national drama—that breathing expression of English life. To it belong the greatest and most original of our authors, uniting a wild fertility of imagination, as yet unbroken by criticism, with a masculine strength of thought—the fathers of our eloquence and poetry—Spenser, Shakspeare, Milton, Hooker, Raleigh, and Bacon. With whatever party in Church and State they may outwardly be classed, these noble minds are thoroughly English in feeling, and instinct with the spirit of progress and mental independence. Their works announce that redundancy of moral and intellectual energy, which, craving after some higher good, but not at one with itself as to the form and measure of it, at length broke out into action, and spent itself on civil discord. The movement in this direction ceased with the expiration of the Commonwealth. On the return of Charles, a second inundation of French influence overwhelmed our manners and our literature. The poetry of 'the blind old schoolmaster,' John Milton, was forgotten; the drama of Shakspeare, Massinger, and Fletcher, true to nature and humanity, whose last echoes died away in the feebleness of Otway, was replaced by the rhyming tragedies of Dryden; and the soul of native inspiration which breathed in our ancient song, expired under the fetters of art imposed on it by a Parisian criticism. This change could not have occurred had Puritanism maintained its ascendancy. Milton would have become the immediate model of imitation, and his influence must have introduced a severer taste and a purer tone of sentiment. At the same time, his scholar-like feelings and healthful mind

would have preserved from the ignorant contempt and destruction of fanatical zeal, the precious remains of our older literature. Even under Puritanical rule, the mind of England would doubtless have been gradually affected by the progress of European ideas: but the very different relation in which we should then have stood towards France, must have prevented our writers from taking her classical productions as a standard of excellence; and Dryden and Pope—in the form at least which their genius actually assumed, and with the influence which they exerted on the literature of the Revolution—could not have existed. Their vigorous and polished couplet, embodying sharp epigrammatic contrasts of thought, and their inimitable art of reasoning in verse—so well adapted to a cold and satirical cast of mind, and the effect of reaction against an over-strained enthusiasm—were never, however, in perfect harmony with the latent sympathies of the people; they floated over the surface of society, but did not penetrate to its living depths.—Before the middle of the eighteenth century, we perceive already a return—though with a lingering respect for the outward form of Pope's school—towards the poetry of feeling and imagination in the lyrics of Collins and Gray, and the devotional rhapsodies of Young. Still earlier, Thomson had breathed a strain of genuine sympathy with nature. As the century advanced, the same tendency was expressed more decidedly in the artless sensibility of Goldsmith, in the chastened religious fervour and deep Puritan love of truth and liberty which breathes in the muse of Barbauld, and in the true English feeling and pensive thoughtfulness of Cowper. From that time to the present day, the enthusiasm for our old writers, separated from us by the memorable conflicts of the seventeenth century, has been continually on the increase; and the public taste, imbued with their spirit, seems now to have fixed its choice on a poetry that is truly national—that springs from the heart, and reveals the inward life of man, and expresses an earnest spiritual purpose—in preference to the polished wit and elegant sentimentality which merely reflects the conventional habits and ideas of the political and fashionable world. Had the work of the Puritans endured, the continuous development of a national literature, inspired by reality, and uttering the strong emotions and convictions of the popular mind, would never probably have undergone so violent an interruption; and a character, at once more earnest and more refined, more spiritual and more cultivated, would have grown up along with it in the great body of the people.”—Pp. 284—288.

We shall devote the remainder of this article to the notice of certain opinions on the relation of Miracles to Christianity, which Mr. Tayler has advanced. They are principally contained in the 10th Section of the 5th Chapter of his work, which is entitled, *Influence of Hartley's Philosophy: Revival of the Unitarian Controversy by Dr. Priestley*.

The sentiment with which we are most concerned is this,—that a belief in Christianity may consist with a rejection of the miraculous facts which the Gospels record, provided there be a spiritual conformity of mind and heart to the moral truth embodied in the character of Christ. This sentiment is certainly contained in the following passages:

“Dr. Priestley's statement confounds *belief* as an intellectual act with *faith* as a spiritual affection; and by making the decided acceptance of certain historical facts, which no testimony that can be alleged on their behalf will bring within the limits of absolute certainty, necessary preliminaries to becoming a disciple of Christ, excludes arbitrarily and harshly from the Christian brotherhood many conscientious and sensitive minds that best understand its spirit and would most nobly fulfil its duties.” (P. 438.) “If one thing be clear in the New Testament, it is, that the conversion there spoken of as the beginning of the Christian life was a change wrought on the will and affections of man. When this is accomplished through communion and sympathy with the spirit

of Christ, it is surely a matter of subordinate importance, what view be taken of those purely external facts which have no value, but as subservient to the moral effects that are anticipated from a belief of them."—P. 559.

If it were necessary, other passages to the same effect might be added to these. In the continuation of the note from which our last quotation was taken, persons who are expressly described as "unable to assure themselves of the reality of the miracles of Jesus," are regarded as properly within the Christian pale; and Blanco White—whose recorded disbelief of all miraculous interference is of the most decisive kind—is particularly included among such persons. The fair inference from hence is, that, in Mr. Tayler's opinion, Christian discipleship may exist in connection with a disbelief of those supernatural occurrences which are stated to have accompanied the personal ministry of Christ. It is, we are persuaded, to this opinion, and not to the opinions which are expressed on the subject of the Christian evidences, that objection will be most generally felt. Mr. Tayler has directed the great force of his argument against the position,—that the miraculous evidence in favour of Christianity is the only, or the most important proof of its divinity, or the proof which ought, logically, first to engage attention. He seems to have thought that, in combating that position, he was establishing the conclusion, that Christian belief can exist without a reception of the Christian miracles as facts. But this is not, by any means, the case. The two questions are quite distinct; and no one who dissented from his view of the latter, would be in the slightest degree influenced by a full demonstration of the truth of his views with regard to the former. It would be said by the dissentient—If I allow that miracles are not the only evidence of Christian truth, and that another kind of evidence is both more important in itself, and first in the order of its influence upon the mind, still it will not follow that we can, in any intelligible sense, hold "communion and sympathy with the spirit of Christ," without a belief in the Christian miracles as facts, or that we can, without their aid, construct any definite idea either of Christ or Christianity. Mr. Tayler has not thought proper to shew how either of these things can be effected; and until he does so, all reasoning about the comparative importance of the different kinds of Christian evidence is beside the mark. He plainly intimates his *own* inability to separate the miracles of the gospel from the sum of facts which constitute the only representation of the character of Christ we possess; and we are quite convinced that what he confesses himself unable to do in this matter, is impossible to be done by any one else.

We cannot refuse to ourselves the pleasure of inserting here, the judgment he passes upon the latest attempt which has been made to deny the reality of the evangelical narratives, though it may somewhat interfere with the course of our remarks:

"This is called the *mythical*, in contradistinction to the simply *historical* interpretation of the New Testament; and the principle on which it rests has been developed with the greatest boldness and consequentiality by Strauss, in his *Leben Jesu*. He has tested the applicability of the principle, at every part of the sacred story; and the general impression left by his work, even on minds quite willing to follow truth into all its consequences, has been a reaction towards *former* belief in the historical reality of the life and person of

Christ. The fact I believe is unquestionable, that there is at present a large class of learned, intelligent and liberal theologians in Germany, who are content, without farther discussion, to take the miraculous, as it is given to us, in the books of the New Testament, for the sake of the striking evidences of divine wisdom and truth, in the doctrine and example, to the manifestations of which it is so constantly attached."—P. 462.

Instead of giving our own view of Christianity, for the purpose of testing, by its means, the opinion to which we have stated our objection, we will make use of Mr. Tayler's view for that purpose. He thus describes the great advantage possessed by Christianity over Deism :

"There must be an object for most, perhaps in some moments for all minds, externally presented to raise and quicken their spiritual aspirations, to fix and realize their dim and fluctuating sense of human communion with God. Rites and symbols have aimed at this, in the ancient religions, and in the less perfect forms of Christianity; but in the simple gospel, the end is accomplished by the exhibition of a pure and heavenly humanity; by inviting men to repose their trust and sympathy in Christ, as the moral image of the invisible God. Far above the ordinary standard of human morality stands the character of Christ; no love, no purity, no devotion ever equalled his; yet it presents a virtue winning to the affections, conceivable and imitable. We meet then in Christ with an object fitted, by its loveliness and excellence, to satisfy our strongest religious affections, to blend them with the most elevated of our moral aspirations, and to furnish a bond of the holiest communion between all good minds: and in this harmony of all our powers, produced by faith in him, in this correspondence between what our nature craves and what the gospel offers, there is an indication of divine appointment on which the mind may practically rest, and from which, as from a fixed point, well secured in the experimental convictions of the heart and the conscience, it may proceed as opportunity offers to consider such points in the external evidence as occasion more difficulty to the unprepared inquirer."—P. 430.

We cordially agree with the view of the relation of Christianity to religion, and of Christ to Christianity, which this language exhibits. We ask, then, if it be possible to regard Christ in the light in which he is here represented, without a *previous belief* of the miraculous facts which comprise so large a part of the accounts we have concerning him? To us it appears so plainly impossible, that it seems like a waste of words to attempt to prove it. Faith in Christ which recognizes in his character the ideal of moral perfection, and yet repudiates his supernatural works, is faith in a mere imaginary being. Such a being does not exist, as an object of knowledge. The favour with which an anti-supernaturalist regards the character of Christ, is nothing more than an assent to the general ideas relating to him that prevail in society, as morally correct in conception. He does not consider those ideas as true in fact. To call such an assent, *faith in Christ*, is a palpable misnomer. If our views of Christianity have any actual foundation, we cannot doubt that Jesus himself laid claim to the exertion of miraculous power; and if we reject his claim on this point, we must believe that his character was marked by great moral as well as intellectual weakness, if not by manifest imposture. How any one, indeed, can deny his miracles, and yet not consider him to have been positively immoral—an actual and deliberate deceiver, we cannot tell. Such an one may suffer his better feelings to overbear the results of his understanding, but that is the conclusion to which his opinions must clearly lead. It is the intimate connection of the miracles of Christ with his

moral greatness which constitutes one of the chief attractions of his character; and to put aside faith in them, is entirely to lose the sense of that peculiar moral superiority by which he was distinguished. But we have still farther to ask, if the acceptance of Christ, in the character which Mr. Tayler here attributes to him, does not also *inlude within itself* such a belief in the supernaturalism of Christianity, as lies open to exactly the same objections as those which relate to the external miracles wrought by Christ? We wish Mr. Tayler had more fully stated his conceptions of the special divine influence and appointment by which, if Christ sustained the religious relation he describes, he could alone have been fitted for so doing; but his language in the passage above quoted, and in other passages besides, can only be reconciled with the concession of such divinity as attaching to our Lord. Now what we insist upon is this—that faith in that divinity necessarily implies the renunciation of all consistent objection to miraculous operations. It is itself a belief in such operations; and embraces, in principle, the very thing from which, if we understand Mr. Tayler rightly, it is his purpose to distinguish it. If a man refuse to accept the external miracles of Christianity, whatever the ground of his refusal may be, philosophical or historical, he must, in all logical propriety, be prevented from taking that view of the character of Christ which is here regarded as essential to personal Christianity. If he carried out his principles, he would not, according to Mr. Tayler's own system, be a Christian. If he be a Christian, in Mr. Tayler's sense of the term, he has already allowed that the character of Christ is a supernatural production; and the question of the existence of supernaturalism in Christianity, becomes no longer a question of principle, but simply one of degree.

Mr. Tayler seems to suppose that the internal and external evidences of Christianity respectively place the Christian system before the mind as embracing different forms of truth. Such, however, is not the case. All that we know of Christianity exists in one form—the historical form in which the books of the New Testament present it to us. Whether we receive it on account of its self-consistency, on account of the correspondence between it and the conclusions of our own moral nature, or on account of the outward proofs alleged in its favour, it is still the same thing that we receive, and it amounts to neither more nor less than a certain collection of facts. In whatever way we come to it, the acceptance of those facts is an act of the understanding. If they are not accepted by the understanding, they are not accepted at all. When Mr. Tayler tells us, that “Dr. Priestley confounds *belief* as an intellectual act with *faith* as a spiritual affection,” and complains of “the decided acceptance of certain historical facts, which no testimony that can be alleged on their behalf will bring within the limits of absolute certainty,” being made “necessary preliminaries to becoming a disciple of Christ,”—he seems to us to have lost sight of the very nature of Christianity. Take away the historical facts, and what is Christianity, or where is it to be found? It is not, surely, whatever a man may suppose it to be, independently of those facts! Absolute certainty cannot be predicated of them, it is true, because that is forbidden by the nature of the case. But our not being able to attain to absolute certainty, forms no reason why we should renounce our hold of the kind of proof of which the subject admits, and content ourselves with a state of mind which, without any settled belief in the

asserted facts, simply "relies on tendencies, and gives itself up with entire trust to God." Such a state of mind may be appropriate to a case from which a knowledge of facts is excluded; but it is altogether beneath the demands of a subject whose primary condition is the historical form in which it offers itself to our notice. As to the distinction here drawn between *belief* as an intellectual act, and *faith* as a spiritual affection, it is quite inapplicable to the subject in hand. Faith is a spiritual affection in as far as the truths believed are suffered to influence the affections; but it is not a spiritual affection independently of the intellectual belief of those truths. The affection loses its character of faith when it becomes divorced from the intellectual conviction; and in relation to Christianity, consisting as Christianity does of certain palpable facts, nothing which may with propriety be called faith can exist without the intellectual reception of those facts. Some act of this kind must be preliminary to our becoming disciples of Christ, if any meaning is to be attached to that term; and the only question is, whether that act is, or is not to embrace the facts with which Christianity is actually identified. The view of Christ's character which Mr. Tayler considers necessary to Christian faith, requires the exercise of an intellectual act just as much as any other view of Christianity may do.

In stating his objection to the mode in which Dr. Priestley recommended Christianity to human faith, Mr. Tayler frequently represents him as insisting upon a belief in the miracles of the gospel as the *only mode* in which Christian faith can be acquired. He describes him as "restricting to one particular avenue the legitimate approach" of Christianity to the mind, and regarding the supernatural evidence of the gospel as "alone conclusive." This is not, in our judgment, correct. In Dr. Priestley's writings we find the internal as well as the external evidences of Christianity insisted upon and largely illustrated. At the close of a long exposition of the former subject, to be found in his *Discourses on the Evidences of Revealed Religion*, we meet with the following passage, which seems to us to be altogether inconsistent with the exclusive reliance upon outward proof attributed to him by Mr. Tayler:—"Let all these circumstances be considered, and, *without attending to his miracles and his success*, it must surely be thought impossible that this man could have been an impostor, and meant to deceive the world." Mr. Tayler appears to have mistaken the purport of the sentiments on the point of miraculous evidence which Dr. Priestley entertained. They do not relate so much to the mode in which a belief in Christianity is actually acquired, as to the necessary conditions of that belief. Dr. Priestley did not deny that Christian faith was gained by men in general without their instituting the historical investigation by which the facts of the gospel are proved to be true; but he held,—and in our opinion most justly held,—that that faith must include a reception of those facts in the character of testimonies to the divinity of the Christian mission. Christ himself, in the most direct terms, assigned to them that character. The question is not, whether Christian faith be received into the mind in this or that order of its truths; but it is, whether that faith can exist, and yet the facts which Dr. Priestley considers essential to it be renounced. Upon that question Mr. Tayler has not entered, except in the way of assertion; and until he shall have shewn that his own views of the cha-

racter of Christ are reconcileable with such renunciation, he has done really nothing toward the support of his theory. We have no objection to its being declared that a man should proceed from "a faith in the holy and divine, to the acknowledgment of the miraculous;" but we contend that *the miraculous must be acknowledged*, or the idea of Christian belief is not completed; and this is what we understand Dr. Priestley to have contended for also.

The words quoted in the preceding sentence are taken from a strange paragraph, in which it is attempted to be shewn that Locke's view of Christianity was different from Dr. Priestley's. After giving an extract from Priestley's *Essay on the Inspiration of Christ*, in which he identifies a belief in Christ's miracles with a belief in Christianity, and speaks at the same time of the propriety of "excluding from the essentials of the Christian religion every other opinion whatever, except that of Christ being the Messiah,"—Mr. Tayler thus observes:

"It appears from these last words that he regarded his own view of Christianity as identical with that of Locke, whose language is, 'Saving faith consists in believing only that Jesus of Nazareth is the Messiah.' But Locke's definition is more general and comprehensive, and therefore more spiritual. Its terms would embrace all who, whatever their opinion respecting the external facts of Christ's recorded history, provided it imply no imputation on his mental soundness or moral purity, are prepared, in full sympathy with the mind, the spirit, that dwelt in him, to accept him as their Messiah, the King and Lord of their moral being."—P. 437.

The passages in Locke's *Reasonableness of Christianity* which are inconsistent with this view of the case, are so numerous and so clear, that we must suppose Mr. Tayler hazarded the assertion we have just quoted without examining the point at all. For instance, Locke says, "It is plain, that believing on the Son, is the believing that Jesus was the Messiah, *giving credit to the miracles he did* and the profession he made of himself."—*Reasonableness, &c.*, p. 20.

The passage relating to Dr. Priestley to which we most object is the following:

"In his system, we witness the last results of the rationalistic spirit in its application to the New Testament. The point had been reached at which, unless the mind chose to remain immoveably where he had left it, only one of two alternatives was possible,—either to go on into simple Deism, or to fall back on a broader and more spiritual conception of Christianity. That the latter has been almost universally adopted among the churches which were most deeply affected by his principles, is to be ascribed chiefly to the very seasonable influence of the writings of Dr. Channing."—P. 444.

The whole bearing of the discussion in which this passage is contained, requires us to apply the phrase "broader and more spiritual conception of Christianity," to the moral and internal evidence on which Christian faith may be based. It may indeed be the case, that Dr. Channing has insisted upon that kind of evidence with greater force and frequency than Dr. Priestley did. But it is also the case, that Dr. Channing, equally with Dr. Priestley, held the miracles of the Gospels to be necessary parts of Christian fact and Christian evidence. The difference between them did not lie there; and if Dr. Priestley's opinions on that point lead to simple Deism, Dr. Channing's do also. Mr. Tayler brings forward a sentence, in which Dr. Channing speaks of "that conviction of the divine original of Christ-

tianity, which results from the consciousness of its adaptation to our noblest faculties, as the evidence which sustains the faith of thousands who never read and cannot understand the learned books of Christian apologists." We agree with him as to the truth and eloquence of that sentiment; but, in the same sermon from which it is taken, we meet with the following concurrence with Dr. Priestley's ideas on the importance of the Christian miracles: "There are sincere Christians who incline to rest their religion wholly on its internal evidence, and to overlook the outward extraordinary interposition of God by which it was first established. But the difficulty cannot in this way be evaded; for Christianity is not only confirmed by miracles, but is in itself, in its very essence, a miraculous religion." The great difference between Priestley and Channing, as it relates to the beneficial influence which the latter has exerted upon Unitarian churches, applies to the conceptions they respectively formed of the relation of the character of Christ. Priestley dwelt almost exclusively upon the perfect human example presented by that character; Channing brought forward into greater prominence the personal representation of Deity which it involved. Christianity, by the former, was chiefly regarded in its *moral* aspect; by the latter, its *religious* bearing was more fully developed. In this respect, we look upon Channing's theology as superior to Priestley's; though we believe Priestley to have been in no degree responsible for the limitation which attached to his views. His work, as actually performed by him, was necessarily preparatory to the work which has happily succeeded it; and by insisting upon the human view of Christ's character, he no less fulfilled his calling than Channing fulfilled his. The better light which Channing has shed upon the substance of Christian truth, has not superseded the labours of Priestley, but has added to and completed them. We feel no necessity of adopting either of the "alternatives" pointed out by Mr. Tayler, as far as the grounds and reasons of Christian faith are concerned; and yet the Unitarian "mind does not remain immoveably at the point where Dr. Priestley left it." It has, *within the circle of Christian evidence which he prescribed*, attained to a more enlarged conception of Christian truth. This enlarged conception does not demand the rejection of Dr. Priestley's theory of Christian belief. It is fully reconcilable with that theory. Progress, unlimited progress, is still possible to us on the same principles on which it has hitherto proceeded. The necessity of adhering to the miraculous proof of Christianity is consistent with a more extensive pursuit of the religious truth contained in the gospel, than has yet been prosecuted.

Before we close the remarks we have thought it necessary to make upon Mr. Tayler's views of the relation which miracles sustain to Christianity, we have a word or two to offer upon his evidence in favour of the sympathy with those views which he supposes to have attached to theologians of the Puritan stamp.

We cannot too decidedly express our opinion, that that evidence has no bearing whatever upon the sentiment, that a belief in Christianity may exist without a conviction of the reality of its supernatural facts. We are sure it would be quite impossible to produce from such writers as Baxter and Owen and Cudworth, any passage which conveyed such a sentiment as that. Mr. Tayler's quotations do not go at all to that point,—which is, we repeat, the point of greatest importance he has

mooted. We conclude, from the general opinions held by those writers, that no doctrine would be more abhorrent to their feelings than the one just referred to; and we think it scarcely fair to use their language for the purpose of giving indirect support to such a doctrine.

The opinion attributed to them, from which that support is derived, is this—that a belief in Christianity arises rather from the internal sympathy which men may have with Christian truth, than from a reliance upon miraculous evidence. We do not at all dispute the validity of the former kind of proof; nor do we deny that passages may be produced in its favour from divines of the period to which these writers belonged. We could ourselves adduce stronger passages than any Mr. Tayler has quoted. The nearest approaches to his views which we have found, are contained in the writings of Mr. John Smith, a Fellow of Queen's College, Cambridge. We particularly refer to a *Discourse concerning the true Method of attaining Divine Knowledge*, of which he was the author. He acquired very great celebrity, though he died at an early age. He was a pupil of Dr. Whichcot, and belonged to the Platonic school, whose character Mr. Tayler has so accurately distinguished. It is not, however, just to represent the opinions of that school as conveying a correct idea of the prevalent theology of the time. The contrary was the case. Cudworth's *Sermon preached before the House of Commons*, which Mr. Tayler has quoted more than once, was, for instance, evidently directed against the popular Calvinism of the day. Mr. Tayler has not only omitted to take this into account, but he has evidently mistaken the purport of the extract from Cudworth which he has opposed to Dr. Priestley's opinions on the subject of the Christian evidences. The extract is as follows: "The great mystery of the gospel doth not lie only in Christ without us, (though we must know also what he hath done for us,) but the very pith and kernel of it consists in Christ inwardly formed in our hearts. Nothing is truly ours but what lives in our spirits. Salvation itself cannot save us, as long as it is only without us." This language does not relate to the evidences of Christianity at all, but to the superiority of an experimental and practical Christianity to mere speculation and opinion. The whole scope of the sermon proves this; but to prevent all mistake as to the particular passage given, we have only to continue the quotation for a few sentences from the point at which Mr. Tayler has left it:—"Salvation itself cannot save us, as long as it is only without us; no more than health can cure us when it is not within us, but somewhere at a distance from us; no more than arts and sciences, whilst they lie only in books and papers without us, can make us learned. The gospel, though it be a sovereign and medicinal thing in itself, yet the mere knowing and believing the history of it, will do us no good. We can receive no virtue from it till it be inwardly digested in our souls; till it be made ours, and become a living thing in our hearts." Cudworth afterwards applies his general doctrine thus: "If you say that you know Christ and his gospel, and yet keep not Christ's commandments, but dearly hug your private darling corruptions, you are liars, and the truth is not in you; you have no acquaintance with the God of light, nor the gospel of light." If this be the more spiritual Christianity to which Mr. Tayler really means to refer, Dr. Priestley ought to be regarded as among the most eminent advocates of Christian spiritualism. To put this doctrine in opposition to his sentiments, as though it involved the taking of

"broader ground" than he took, and made "a more direct appeal to the moral consciousness of the universal heart," is very extraordinary. Dr. Priestley was in the constant habit of expressing himself thus, and that in connection with the enforcement of his views on the subject of the Christian evidences. Thus he says, in his *Discourses on the Evidences of Revealed Religion*,—"Christianity is less to be considered as a system of opinions than a rule of life. But of what signification is a rule, if it be not complied with? All the doctrines of Christianity have for their object Christian morals, which are no other than the well-known duties of life; and the advantage we derive from this religion is, that the principles of it assist us in maintaining that steady regard to the providence and moral government of God, and to a future state, which facilitates and ensures the practice of those duties; inspiring greater piety towards God, greater benevolence to man, and that heavenly-mindedness which raises the heart and affections above those mean and low pursuits which are the source of almost all vices. But Christian principles not reflected upon or attended to, cannot be accompanied with any advantage of this kind; and better surely were it to make no profession of any principles, than to live without a due regard to them. Better, therefore, were it for any person to be an unbeliever in Christianity, than to be a Christian, and live as if he had not been one."

Much, however, as we believe Mr. Tayler to be in error in the use which he makes of Cudworth, his quotations from Baxter and Owen are still less applicable to his case. "Baxter," he says, "thought 'the indwelling spirit' was 'the great witness of Christ and Christianity to the world.'" But Baxter did not mean by the "indwelling spirit" what Mr. Tayler means. He did not refer by that phrase to any mere moral condition of *our own* spirits, but to that influence of the *Divine Spirit* which he regarded as accompanying the publication of Christian truth, in the case of those who were converted to Christianity. Thus he says, in immediate connection with the passage from his *Life and Times* which has just been quoted, "Though the folly of fanatics tempted me long to overlook the strength of this testimony of the spirit, while they placed it in a certain *internal affection* or enthusiastic inspiration; yet now I see that *the Holy Ghost*, in another manner, is the witness of Christ, and his agent in the world. The spirit in the prophets was his first witness; and *the spirit by miracles was the second*; and the spirit by renovation, sanctification, illumination and consolation, assimilating the soul to Christ and heaven, is the continued witness *to all true believers*." To the same effect is his use of the same term in his *Reasons of the Christian Religion*. This is the title of one of the chapters of that work: "Of the Witness of Jesus Christ, or the great demonstrative Evidence of his Verity and Authority, viz. *the Spirit*: In four Parts: 1. Antecedently, by Prophecy; 2. Constitutively and Inherently, the Image of God, on his Person, Life and Doctrine; 3. Concomitantly, by the Miraculous Power and Works of Christ and his Disciples; 4. Subsequently, in the actual Salvation of Men by Renovation." This view of the subject is not only not the one with which Mr. Tayler identifies Baxter's language, but it necessarily includes the faith in miraculous operations from which it is attempted to be distinguished. It is—allowing for the difference of their respective theological views—the same, in principle, as the theory of Christian

evidence which Dr. Priestley held, and to which Mr. Tayler is opposed. The very *order* of evidence as stated by Baxter is similar to Dr. Priestley's; and the supernatural character he attributes to the "indwelling spirit," which he distinguishes from an "inward affection," gives to his system, not a "broader," but a much narrower application than Dr. Priestley's possessed. Were we to follow Mr. Tayler in his quotations from Owen, we could convict him of still greater mistakes than we have pointed out in the instance of Baxter. Owen's book, *Of the Divine Original, Authority, &c. of the Scriptures*, from which those quotations are taken, is not, as Mr. Tayler intimates, a defence of "the self-evidencing power of the truth contained in the Scriptures," but a defence of the self-evidencing power of the *Scriptures themselves*, as accompanied by a continued exertion of the *inspiration* under which he regards them to have been written. He thus states its object: "Seeing it is expected from us and required of us by God himself, and that on the penalty of his eternal displeasure if we fail in our duty, that we receive the Scripture, not as we do other books in relation to their author, with a firm opinion, built on prevailing probable arguments, prevalent against any actual conclusions to the contrary; but with divine and *supernatural faith*—omitting all such inductions as serve only to ingenerate a persuasion, not to be cast out of the mind by contrary reasonings or objections—it is especially inquired, what is the foundation and formal reason of our doing so, if we so do?" (*Of the Divine Original, &c.*, p. 31.) This is so far from being Mr. Tayler's view of the case, that it is formally distinguished from that view, as in the following passage:—"This only I shall desire to premise, that whereas some grounds of this efficacy seem to be placed in the *things* themselves contained in the Scripture, I shall not consider them *abstractedly* as such, but under the *formality* of their being the Scripture or *written* word of God; without which consideration and resolution, the *things mentioned* would be *left naked and utterly divested of their authority and efficacy pleaded for*; and be of no other nature and importance, than the same things found in other books. It is the *writing* itself that now supplies the place and room of the *persons* in and by whom God originally spake to men. As were the *persons* speaking of old, so are the *writings* now: it was the *word spoken* that was to be believed, yet as *spoken* by them from God; and it is now the *word written* that is to be believed, yet as *written* by the command and appointment of God."—*Of the Divine Original, &c.*, p. 70.

This exposition of the sentiments of Baxter and Owen may throw some light upon the following declaration of Mr. Tayler:

"It is remarkable that while the internal evidence for Christianity, and the experimental test of its divinity, have continued the same through all time, and have even acquired fresh force with the progress of society—the external evidence has been variously represented, and sometimes one, and sometimes another consideration, put forth as decisive at different times."—P. 441.

Let any one compare the opinions of Baxter and Owen with Mr. Tayler's on the subject of this "internal evidence and experimental test," and he will find abundant reason to conclude that these modes of proof have *not* "continued the same through all time." Feelings, as might be expected, have proved themselves to be at least quite as variable as judgments; and their history, in this department of religion,

demonstrates that in the superstition, fanaticism and bigotry to which they give rise, when not kept under the control of enlightened reason, they are more injurious to the cause of Christianity than the coldest philosophy that ever chilled the human heart. While we pray to be delivered from the influence of such philosophy, we hope also to be saved from a faith which puts frames and fancies in the place of intelligent investigation. F.

NOTES ON THE NEW TESTAMENT.

HEBREWS ii. 3: "How shall we escape if we neglect so great a salvation, which had its beginning in being spoken through the Lord, and was confirmed unto us by them that heard him?"

This is an express assertion that the writer of this Epistle was not an apostle, but was a disciple of the apostles, who received his knowledge of Christianity not from Jesus, but from them that heard him. It is also an assertion that the writer was not Paul, who calls himself "an apostle, not from men nor by man, but by Jesus Christ and God the Father," Gal. i. 1; and who declares "that the Good Tidings which were preached by me were not after man; for I neither received them nor was taught them by man, but by the revelation of Jesus Christ," Gal. i. 11.

Chap. xiii. 23: "Know that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you."

The writer, therefore, was a fellow-labourer with Timothy in the Christian vineyard.

Chap. vi. 10: "For God is not unjust, so as to forget your work and the love which ye shewed toward his name, in having ministered and in now ministering unto the saints."

The saints here spoken of were probably the persecuted Christians of Jerusalem and Judea, for whom the cities of Greece had, on the recommendation of Paul, been sending presents of money. See Cor. vii. 1, viii. 2. To one of these cities, therefore, this Epistle was probably written; at any rate, it was not written to the Christians of Jerusalem.

Acts. xix. 55: "And when the town-clerk had quieted the crowd, he said, Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is 'Temple-keeper' of the Great Diana, and of that which fell from heaven?"

We learn from the Scholiast to Aristides, (p. 320, Dindorf.), that in the Acropolis of Athens there were three statues of their tutelary goddess Minerva; one of gold and ivory made by Phidias, a second of bronze which was made soon after the Persian invasion, and a third, the most ancient, which fell from heaven. The bronze statue was called the Great Minerva; that which was so old, that its date and maker were alike unknown, and was said to have fallen from heaven, was of wood. So in the text above there were two statues of Diana at Ephesus, one the Great Diana, and one which fell from heaven, evidently the more ancient, and probably rude and of wood.

On the coins the Ephesians sometimes took the title of *δεῖς ναυαγοῖς*, *twice temple-keepers*, which seems to allude to the temples of these two statues. Mr. Akerman, in his paper on the Coins of Ephesus, concludes that this means that they took the title of Temple-keeper on two several occasions; but a coin with the representation of four temples, and with the title of "four times temple-keepers," proves that the number refers to the number of temples. The two new temples in this latter case were dedicated to the Emperors.

Romans iv. 1: "What, then, shall we say that Abraham 'our father' gained as to the flesh, or by circumcision?" [Nothing]; for if Abraham were justified by works, he hath a boast, though not towards God."

This almost necessary insertion of the negative after the question, is not unlike Gen. iv. 15, where it is inserted by the writers of the Septuagint. "And the Lord said unto him, [Not so]; whoever slayeth Cain, vengeance shall be taken on him seven-fold."

There are difficulties in the Epistle to the Romans that have made some writers even think it a forgery. These arise chiefly from the circumstance of Paul's numerous salutations to friends and to the church to which he was writing, while we learn from the beginning of the Epistle, chap. i. 13, that he had never been at Rome, and we further learn from the Acts of the Apostles, xxviii., that he had no friend in that city, nor were there as yet any Christians there. These difficulties, I think, may be removed by shewing that the Epistle to the Romans should be divided into two Epistles, and that the latter half, containing the salutations to his friends, is the Epistle to the Ephesians, which is at present wanting in the New Testament, since Dr. Paley proved that what is usually called the Epistle to the Ephesians is the lost Epistle to the Laodiceans.

Griesbach, in his edition, has probably restored the Epistle to the Romans to its original form by removing the three concluding verses back to the end of chapter xiv. There I suppose it ended; and I propose to shew that the two remaining chapters are addressed to the Ephesians. As arranged by Griesbach, this Epistle has two conclusions; and it was to avoid this inconsistency that the copiers of the more modern MSS. removed the three verses from the end of chap. xiv. to the end of the Epistle, where they still stand in our Authorized Version.

It is unnecessary to quote any particular passages to prove that the Epistle to the Romans was written to Jews who were strangers to Paul, and were as yet hardly converted to Christianity. It is a continued argument to prove out of the Jewish Scriptures that God's mercy is promised by the Covenant not only to Jews, but also to the Gentiles, if they believe. But the last two chapters are addressed to Pagan converts to Christianity, whom Paul calls saints, and whose prayers he begs for that he may be saved from the Jews of Jerusalem, whom he calls the unbelievers of Judea.

Paley's arguments are chiefly drawn from the last two chapters, which I call the Epistle to the Ephesians, which he shews by a comparison of texts were written after the apostle's visit to Corinth, and after his two Epistles to the Corinthians, when he was on a journey from Corinth to Jerusalem, carrying a contribution to the poor of that latter city.

The proof that these two chapters were written to the Ephesians, lies in the salutation sent to his friends Prisca and Aquilas and the church in their house. By Acts xviii. we see that Aquilas and Prisca had fled from Rome during the persecution of the Jews under Claudius, and had settled at Ephesus, where they carried on their trade of tent-makers; and by 1 Cor. xvi. 19, the Christians of Ephesus were accustomed to meet for worship in their house. Here I differ with Dr. Paley. He thinks that these two friends of Paul were, like himself, on their travels, and had probably returned again to Rome, when this Epistle was written: but I argue that, after having been so well established at Ephesus as to have been able to receive the church in their house on occasions of public worship, it is highly improbable they should have removed back again to Rome, and there also had the church assembling for worship in their house. If this had been the case, Paul would not have found himself so friendless when taken a prisoner to Rome, nor would Christianity have been so little known there. Moreover, the great number of his salutations proves that these two chapters were sent to a city where he had long laboured in the cause, as at Ephesus, for he greets his fellow-labourers; and where he had been persecuted, for he greets his fellow-prisoners.

Evidence of exactly equal weight may be quoted to shew where the apostle was then writing. Chap. xvi. 23: "Gaius, the host of myself and of the whole church, greeteth you." Now by Acts xx. 4, we see that Gaius was a native of Derbe in Lycaonia, and though he travelled with Paul through Asia Minor, and might have been Paul's host in any place, it is highly improbable that he should have been the host of the whole church any where but in his own town, that is at Derbe.

"Erastus, the chamberlain of the city, greeteth you." But unfortunately we are not told of what city he was chamberlain; we only know from 2 Tim. iv. 20, that Erastus, when travelling with Paul, quitted him at Corinth. Hence Dr. Paley argues that Corinth was his home, and that this Epistle was written from Corinth. But this is a hasty conclusion: had Erastus quitted the party of travellers at his own home, Paul would hardly have mentioned it as a subject of disappointment.

"Whenever I go towards Spain, I trust to see you as I pass by"—
 "But now I go to Jerusalem." This throws little light on the places from which and to which the apostle was writing, because after going to Jerusalem he might intend to pass through both Ephesus and Rome on his journey to Spain.

Acts xviii. 18, &c.: "Paul sailed to Syria (from Corinth), and with him Priscilla and Aquilas . . . and he came to Ephesus, and left them there . . . And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up [to Jerusalem] and saluted the church, he went down to Antioch. And after he had spent some time, he departed and went throughout the country of Galatia and Phrygia in order." At this time I suppose these two chapters were written as an Epistle from Derbe to Ephesus, greeting the friends there lately visited, and particularly Priscilla and Aquilas, and sent by the hands of Phebe of Cenchræ, near Corinth, on her way homeward.

S. S.

CORRESPONDENCE.

DRAWING KING AND QUEEN.

SIR,

YOUR instructive correspondent, in his Letters from Italy, remarks, (p. 496,) that "the election of a king on the eve of Epiphany, to regulate the amusements, is evidently allusive to the visit of the eastern kings to Jesus Christ." I am sure, however, he will be pleased to have his own argument strengthened by knowing that the custom of *drawing king and queen* on Twelfth night is much older than Christianity. Tacitus tells us, in the thirteenth book of his Annals, that on the feast of Saturnalia, when the young emperor Nero and his half-brother Britannicus, the one nineteen years old and the other fourteen, were drawing king and queen with their companions, *regnum lusu sortientes*, Nero drew king. This had been contrived on purpose to save any awkwardness in the company; but when he stood up in the middle of the room and issued his commands to his playfellows, one was to do this, and the other that, Britannicus, whose jealousy of Nero had been fostered by his mother, cloaking a political accusation under the fun of the evening, cried out that Nero got the crown from him unfairly. This was in the year 55, before the earliest Gospel was written, when certainly Paganism had borrowed nothing from the Christians. The game was so established by old custom, that it was necessary to introduce it even into that most unsuitable place, the palace drawing-room, and, to get rid of the awkwardness, by taking care that the sovereign himself should *draw king*. I cannot trace the game itself earlier, but so old was the custom of keeping holiday from 25th December to 6th January, that Homer tells us the Greek gods spent their twelve-days holidays in feasting with the Ethiopians. (See *Iliad*, Book i. 423.)

SAMUEL SHARPE.

MANCHESTER NEW COLLEGE LIBRARY.

SIR,

I BEG to make a remark or two upon your notice of the Library of Manchester New College (C. R., p. 572). The amiable custom of the wealthy pupils of Harrow forms but a difficult precedent for the majority of the students of Manchester and York College, however parallel or otherwise the proceeding at Rotherham may have been. In the very inadequate provision made for the support of the ministry among us, the College has been in the habit of presenting books to the student on leaving, rather than of expecting the student to present to it. And truly many sorely need the entrance of books into their own library before they send away to a place and neighbourhood that richly *has*. A most important preliminary and great desideratum to the improvement so loudly called for and so seasonably mentioned, is a good *printed Catalogue* of the College Library. Its wants would then be known, and its present exceeding value too; and a pride and interest very properly awakened in the body to which it is already more than an ordinary credit. It would certainly be an important means—and means are greatly needed—of raising a more *public spirit* among those whose position and principles must ever furnish motives of the highest and strongest kind for worthy and legitimate objects.

R.

CRITICAL NOTICES.

The People's Dictionary of the Bible. Part I. 8vo. Pp. 32. (With a Map and Engravings.) London—Simpkin & Co.; Manchester—Ainsworth.

WE shall not be expected to say much respecting this work, on the perusal only of this single and first number of it. We wish, however, to direct attention to it, as promising well to be an instructive and generally useful Dictionary of the Bible. The value of such a work, written with the requisite care and knowledge, as we believe will be the case in the present instance, must needs be great, more especially to the heads of families, to Sunday-school teachers, to persons, in short, of all classes and ages, anxious for their own edification and self-improvement in the reading of Holy Writ.

The principal articles in the present number are *Aaron, Abraham, Acts of the Apostles, and Adam*. We can testify to the moderate and reasonable spirit in which they are written, as well as to the knowledge and ability, joined with becoming reverence for the Scriptures, which they indicate on the part of their author. These are qualifications, indeed, the possession of which by the Editor of this Dictionary we have not now for the first time to be made aware of. The fact that his pen has been called into exercise by Dr. Kitto, in the preparation of the Biblical Cyclopædia, may be appealed to as a fair proof of his fitness, as estimated by an impartial judge, for undertaking and conducting successfully the work he has now commenced.

As an example of its style and spirit, we extract the following from the conclusion of the article Aaron:

"How deeply idolatry was engrained in the souls of the Israelites is proved by the share which Aaron took in the setting up of the golden calf. To eradicate idolatry was most important as well as most difficult. This was the first great work. The wound, if it could not be healed, must even be cut out. Hence arose the necessity of severe courses, which, if we thoroughly understood their aim and tendency, we should be less prone to reprobate. For the same great purpose was designed the display of the divine symbols made on mount Horeb, when Moses, Aaron, and the seventy elders, were admitted into Jehovah's presence. (Exod. xxiv. 9, seq., Deut. ix. 10.) Two things were to be accomplished—I. That the Israelites, who had been used for centuries to ocular impressions as to divinities, and so needed something in the way of evidence which appealed to the senses, might, in some sense, see the invisible God; and II. That they who were to be the founders of a system of religion, whose very essence lay in God's absolute spirituality, might not, while they were instructed, receive gross and material notions, but be raised to a pure and lofty conception, of the Creator. These most important results appear to have been signally attained by the interview, when, though the company came nigh to God, beheld awful tokens of his presence, and are even said to have seen 'the God of Israel,' they were yet duly admonished of the impiety of making any likeness or image of the Almighty; for, as Moses expressly observes, they heard Jehovah speaking to them out of the fire, but saw no similitude. The expression 'the God of Israel,' whom they saw, is worthy of attention as marking the yet limited extent of the divine omnipresence which was revealed to the Hebrews, who, being unable to conceive fully and properly of a universal Providence and an all-sustaining Creator, were instructed to form a somewhat just conception of the 'God of Israel,' the God whose people they were; under whose guardianship they were about to take possession of the land promised to their fathers; and who in process of time would pass in their minds, from being their national God, to be the sole Governor of heaven and of earth. At first the Creator was known as the God of an individual, namely, Adam; then of a family, namely, Abraham, Isaac and Jacob; then of a nation, namely, the Israelites; then of the world, the God and Father of our Lord Jesus Christ. Divine light shone forth gradually upon earth, and in proportion as men's eyes grew strong enough to receive and bear its radiance."

We had marked for quotation several other passages which our crowded

page compels us to omit. But we trust this excellent work will soon be in the hands of all our readers, and of many besides. Whatever may be the disposition of the religious public generally, we trust the Unitarian section of it will do its duty and uphold this spirited attempt to give popular currency to sound theological learning.

The Bible and the Child; a Discourse. By James Martineau. Pp. 26. London—Chapman.

THE Old Testament contains not only the history of the origin and development of the true ideas respecting God, human duty and divine providence, but also the political and domestic history of the Jewish nation, as well as the personal history of individuals, remarkable members of that nation. And as the religious ideas, according to the narrative of the Bible, originated (under special providential direction) in the very earliest age of the human race, and in the elementary forms suitable to the comprehension of that age, so the connected history of the people among whom those ideas were to be progressively developed, begins in an age of barbarism and ignorance, being continued down through many centuries, while the nation is gradually attaining more and more of the cultivation and refinement of later civilization. This being the case, when we take into account the extreme simplicity of manners that must have existed among a primitive people, we have little reason to wonder that there should occur in the Hebrew annals of so many centuries, examples, incidents, actions, which the more cultivated and artificial taste of modern times should pronounce barbarous, indelicate, offensive.

There is no one, we think, however high his doctrine of the authority of the Old Testament may be, who would refuse to allow the applicableness of this remark to some passages in it, especially in its earlier books. The parent and the religious instructor of the young, therefore, will exercise a wise and prudent judgment in directing the attention of his children or of his pupils to those portions only of the Sacred Volume which may be the best calculated for benefiting, without in any way injuring or shocking, their moral taste and feeling, as well as preserving unimpaired the spirituality of the conception of God given by Christianity. Hence we think that in what appears to be the main object of the Discourse, the title of which we have placed above, few of our readers would refuse to concur. That object is disclosed in the following sentence:

"In the following remarks, every candid hearer will perceive that I argue not against the use of the Bible, but against the use of the *whole Bible*, in religious education."—P. 11.

The majority of thinking persons, we imagine, would willingly go with Mr. Martineau in such an argument, if urged with a just discrimination between the parts of the Bible that may, and those that may not, be used in religious education. But unfortunately, as it appears to us, the greater part of the Discourse, following the sentence we have quoted, is far too one-sided, and seems to be directed against the use, not of *portions* of the Bible merely, but of the *whole*—as though the author's great design were to point out the utter absurdity and unmixed danger of employing the Old Testament at all in religious education. There repeatedly occur in the Discourse such general phrases as "the older Scriptures," "the Hebrew Scriptures," "the Old-Testament writings," "the Bible;" and thus it certainly happens that the actual impression left upon a reader's mind is, that the argument is "against the use of the Bible" in education.

And against any such argument we must beg to offer our strongest protestations. Even granting all that Mr. Martineau alleges, as true of portions of the Old Testament, yet a really fair and truthful estimate of the value of the book, for educational purposes, can never be attained by so strongly-coloured a representation of one aspect only of the subject. When, for instance, we are told of "the Old-Testament writings," that "they contain the ideas, the

passions, the moral sentiments, of a simple but savage people,"—that "they give expression to notions of right and wrong imbibed amid constant bloodshed, and to a religion which was without expectation of a future life,"—that among their hymns "are the strains of a penitent adulterer," and among their aphorisms "the wisdom of an exhausted voluptuary" (p. 12); when we are told that "the tendency of the Mosaic writings is to raise to enormous exaggeration the reader's estimate of the ceremonial parts of morality, to force on him a total forgetfulness of the real character of institutional duties, as mere symbols for expressing the power of the great primary obligations, and destitute of all intrinsic value, to train in him a conscience at once scrupulous and lax, slavish and presumptuous—rigid without purity, sensitive without delicacy, timid without love" (p. 18); when we are told of the book of Ecclesiastes, that it contains sentiments "which it would be impossible to parallel by any thing in the history of Epicurism, which tend to the destruction of all moral distinctions, which lay wisdom and folly on a level with each other, which deliberately scorn and restrain all enthusiasm of virtue, and sum up all good counsel in precepts of voluptuousness and the doctrine of death" (p. 22);—when we are told all this, without any sufficient qualification or exception, or endeavour to set forth any opposite view of the subject, the result to the reader's mind must be an absolutely false and unjust impression of what the Bible really is.

It is true that the author of the Discourse to some small extent condescends to soften and qualify his strong denunciations. He says,

"The historical value of the Hebrew annals I do not deny; the simple beauty of their pastoral traditions will delight so long as the human heart remains unchanged; the rugged sublimity of their triumphal hymns will never cease to overpower the imagination with a kind of physical awe; the tender and romantic incidents which are interwoven, as domestic episodes, in the great epic of their history, will prove to the refreshment of all times, that the simpler affections of our nature are immortal; and to study the slow development, under influences very peculiar, of the true idea of God; to follow it as it expanded from the image of a national idol-hating being, to that of the sole and universal Ruler of creation; to trace its moral refinement and growing effulgence from age to age, till it rose into the majestic orb, whose spiritual light warmed and ripened the soul of Christ—is one of the most interesting objects of intellectual research."—P. 16.

And this is all!—all that is offered to correct the language of vehement and sweeping condemnation and censure in which the Discourse abounds!

In the foregoing remarks we have spoken freely, though we trust respectfully, of what we regard as the great blemish of an eloquent sermon. We conclude by quoting, as a favourable specimen of it, the beautiful passage which forms the introduction, and which would, we fancy, even were no author's name on the title-page, abundantly reveal the source from whence it proceeded:

"There is no sentiment more natural to thoughtful minds than that of reverence for childhood. Many sources both of mystery and love meet in the infant life. A being so fresh from non-existence seems to promise us some tidings of the origin of souls: a being so visibly pressing forward into the future makes us think of their tendency. While we look on the 'child as father of the man,' yet cannot tell of *what kind* of man—all the possible varieties of character and fate appear for the moment to be collected into that diminutive consciousness: that which may be the germ of any, is felt as though it were the germ of all: the thread of life which, from our hand that holds it, runs forward into instant darkness, untwines itself there into a thousand filaments, and leads us over every track and scene of human things;—here, through the passages where poverty crawls; there, to the fields where glory has its race;—here, to the midnight lake where meditation floats between two heavens; there, to the arid sands where passion pants and dies. Infancy is so naturally suggestive, it is the representative of such various possibilities, that it would be strange did we not regard it with a feeling of wonder."—Pp. 5, 6.

INTELLIGENCE

GERMANY.

Ronge and the New Reformation.

Every great social movement has its troubles. You cannot work out your own ideas without thwarting the wishes and hindering the efforts of others. This world is a system of mutual dependencies, in which, as action and re-action are equal, the more strenuous your labours are, the more energetic is the opposition with which you are encountered. Besides, reform, whether in Church or State, is of necessity destructive as well as remedial. The unsound parts must be healed or cut away before the body can recover its normal condition. The progress of society often resembles a birth rather than a growth, and can be effected only by throes and pangs which excite alarm and may even endanger life.

The new Catholic Church in Germany has begun to experience troubles both numerous and severe, her conduct in which, with its natural results, will determine whether or not she is a true church of Christ, or only a degenerate offspring of human passions. The almost unparalleled success which has attended her efforts hitherto, while they have gratified the friends of religious reform, and struck astonishment into the hearts of its enemies, has called forth opposing influences of various kinds, which for the present minister scarcely any thing else but trouble, difficulty and fear. Yet Ronge has given signs of being able to endure and eventually to quell the storm. We have a strong confidence that he will be found to have strength equal to his day, and that the disturbances in the midst of which he has stood, will serve to develop his energies and make the triumph of his cause more signal:

— "strong in will
To strive, to seek, to find, and not to yield."

"Not to yield" is at the present moment both his great duty and his great difficulty. If the temptation to swerve came from any coercive power or secular blandishments, Ronge would find the task comparatively light. He well knew when he quitted Rome that he was going forth on no summer's-day excursion, nor on a self-interested adventure. He is armed at all points against direct assailments. Even the

envenomed weapons of personal slander he has learnt how to disregard. But his cause has been misrepresented. For some time, those who speak and act as if they had a celestial patent of orthodoxy for the reformation of the world, either silently watched his progress, coldly recorded the leading events by which it was marked, or gave an occasional shout of approbation after the manner and in the spirit of the "No-Popery" cry of Great Britain. Ere long, however, they began to find that Ronge was not the man to do their work. For them, he stood on a wrong basis; he pursued a course which in a measure traversed their own. Now, therefore, they broke their silence and commenced a vigorous assault. True, they were Protestants in name. But there was something they loved more than Protestantism. Their own creeds were dearer to them than any general purification of the Church. In truth, actuated by the spirit of the Papacy, only on a small scale, and devotedly attached to their own personal infallibility, these Protestant popes could not endure to witness in silence a success which bound men to believe somewhat less than they had judged sufficient for salvation. They therefore pronounced Ronge a heretic. A reform not after their own pattern was not to be allowed. His creed they weighed in their scales, and, finding it wanting, they assailed his righteous efforts as destitute of the essential element of Christianity. This assault from without might have been of less consequence, had it not found or called forth a correspondent movement within the precincts of the new Church. That Church was, and in a degree still is, made up of dissimilar elements—of persons of diverse shades of opinions. At least, if there were members of it who stood on the verge of an extreme rationalism, there were also a few others who were on the border ground of an attenuated or transcendental Trinitarianism. None were Athanasians. Almost every form of the old Trinity is obsolete in Germany among thinking men; but with the timid, the conservative, with those whose temperament inclines them to devotion rather than thought, a sort of quasi-orthodoxy may be found to prevail even among the class of German church reformers; at least, some vague

notions touching the deity of Christ linger behind, operating in quiet times more on the feelings than the intellect. These shadowy forms of, for the most part, obsolete realities, were awakened into activity by the regrets, fears and condemnations expressed by the creed-religionists, and have produced discussions, heats, and even something like a schism in Ronge's Church.

It would, we think, have been well had that distinguished man disregarded these attacks. By noticing them he seems to us to have played the game of his opponents. However this may be, the different confessions of faith to which this excitement gave birth are very instructive as to the prevalent state of religious opinion.

It was only the second-best position which Ronge, on commencing his Church, had the wisdom or the ability to take up. That position was a short, simple profession of faith. His creed, as being short and simple, afforded him the opportunity of gathering converts from a wide region. The basis of a church varies inversely with the magnitude of its creed. The smaller the creed, the larger and at the same time the more secure the church. And had Ronge gone forth with a simple profession of Christianity, without publishing any set formula of belief, he would have had less trouble and a yet more ample success. But he put forth a creed, and so challenged observation to his doctrinal opinions. In consequence, his reformatory efforts are hindered and checked by disputes of a dogmatical kind. Yet Ronge intended to conduct no dogmatical movement. His, as conceived by himself, was a practical, not a speculative reform. This is its essential character. The question of opinions has been thrust upon him, and the sooner he leaves it to die of itself the better. With this conviction, we are sorry to see that numbers of his Church talk of a general council which is to settle what the faith of the new Church is or is to be; as if councils had ever settled any thing but their own incompetency and uselessness.

Meanwhile, it is safe to predict what the creed of the new Church will not be. It will not be orthodox in any, even the most modified, sense of the term. Let the reader form to himself a just conception of the origin and nature of this movement. It takes place within the Catholic Church, and it is a natural and necessary result of the progress in Germany of religious

ideas and of general culture. For a long time those who watched events in the religious world have wondered that no such movement took place within the bosom of Catholicism. The German Protestant clergy had by their industry, research, learning and free speech, produced among at least the more enlightened members of their Church a complete revolution in matters of religion, causing the old forms of orthodoxy to be generally repudiated. It was also well known from their writings that Catholic theologians had partaken in the general reform. How, then, was it that in the Catholic community there was no outward and popular manifestation of these great changes? The new German Catholic Church solves the difficulty. It is the offspring of methods of inquiry and modes of thought which have now been in operation in Germany for more than half a century. Ronge is the child of religious reform, and will not prove undutiful or ungrateful. "The hour" has produced "the man," and the man will advance the tendencies of the hour. This Church is a new triumph of the Lutheran Reformation. Catholicism is still under the spell of Luther's words, and is now beginning in truth to reform itself. Who can say that it will not give important lessons to Protestantism in return for what it has learnt, teaching those who still cling to salvation by opinion, to throw off the shackles of the schools, and to own no Master but Christ?

We shall confirm the tenor of these observations, and aid the reader in forming an opinion of the doctrinal tendencies of this new phase of Catholicism, if we subjoin one or two of the formularies of faith that have been put forth by Ronge and his followers.

His original aim appears to have been purely of a practical nature. The question of belief, however it may have been settled in his own mind, stood not prominently forward in his first reformatory endeavours, but was forced on him by extraneous influences. He thus states his original intentions, as well as the motives by which he was actuated:

"I come forward against the Romish hierarchy, because by them my dignity as a man was weighed down, and I was degraded into a dishonourable slavery.

"I come forward against their tyrannical dominion, because I have been hindered by them in the fulfilment of my duty as a teacher of the people.

"I come forward against the tyrannical

nical power of the Romish hierarchy, because I am convinced that what they call religion is not pure Catholic doctrine, is not a doctrine which can make the people happy; that the Romish hierarchy do not teach and observe the fundamental doctrines of the religion established by Christ, but have introduced abuses and propositions fitted to undermine both the spiritual and the secular welfare of the people, and to forward only the power and the riches of a privileged caste of priests, at whose head stands the Bishop of Rome.

"Finally, I come forward against the tyrannical dominion of the Romish hierarchy, because their teachings are directed to divide and oppress the nation to which I belong."

Even this declaration, however, contains an element which could, in the progress of their work, hardly fail to lead the reformers to the question of Christian doctrine as the alleged essence of the religion of Jesus. Czerski, in January of this year, expressed himself in the matter of religious opinion in this simple form: "We all believe in one God, the Creator of heaven and earth; we all believe that this Creator has revealed himself and his law to the world through Jesus Christ; we all believe that we shall have to stand before the judgment-seat of this divine Saviour to give an account of our stewardship; and are we not all baptized into the one name of Christ; are we not all, by the holy Supper left us by Jesus Christ, invited to a brotherly union; and shall we any longer desecrate and destroy this holy brotherhood by traditions and commandments of weak, sinful men, and allow ourselves, the heritage of Christ, to be split into different and hostile parties?"

Ronge himself in the same month made these declarations:

"We pronounce ourselves free from the Bishop of Rome.

"We claim entire liberty of conscience, and disallow all coercion, all falsehood, all hypocrisy.

"The foundation and the substance of Christian belief is the Holy Scripture.

"The free investigation and interpretation of the Scriptures must not be restricted by any external authority.

"As the essential contents of our doctrinal system, we put forth the following symbol:—I believe in God the Father, who created the world by his almighty word and governs it in justice and love. I believe in Jesus Christ

our Saviour, who has redeemed us from the slavery of sin by his doctrine, his life and his death. I believe in the prevalence of the Holy Spirit on earth, a holy Catholic Church, forgiveness of sins and eternal life: Amen.

"We recognize only two sacraments founded by Christ, Baptism and the Lord's Supper. We hold the baptism of children. The Supper, according to the ordinance of Christ, will be received in both kinds (the bread as well as the wine, of which the latter is not allowed by Rome to the laity). We recognize in the Lord's Supper a meal commemorative of the sufferings and the death of our Lord and Saviour Jesus Christ. We reject auricular confession. We see in marriage a divine ordinance, and therefore a state honourable to man, and esteem the blessing of the Church thereupon. We believe and confess that Christ is the only Mediator between God and men, and therefore reject the invocation of saints, the worship of relics and images, indulgences, and pilgrimages. We believe that what are called good works have worth so far only as they proceed from a Christian disposition of mind. We believe and acknowledge that the first duty of a Christian is to manifest his faith through works of Christian love."

This, which we venture to declare a "good confession," has in substance found general acceptance. On the 12th of February, the German Catholic Church at Leipsic, having been formally constituted, adopted the Breslau Confession already published in this work, with additions which recognized only two sacraments, Baptism and the Lord's Supper, and so brought that formulary into strict agreement with the one that has just been given. The concluding paragraph of this acknowledgment runs thus, shewing on how liberal a basis these enlightened reformers are proceeding—"All these determinations are not laid down irreversibly for all times, but may be altered according to the convictions of the Church as they may prove to be at any future period."

From a German periodical we learn that a German Catholic Church was towards the end of the last year founded in London, who sent their confession of faith to Ronge, which is in substance the same as those that have been laid before our readers; but as Englishmen will naturally feel a peculiar interest in this community, we subjoin a brief statement. The authoritative declara-

tion has for a heading the words, "The Second Reformation," and for a motto, "The Gospel of Christ is no law of ceremonies." Then comes the creed, which runs thus: "I believe in God, the God of heaven and earth, and in Jesus Christ, his Messenger, our Messiah, who proceeded from the Holy Spirit, was born of the Virgin Mary, suffered and died for us, and rose in the power of the Almighty, who exercises judgment over the quick and the dead. I believe in a holy Catholic Christian Church, communion of all good men, pardon and forgiveness of sins, and the life everlasting: Amen." Then comes the Lord's Prayer. There follows the attestation—"I know I am ever in the presence of God, the Eternal and Infinite Being; I will speak the truth, so help me God. His grace be upon us: Amen."

Krebler, a Roman Catholic priest, educated in the University of Breslau, a man of distinguished learning and great ability, who has recently joined the new Church, thus announces in substance the faith as well as the aims of that now most widely-spread community: "What we want is truth, peace, religious freedom, blended with love and concord. Therefore have we separated ourselves from Rome, where these things are not to be found, but the contrary. These qualities, however, do we wish to foster one among another—this is our immediate aim; a more remote, a yet nobler, our ultimate aim, is a union with our Protestant brethren, so as to form one Church which may unite all Germany, all Christendom. But on what foundation do we desire to build this temple? On no other than on that which has been laid in Jesus Christ, the way, the truth and the life, without whom no one comes to the Father. But not Christ as Rome sets him forth, which buries Christ under a heap of dead propositions; not of the dead letter, but the living, the risen Christ, who reigns in the heart. To this Christ hearts in the Romish Church have hitherto been insensible; but now they are awake, now they live in him, and through him they possess peace, love, concord, truth and religious freedom."

Another clerical convert, Pirazzi, speaks thus: "For the first time have we assembled as an independent community in order to give a distinct and public testimony of our religious convictions, and of the doctrine which we recognize and acknowledge as the true

doctrine of our Lord and Saviour Jesus Christ. This doctrine in its original condition, purified from the errors and falsifications of later times,—this primitive divine word, originating with Christ and his apostles, is that which will be preached and taught among us; no earlier or later devised human system, no new views brought to light by us."

Krebler, in the passage just cited, expresses a desire that a union should be effected with Protestants, so as eventually to form one great comprehensive Christian Church. It is only, however, as an ultimate end that this is desired. At present, an intimate connection with Protestants is avoided, and we think wisely. The cause which is purely Catholic in its origin, might in some quarters be hindered, if not compromised, by a junction with the old assailants of Roman Catholicism. Meanwhile, there exists between the bulk of the Protestant body and the new Church the most brotherly affection, and Protestants of all classes manifest a disposition to render to the German Catholics every aid in their power. The Governments forbid Protestants to allow Ronge to use their places of worship. Some of the churches had the courage to declare that in conscience they could not but grant the solicited boon. Donations of money, sometimes to a large amount, have been spontaneously made by the Protestants to their reforming brethren. But the most pleasing proof of good-will, which is very common, is found in a presentation of plate by the former to the latter, suitable for the administration of the Lord's Supper after (in substance) the ordinary Catholic usage. How delightful a contrast is this liberality in comparison with the narrowness which in this country leads dominant sects to employ every weapon against young communities whose faith and practice are dissimilar to the fashionable orthodoxy!

Yet the Rongists have formally decided, much as they are in want of priests to supply the spiritual wants of the hundreds of churches that exist and are every month coming into existence, not to seek for clergymen among ordained Protestant ministers. The reason they assign for this self-denial is characteristic of their views and aims. An ordained Protestant minister, they say, is pledged to the old and, as they regard them, antiquated creeds, and can scarcely have that freedom of mind which is the essential element of the

new Church. Determined thus to avoid all human heaven and to learn exclusively of Christ, the German Catholic Church gives a fair promise of realizing a degree of religious freedom, and developing a form of Christian truth, far superior to what the popular sects of Protestantism have yet attained or even perhaps desired.

Among the charges brought by the Romish Church against Ronge and his followers is that of heresy. Thus in the ban of excommunication which Bishop Latusek, of Breslau, lately put forth against Krebler, we find these words—"The articles of belief which are most necessary for the salvation of the Christian, are openly denied. Their doctrine shews no faith in the Godhead of our Lord and Saviour Jesus Christ. The God-man, the second person, is struck out and cast away from their creed. The Holy Ghost, the third person in the Godhead, this form of faith does not acknowledge. There is in consequence wanting in the belief of this sect the essential and fundamental doctrine of a triune God. Their doctrine is not Christian doctrine; their baptism is not that which was instituted by Christ in the name of the true triune God. With the deepest pain do I declare that the aforementioned Krebler has gone over to a sect which is no Christian sect, but a mere union of men who have taken the name of 'Catholic Church' in order to seduce and mislead the faithful; and who, with the open denial of the essential doctrines of Christianity, seek, under a false name and with a false baptism, to found a new species of heathenism."

Charges of this nature found a response in the bosom of the new Church itself. A protest was presented against the insufficiency of its recognized doctrine touching the person of Jesus Christ. Of this fact its enemies, both in this country and abroad, have made diligent use. But the fact itself, when rightly understood, serves to shew how unanimous the great bulk of his disciples are in rejecting the old forms of Christian doctrine and standing fast in the liberty wherewith Christ hath made them free. For while the several communities are for the most part large, having from a hundred to a thousand members, only a few persons, though to some extent they had the countenance of Czerski, could be found to support the opposition.

It must also be said, in explanation of the course which Ronge has taken

in putting forth a creed, that he stands in a very peculiar relation to the several German Governments. Speaking in general terms, we may say, that while these Governments recognize the right of their subjects to religious liberty in the abstract, they extend support and give social recognition only to already established Christian communions. A new sect they will not acknowledge—until, indeed, that sect has become too powerful to be refused civil rights. Meanwhile, Ronge could expect nothing more than sufferance; and toleration he might doubt if he should gain, at a time when English gold is doing so much on the Continent to make Protestant princes shew exclusive favour to evangelical Orthodoxy. Certainly, the efforts of this active and not too scrupulous party would have the fairer chance of success, especially as the influence of Rome held the same direction with that taken by Trinitarianism, the wider was the deviation from the old standards of doctrine observable on the part of the rising community. Hence the very existence of the new Church seemed to be conditioned on the publication of such a formulary of faith as would carry with it the general sympathy of the more enlightened Protestant minds, and enable such friends as Ronge might have in high and influential quarters to maintain that, properly understood, his was a Christian movement, and not in point of faith dissimilar to what all men know to be the general complexion of doctrine prevalent in the established communions.

The facts that have been set forth in these papers* will have led the reader to be assured that much excitement must have attended on the efforts and success of Ronge. The degree of that excitement, however, can be known and appreciated by those only who have followed the movement step by step, seen how very numerous the publications are that the press has poured forth, heard or read the stirring addresses that have been delivered, witnessed the enthusiasm of towns, villages, cities, in every part of the wide and very diverse country which passes under the general name Germany, and known that men of all classes, high and low, have hastened either to join the new Church or to render it warm and effectual aid. In a country like Germany, where the popular mind has outgrown the social institutions, and

* C. R., pp. 248—253, 647—651.

where, for the most part, an uneasy, not to say jealous, feeling prevails between the governor and the governed, such an excitement as this could not be unaccompanied with peril. Unhappily, the King of Saxony was led to publish, on the 17th of July, a decree which at least bore the appearance of being an invasion of religious liberty. We translate a few sentences of this important document :

"The attempts that have been made to set aside or to alter the General Confession of Faith, which attempts have for some time manifested themselves in the bosom of the Protestant Church, and have lately been undertaken in our own country, have had a direction which is of a nature to excite a lively solicitude in all those who have the good of the Church at heart. Without doubt there belongs to each citizen an entire liberty of conscience, and all constraint in this matter is interdicted. The greater is the reason why the Protestant Church should place its strength in liberty of conscience, in the diligent study of the sacred Scripture, and in the free progress of the community. But if the attempts and the labours which have been put forth surpass the limits of liberty of conscience, then it will only be too easy to undermine the faith so deeply spread among the people, and to do harm to the Word of God, of which the Protestant Church is the faithful representative. Then the liberty of individuals will lose all protection. They will be obliged to submit to the yoke of a pretended majority, and to the decrees of an unlimited arbitrary will. Unity and strength will no longer exist in the Church; on the contrary, they will be torn and destroyed; in a word, the general Church may be reduced to a sect."

In order to avoid these evils, it is ordained that the Confession of Augsburg shall be maintained intact, and that nothing, whether in private or in public, bearing against that Confession shall be done. Opposition is to be given to every attempt to found societies or hold meetings in which the Confession of Augsburg shall be brought into question. Such attempts are interdicted and will not be allowed.

The wisdom of issuing this State document is on a par with the soundness of its reasoning. Its appearance became the signal for the outbreak of discontent and disaffection. The fundamental and the dearest liberties of the people seem-

ed to be assailed. Prince John, Duke of Saxony and brother of the King, who is a zealous Roman Catholic, was held to have exerted great influence in causing its publication. Accordingly, when, a short time after, he appeared in Leipsic, he was received with the most decided marks of dissatisfaction. The manifestation of that disapproval was long, if not violent, and unhappily led to the employment of force on the part of the military, which occasioned the loss of several lives. This event is the more untoward in consequence of the peculiar relation in which the King of Saxony stands to the greater part of his subjects. He is himself a Roman Catholic, while 1,750,000 of those subjects are Protestants, and only 30,000 belong to the same Church as the Monarch; and the circle of Leipsic contains 2000 Roman Catholics, but nearly 400,000 Lutherans or Protestants.

The immediate result of this effusion of blood, which is in itself to be most deeply deplored, has been to occasion a great increase of difficulty and much distress of mind to Ronge and his associates. The aspect of the Government has assumed a decided frown. But the melancholy event has also increased the determination of the people; and we are of opinion that this intervention of a foreign and destructive power will ere long be proved to have given fresh vigour to "the New Reformation," and prepared the way for its achieving yet more signal triumphs.

DOMESTIC.

Devon and Cornwall Unitarian Association.

The anniversary meeting of this Society took place on the 17th of September, at Exeter. There was more than the usual number of ministers and other friends of Unitarianism in the West of England assembled on the occasion; and, taking advantage of this circumstance, it was thought desirable to consider, what has for some time been in contemplation, viz. the formation of a new Society, having a wider sphere of action than that of the Devon and Cornwall Association, and contemplating somewhat different objects—amongst the rest, missionary exertions and courses of lectures in certain localities. A lengthened discussion took place on this subject in the vestry of George's chapel on the day preceding the meeting, but which ended in no definite conclusion. In the evening of

the same day, the Rev. Henry Solly, of Shepton Mallet, preached an interesting discourse on the parable of the Good Samaritan, which was listened to with marked attention. The day following, as stated above, the meeting of the Devon and Cornwall Association was held, and, as it appears, for the last time; for after a most excellent discourse, preached by the Rev. R. Tagart, of London, and which gave universal satisfaction and delight, the usual routine business of the Society was transacted; and after that, a long discussion followed on the desirableness of dissolving the Society, and merging it into that which had been contemplated the day before. It was at length agreed that the remaining funds of the Devon and Cornwall Association should go to aid the Exeter Gospel Tract Society, and that a new Association should be formed for the six western counties of Cornwall, Devon, Dorset, Somerset, Wilts and Gloucester, having in view the objects before stated.

In the evening, a tea-party, about three hundred in number, came together in the Subscription Rooms, which was ably presided over by the Rev. F. Bishop. Many excellent sentiments were announced by the Chairman and eloquently responded to by various individuals, amongst whom were the Revs. E. Tagart, J. Murch, J. R. Montgomery, H. Solly, and also by Dr. Bowring, M. P., and Charles Bird, Esq., of Exeter, Barrister. The latter gentleman, as a member of the Established Church, expressed himself highly gratified with what he had seen and heard during the evening. A delightful spirit of liberality and candour, with true Christian feeling—in short, the spirit of real Catholic Christianity, seemed to pervade all the proceedings of the evening; and a good impression must have been produced on the minds of many who, it is understood, were present, differing on points of belief, and who perhaps, as is so much the case, have been accustomed to hear or see little of Unitarianism but through a medium of misrepresentation.

A Wise and Liberal Vicar.

From the *Kendal Mercury* of August 9, we extract the following admirable speech, delivered by Rev. J. W. Barnes, Vicar of Kendal, on the occasion of the presentation to him by the *Foresters* of the Armorial Bearings of the Society. If there were many clergymen in the

Church of England like the good Vicar of Kendal, how painful would the act of Dissent become!

The Rev. gentleman, after the cheering that followed had subsided, rose and replied nearly as follows:—Mr. Chairman, Mr. Vice-Chairman, and brother Foresters—The situation in which you have this evening placed me, gratifying as it is, is not, I must confess, unattended with difficulty. I find it difficult to find words to express my sense of the kindness which you have shewn in presenting me with this memorial. I do not know what I have done to merit this token of your regard, and I feel that I am altogether unworthy of it (cries of dissent). The reason why I joined this society is very simple, and it is one that ought to influence others. There are certain benefits connected with it, and it is from a desire that these should be extended as widely as possible, that I have become a member, and I should be glad to see others influenced by a like motive. There are benefits in case of sickness or misfortune: these are benefits which I wish to see carried out as extensively and efficiently as possible, and therefore I determined to join this society (loud applause). But there is another view which I take of societies such as these. In this country there is too wide a distinction between persons who have to live by their labour, and those who belong to what are called the upper classes. Neither knows sufficiently of the other, and it is a natural consequence that each misunderstands and often suspects the other. Now I want to see things and men with the feelings and in the aspect of persons who live in a different sphere from my own, and I must say that the experience I have had has been most gratifying (loud applause). I rejoice that I have made the experiment, and I rejoice still more that the result has been so satisfactory. I feel more confidence from being brought in contact with you, in the stability of every thing around me. I feel more and more that there is a natural harmony between all classes of society, and that the well-being of one tends to cement the strength and durability of the whole. Some there are who look upon associations such as these, which tend to the elevation of the working-man, with alarm and dread, and fancy that some dreadful convulsion must be the result; but such fears are groundless; and from what I have seen, I may truly say that

it wants only that men should be better acquainted with each other, to produce the completest mutual confidence and respect (cheers). It is a duty that men owe to society to come out of their stations and see what their neighbours are like. For my own part, I have found men with hard hands but warm hearts, and I am proud to add that I have also found respectability of talent and sound moral feeling (vehement cheering). I confess that I am at a loss to know what claim my slight services have upon your favourable regard, as testified in this way; but the less my services, the greater is your kindness in accepting them, and in rewarding them in this distinguished manner. It may be asked why I have not exerted myself more openly in canvassing for members. I will explain candidly my feeling on the subject. I felt as if such active interference would be placing myself forward as a patron of the order of Foresters. Now, you don't want patrons. You must look to the respectability of your members, and depend on your own merits for your success. You must carry out your own rules of temperance and order, and I assure you you will not stand in need of patrons (cheers). If I had invited this and that person to join you, it might have looked as if you wanted the countenance of mere names, and it might have driven you from that self-reliance which is so necessary. Your society ought to be managed by yourselves, and what I wish is to shew my own personal good-will towards you, and to see something of the Foresters of Kendal. I have been spoken of as the Vicar of Kendal. I do not know that I need say much on that score. I have always set a higher value on Christian unanimity than uniformity of opinion (loud and continued cheers). It has been too much the custom to look to uniformity of opinion rather than union of feeling, and much bitterness and rancour have ensued. I have always striven to avoid conflict of opinion. It is, in itself, no doubt, a desirable thing that there should be uniformity of opinion, but we have no authority from our religion to persecute, to run down, and speak contemptuously of those who differ from us; for this is the persecuting spirit which still exists among us. There is plenty of the will, though, happily, the power is wanting (laughter and applause). A man should always pass for what he is worth. I am glad the

people of Kendal have met me in this spirit. I have found nothing but kindness, and trust I shall continue to do all in my power to merit a continuance of that kindness. I must say I do not find them hard to please (laughter and applause). I am sure the Foresters are not. Once more accept my hearty thanks for the kind and cordial way in which you have received me, and the flattering proof of your regard which you have presented in this testimonial.—The Rev. gentleman resumed his seat amid the loudest acclamations, which were continued for some time.

Farewell Entertainment to Joseph Barker on his leaving Newcastle-upon-Tyne.

—An interesting meeting was held in the Music Hall, Newcastle, July 29th, at which upwards of 600 friends of Mr. Barker attended. To gratify some fond mothers, Mr. Barker on this occasion publicly named four children on the platform, and gave a suitable exhortation to the parents. An address to Mr. Barker was proposed, expressive of approbation of his labours, principles and character, of good wishes for his future welfare, and confidence in the progress of Christian Reform. The Rev. George Harris supported the address in a powerful and eloquent speech, in which he did honour to Mr. Barker as a friend of mankind, as an advocate of Temperance, of Peace, and of the uncorrupted Gospel of the Blessed God. Mr. Harris took occasion gracefully to express his dissent from some of Mr. Barker's peculiar opinions. The address was carried by acclamation, and was afterwards acknowledged by Mr. Barker in a most interesting and impressive speech. (Abridged from the *Christian Pioneer*.)

Newcastle Tract and Missionary Society.—We perceive that, under the auspices of Mr. Harris, this Society has been revived and extended. It aims to maintain a friendly correspondence between the Unitarians of the Northern counties by holding its annual meetings in the several districts where Unitarians reside, and by communications through the Committee with friends in various localities, by missionary preaching, and the distribution of books and tracts. Persons subscribing not less than half-a-crown annually are members, and entitled to receive half the amount of their subscription in books. Quarterly meetings are to be held in the Hanover-Square chapel, and the

annual meeting is to be held in July. The Society proposes to co-operate with the Unitarian Association and other existing Unitarian Societies, and anticipates the aid of friends at Alnwick, Stockport, Sunderland, Gilling, &c. Mr. Harris has undertaken the office of Secretary.

Oldbury Lecture.—At this anniversary meeting, Sept. 9, the service was introduced by the Rev. Samuel Bache, with the reading of the Scriptures, and with prayer: a sermon followed, by the Rev. Matthew Gibson, from Philipp. ii. 5, on "the Example of Christ;" and the Rev. Hugh Hutton afterwards preached, from Heb. xiii. 8, 9, on "the Unchangeableness of the Christian Religion."

London Domestic Mission Society.—In consequence of the Mission chapel in Half-moon Alley being insufficient for the accommodation of the congregation, the Committee have engaged the City of London Temperance Hall, Milton Street, Cripplegate, for the religious services on Sunday evenings. The Hall will be opened on Sunday evening, October 6th, when a sermon will be preached by the Rev. Joseph Hutton, LL.D.; service to commence at half-past six o'clock. This sermon will be introductory to a course intended to be delivered by the Rev. W. Vidler, the Missionary, and other Ministers, the object of which is to explain the principles of pure Christianity, especially as adapted to the moral and spiritual wants of the humbler classes.

The Southwark Election.

We enter reluctantly on the task of making a few remarks on the recent very singular election at Southwark. But as chroniclers of the religious signs of the times, we cannot properly pass by an election struggle which, by one party at least, from the very beginning was fought on religious ground, and which was to the last industriously represented as a struggle between Dis-senters and the supporters of an Established Church. We have little desire to see the party-spirit of politics and religion mingled. Each is of itself sufficiently acrid. If any man has indulged in the idle hope that the latter of the two spirits will in the union prove an antidote to the poison of the former, the proceedings of the *soi-disant* religious party in Southwark must have exposed its folly. We have had religious

men bestirring themselves as canvassers and committee-men, uttering in taverns politico-religious harangues, and circulating election addresses and *squibs* abounding in the solemn topics proper to the sanctuary. We have had a candidate who has solemnly professed his creed, political as well as religious, to be derived solely from the New Testament; and yet, so far as he and his party are concerned, we are bound to say we scarcely remember an election contest in this country conducted with so little of Christian courtesy, nor one in which wilful misrepresentation, coarse personalities and *foul play* were more freely used. From first to last, the conduct of the Anti-State-Church agitators was calculated to deepen the impression already existing in the minds of men of the world, that *the moral standard of the religious party is much lower than that sanctioned by public opinion.*

The election has ended as most intelligent lookers-on, at all acquainted with the sympathy that exists between the so-called religious and the irreligious world, expected it would end. Commenced in folly, carried on in gross ignorance or grosser deception, Mr. Miall's wild adventure,—though aided by all the influence of the Anti-State-Church Association, Mr. Feargus O'Connor, the "evangelical" press, and divers orators from neighbouring districts,—has terminated in signal defeat and irretrievable disgrace. At Birmingham, Mr. Sturge could boast of having exhibited some power for mischief; at Southwark, Mr. Miall is deprived of even this poor satisfaction, and can claim credit for no better feat than spending the money of his friends in doing them and himself serious damage. Nobody, hereafter, will doubt what "religious equality" means, on the lips of some of its noisiest champions. The present year, like the past, will afford the *Nonconformist*, if it be an honest chronicler, an opportunity of "unveiling" some pretenders. The result of the late contest, more especially from the turn which it took, is most gratifying, and gives one new hope for the future. The "temperature of public opinion," as the *Patriot* anticipated, has been fairly tested, with no uncertain result. It shows that if "evangelical" politicians are ludicrously at fault as regards their fancied influence on the public mind, the public know well enough how to gauge the pretensions of "evangelical" politicians.

We have alluded to the ignorance or deception exhibited by Mr. Miall and his friends. The words sound harshly, but there is no getting rid of their truth. Let our readers look at the following quotations from the electioneering speeches and articles of the parties referred to:—"He (Mr. Miall) had no fears of the result. He had no reason to suppose he should not win the election." (Aug 23rd.) "A most sanguine view of the ultimate success of Mr. Miall is entertained by ourselves and his Committee." (Signed, Apsley Pellatt and J. M. Webb, Aug. 25.) "Mr. Miall's prospects have been steadily improving, and his Committee continue quite sanguine as to the results of the poll." (*Noncon.*, Sept. 3.) On the day of nomination, the following address was put out by Messrs. Webb and Pellatt, joint-chairmen of Mr. Miall's Committee: "Brother electors, the result of the canvas in Mr. Miall's behalf, up to this period, is encouraging in the extreme. Heed not the weak inventions and falsehoods of your opponents; fulfil your promises, and the Committee *speak confidently* when they say that Mr. Miall must be the successful candidate." On the same day (when, according to the *Patriot*, he knew his case was hopeless and wished to resign, but was overborne by injudicious friends), Mr. Miall writes in the *Nonconformist*, "In promises to be depended upon, Sir W. Molesworth and Mr. Miall are not very widely apart; and, of the two, Mr. Miall's supporters are most in earnest. Should the battle be evenly maintained until ten o'clock, or should Mr. Miall's friends place him but a few votes a-head, the main body will march down in his favour and give him a decided victory. The other alternative, however, is possible—Sir W. Molesworth may get the lead."—So far romance; what follows is reality. The first hour, Sir W. Molesworth polled 584 and Mr. Miall 160 votes; and up to the last hour, Sir W. Molesworth obtained 1943 and Mr. Miall 352 votes.

More than once have we in this Magazine expressed our distrust of the "orthodox" Dissenters in reference to religious liberty, and we regret that additional observation and experience do not lessen our distrust. The course adopted by their leaders at this election is a melancholy proof of the hollowness of their professions. Necessity knows no law, in the tabernacle any more than the palace. The tyrant's plea is, upon

occasion, just as serviceable to the bigot, whether he openly appear in the character, or attempt to hide it from himself and others by high-sounding pretensions to liberality. Hear Mr. Miall:—"There have been times in the history of Great Britain when I should have deprecated most strongly any inquiry as to what may be the religious opinions of an individual who presents himself as a candidate for the representation of the people. There are times, however, when it is absolutely necessary for us, disregarding the mere cant of what is called charity and liberality, to look the real state of matters in the face, and such times I believe are the present." (Mr. Miall, at a meeting of his supporters, Sept. 8.) To be sure, "the present" are such times, and so will the future be, whenever it may suit an *evangelical* "immutable-principle" man to accommodate his principles to his necessities. From Mr. Miall, we confess, we expected better things. But we leave him to the terrible and too well-deserved castigation which, on the day of nomination, he received from Sir William Molesworth. His whining about the "personalities and want of courtesy" of his opponent, shews that the lash was felt.

Over and over again, it was declared during the contest in Southwark, that a majority of the electors are Dissenters. Thus the *Patriot*, Aug. 25, "The Borough is well known to be one in which the influence of Dissenters largely predominates." The same journal thus writes, Sept. 8: "For our parts, we can only say, that whoever, being a believer in Christ and a Dissenter from the Established Church, shall vote for Sir William Molesworth, in the face of his edition of Hobbes and his eulogy of that writer, will be guilty of foul treachery alike to the interests of Revealed Truth and of Protestant Nonconformity." Somewhat startling, this, considering the quarter whence it comes! Will the *Patriot* stand by these declarations?—because, if so, it follows, if the Southwark electors be a fair sample of their brethren, that the majority of Dissenters have no sympathy with the Anti-Maynooth and Anti-State-Church agitation, and that on these questions the *Patriot* is the organ of a fraction only, and not of the general body; or, admitting that its pretensions to represent the views of the great body of "orthodox" Dissenters be well-founded, then it must regard as "guilty of

foul treachery" the larger number of its own friends. It would seem to us that either the *Patriot* is not to be trusted, or else that a large portion of the "orthodox" are men to be avoided.

The little, but busy party, of which Mr. Miall is the representative, needed the defeat and the rebuke which the public has with such good-will administered. Had the Anti-State-Church candidate occupied a respectable position on the poll, we should have had at the general election the same game played in most of the boroughs and cities, and we need not tell our readers there are not many places in which the Liberal party can afford to throw away 352 votes. At one of the Miall meetings a placard was displayed, *Price for Lambeth!* meaning the Editor of the *Eclectic*. Threats were also held out of what should be done at Leicester. We shall not, we hope, hear more of this folly. The party, indeed, still threatens and swaggers. This is the common trick of beaten men. In his cooler moments, the late candidate for Southwark can hardly entertain a doubt that another contest would not find him supported even by 350 voters. There are, besides, in unpaid bills, unpleasant memorials of an election, which greatly cool men's zeal. The Anti-Maynooth party has more than once learnt wisdom by being called on to pay the cost of previous folly.

MISCELLANEOUS.

The Bishop of Exeter.—Nobody can doubt that Dr. Philpotts egregiously mistook his vocation when he entered the Church; his natural bent must have been towards a profession of a very different character. Nominally a preacher of peace, he would seem to live chiefly for the purpose of creating disturbance. He can't be quiet, nor let other people be so. A "fisher of men," he is for ever casting his net into troubled waters, whence he draws a supply of the nutriment for which he has such peculiar relish. Peace and quiet must to him be the greatest grievance he ever contended against. He stirs up strife as though it were the sum and substance of his ordination vow—the only return in his power for the thousands a-year his spiritual overseership yields him. Whilst other men are willing to make some sacrifice in order to avoid contention and ill-blood, he is ready to sacrifice any thing for the purpose of creating and preserving them. Not all the critics in his Church

could furnish so fine a commentary on the words, "I came not to bring peace, but a sword," as the Bishop's own life: it should be the text for his funeral sermon—presuming any one shall be found hardy enough to undertake such a task. Surely, he is the only man on the Episcopal Bench who would dream of compelling a churchwarden to revive the irritating system of church-rates in a parish happily free from them, and where other means for carrying on the established worship, satisfactory to all parties, are freely and liberally provided. In his last year's tilt with the lay-members of the Church, the Bishop cut but a sorry figure: we trust he will be as completely discomfited in his new movement of mischief.

Nice Scruples.—A schism, the newspapers state, has arisen in an Independent congregation at Windsor, because the minister declined to substitute water for wine at the communion. The water-men have retired and fitted up a theatre as a place of public worship for themselves. Who knows but that, in imitation of other sections of their "Independent" brethren, we may presently hear of this new body forming electoral clubs for the purpose of having their peculiar principles duly represented in the House of Commons?

Rights of the Wesleyan Conference.—In a report of the proceedings of the late Conference at Leeds, it is stated to have been the opinion of the ministers present, that "no man or body of men had any right, without the sanction of the Conference, to attach the name of *Wesley* either to a college, to the Star Insurance Office, to a shoe-shop, to a box of pills, or to any thing else."

CONGREGATIONAL.

The Rev. REES LLOYD, B.A., late of Manchester New College, has settled as minister of the Unitarian congregation at Belper, in Derbyshire.

The Rev. RICHARD SHAEN, late of Lancaster, has accepted the unanimous invitation of the Unitarian congregation assembling in St. Mark's chapel, Edinburgh, to become their pastor.

The Rev. W. HERFORD, B.A., has accepted an invitation from the Presbyterian congregation at Lancaster.

The Rev. THOMAS HINCKS, B.A., of Warrington, has accepted the invitation of the congregation of George's meeting, Exeter, to become co-pastor with the Rev. F. Bishop.

MARRIAGES.

1845. June 19, at the Cross chapel, Moreton-Hampstead, by Rev. J. Smeethurst, Mr. WILLIAM BARTER, of Kingkerswell, to LUCY, youngest daughter of the late Mr. George HARVEY, of the former place.

Aug. 3, at Chapel-lane chapel, Bradford, Yorkshire, by Rev. J. H. Ryland, Mr. JAMES LUMLEY to Miss HARRIET FIRTH, both of Bradford, being the first marriage solemnized in that place of worship.

Aug. 13, by special license, Sir THOMAS WILDE to AUGUSTA EMMA D'ESTE, daughter of his late Royal Highness the Duke of Sussex.

Aug. 19, at the Octagon chapel, Liverpool, by Rev. James Martineau, JOHN DAKIN GASKELL, Esq., of the Middle Temple, to ANNIE, youngest daughter of the late Roger GASKELL, Esq., of Liverpool.

Aug. 24, at the chapel in the Congree, Trowbridge, by Rev. S. Martin, Mr. MATTHEW DOWNES to Miss MELISSA FREDERICA HOWELL, both of Trowbridge.

Aug. 24, at the General Baptist meeting-house, Hamond Hill, Chatham, by Rev. J. C. Means, Mr. CHARLES

DAVISON to Miss HARRIET CLARK, both of Chatham.

Aug. 24, at the Old chapel, St. Nicholas-street, Ipswich, by Rev. T. F. Thomas, Mr. JOHN LOCKWOOD DALLASTON to Miss SARAH MILBOURN.

Sept. 9, at Westneon, Hampshire, by Rev. Ellis Ashton, the Rev. NICHOLAS JAMES RIDLEY, second son of the late Rev. Henry Colborne Ridley, of Hambleden, Bucks, to FRANCES, youngest daughter of the late John TOUCHET, Esq., of Broom House, Lancashire.

Sept. 10, at Lydgate chapel, by Rev. George Heap, B.A., Mr. WILLIAM P. ENGLAND, of Huddersfield, to CAROLINE, daughter of the late Rev. Robert KELL, of Birmingham.

Sept. 22, at Cross-street chapel, Manchester, by Rev. F. Baker, M.A., THOMAS BAKER, Esq., Solicitor, to HELEN DARRISHIRE, daughter of the late Jeremiah CROOK, Esq., of Liverpool.

Sept. 23, at Little Portland-street chapel, by Rev. Dr. Hutton, HAMER STANSFELD, Esq., of Headingley Lodge, near Leeds, to ELLEN, daughter of the late Matthew Towgood, Esq., of St. Neot's, Huntingdonshire.

OBITUARY.

1845. Aug. 27, THOMAS ASHTON, Esq., of Flowery-field, near Hyde, in the 70th year of his age. This excellent and deeply-lamented man must not pass away from us without some brief record of the events of his life and his important public services. He was born, December 4, 1776, at Gerard's, a small estate which has been in the possession of the family for several generations, situated in the township of Werneth, in the parish of Stockport. His father, Samuel Ashton, who lived till the year 1812, was a man of strong sense, and brought up a large family, consisting of ten children, in a truly respectable manner. Thomas was the second of seven sons who grew to man-

hood, nearly all of whom have raised themselves to an important rank in society. He received a plain but sound education under Mr. Joel Cheetham, the village schoolmaster of Gee-Cross. Possessed of great quickness of observation, a tenacious memory, and above all a very sound understanding, Mr. Ashton made so good a use of his opportunities of acquiring knowledge in his early and after life, as to be always able to take his rightful place in conversation and society. It was not till about his 25th year that he entered into the cotton-manufacture, then in its infancy, now raised to such vast national importance. Till the year 1800, there was but one small cotton-



mill in the immediate neighbourhood of his father's house. The second was built at Hyde by Mr. Randal Hibbert, and was tenanted by the three eldest sons of Mr. Samuel Ashton, who had shrewdness to perceive and talent and industry to realize the amazing capabilities of the cotton business. The lease was for fourteen years. The result shewed that they had taken the tide at its flood, and before the expiration of the lease the foundations were laid for the large fortunes raised by this very successful family. Success did not relax Mr. Ashton's close attention to business, or alter the habits of wise economy in which he had been trained. Nothing in the history of trade is more remarkable than the long-continued frugality and resolute self-denial of the founders of cotton-spinning in England. Untempted by great gains and the possession of ample means to change their simple habits and devote a portion of their time to pleasure, they with untiring assiduity devoted gains, time and every energy to the increase of their manufacturing establishments. There were many in Lancashire and Cheshire who had advantages equal at the outset to those of the Ashtons and other great capitalists. Whatever distinction these have attained is attributable to the energy and self-denial of a few men, possessed of clear heads and strong character, in the early parts of their career. Mr. Thomas Ashton in every respect deserved his success. He desired that his servants and all around him should feel the advantages of his prosperity. He was sedulously attentive to the comfort and health of those who worked for him. On this important point, impartial testimony has been borne by two journalists possessed of good opportunities of knowledge—the Editors of "The League" and "The Manchester Guardian." From the columns of the latter we take the following tribute to Mr. Ashton's character as a master:

"He was something much better than a successful manufacturer,—he was an active and zealous philanthropist of the very best kind; one who not merely did not content himself with professions of regard for the welfare of those around him, but who, without making any professions at all, laboured with judgment, perseverance and success, to improve the physical and moral condition of the labouring classes in his own neighbourhood, and more particularly of the persons employed in his own

manufactory. Mr. Ashton may be said to have been, if not the first, certainly one of the first of his class, in this neighbourhood, who exerted himself for this benevolent purpose; and his example has unquestionably had a very great effect in spreading amongst cotton-spinners and manufacturers generally that regard for the moral and physical welfare of their workpeople which distinguishes the present time from the earlier periods of the cotton-manufacture, and which is now producing important results, not only in the improvement of the physical condition of the labourers, but in the feelings which they entertain towards their employers. It was formerly too much the fashion for owners of factories to take for granted that any efforts which they might make for increasing the comforts of their hands would not only subject themselves to trouble and expense, but would be rendered futile by the prejudices and the distrust of those for whose benefit they were designed. The example of Mr. Ashton, however, served to shew, not only that very great good might be effected, but that the time and money judiciously devoted to an improvement of the condition of workmen, was not only beneficial to them, but, in the end, highly profitable to their employers. In this point of view, Mr. Ashton's efforts were perfectly successful; and for many years his workpeople were decidedly superior to most persons in their situation of life, not only in their physical and moral condition, but in their value and efficiency as labourers."

The writer rejoices to know that there are now many manufactories not inferior to Mr. Ashton's in whatever can contribute to the health and comfort of the operatives. At this time of day, it is happily not necessary to combat the once popular prejudice, that every cotton-mill is a den of filth and pollution, moral as well as physical. In establishments where the proportion of fixed to floating capital is as four to one, and where the principal labour is expended on piece-work, and in which the master's profit will chiefly depend on the amount of work done, enlightened self-interest alone, without regard to higher and better feelings, would induce the owner to attend diligently to the personal comfort of his workpeople. Mr. Thomas Ashton proved that he was influenced by the highest motives in the zealous and costly efforts he made to promote in those around

him, sound knowledge, good morals and practical religion. In respect to education, he earned the distinction of being in advance of his order. The school-buildings which he erected many years ago at Flowerly-field are an enduring monument of his philanthropy. No cost was spared by him in building and furnishing them. He was especially desirous to procure the assistance of the best teachers. The principal school-room is a very spacious building, excellently lighted and ventilated, fitted up with an organ and other conveniences, so as to make it suitable for a lecture-room, a place for public meetings, or a chapel. In the latter capacity, he, with true catholicity of spirit, allowed it to be occupied by Christian ministers of all denominations whom his people might wish to hear. At Christmas-time, this spacious room was the scene of an annual festival, at which Mr. Ashton and his family collected together, for a social meal and for a variety of amusements, as many of their poorer neighbours as the room would hold. The aged people, and especially such as did not often sit at feasts, were sought out on these occasions, and their comfort personally looked to by this benevolent family. It was a pleasant sight to see the kind-hearted master presiding over these festivities. He had not the gifts of the orator; but the few words of welcome and kindness which he was wont to utter, were better than eloquence. From his habitual shrinking from public speaking, few persons out of the circle of his intimate friends were aware how large a share he took in public business. He was through life a consistent upholder of Liberal politics, cherishing to the last with undiminished zeal the principle, that government ought to be for the protection and good, not merely of a class, but of all. From a very early period of life, he saw the importance of *free trade* to an insular country like England, possessed of a limited territory, and occupied by a daily-increasing population. His counsel, his purse and his heartiest sympathy, were freely given to the energetic band of men who, under the guidance of Richard Cobden, a few years ago devoted themselves to the task of popularizing the principles of free trade. During the latter years of his life, Mr. Ashton, in addition to his manufacturing, embarked a large capital in foreign commerce; and the writer of this tribute of respect well remembers upon one

occasion, when the conversation turned on the unsatisfactory prospects of the harvest, Mr. Ashton spoke of the various articles he was importing—tea from China, diamonds from India—and added emphatically, "I import almost every thing, except corn; *that* no merchant in his senses will touch while the corn-laws last."

In the election struggles of Manchester and North Cheshire, Mr. Ashton zealously supported the Liberal candidates. At the county meeting at Knutsford in the election of 1837, he proposed to the freeholders of North Cheshire the Hon. E. J. Stanley, who was then elected. But notwithstanding his well-known character as a member of the Liberal party, he was ever ready to hold intercourse and to maintain the most friendly relations with men of all parties. On many occasions was his counsel taken, and more than once his opinion was quoted in Parliament, by Conservatives, and by members of the Government. His knowledge of all matters of trade was extensive and accurate, and even his political opponents knew that they could rely on his sincerity and honour. He was pleased during the latter years of his life to spend some weeks in London during the Parliamentary session. He was often to be seen in the gallery and lobby of the House of Commons; and when there his opinion was as anxiously sought on commercial topics before the House, as it was on the Exchange of Manchester. He was well known and respected at the Board of Trade and in other Government offices.

Mr. Ashton was placed in the Commission of the Peace for the counties of Chester and Lancaster, and in his native county diligently discharged his magisterial duty. He was merciful in administering the law; and where little cases of litigation brought parties before him, he knew how to blend the neighbour and the friend with the magistrate, and by a timely word of counsel to both, or a happy personal appeal to one, sometimes brought about a reconciliation.

As in politics, so in religion, Mr. Ashton was firm in the profession of the principles he early adopted. The family of the Ashtons have, as far as their documents shew, always belonged to the English Presbyterians.* One

* Whether the honest yeomen of Werneth were an offshoot from the well-known family of Ashtons at Mid-

of the earliest entries in the Dukinfield Register, commenced by the good Mr. Samuel Angier in 1677, is of the baptism of a child of Joseph and Hannah Ashton, of Heigham, a farm in Werneth. This was a lineal ancestor of Mr. Ashton. The principles of the English Presbyterians Mr. Ashton well understood and valued. To priestcraft in all its forms he was strongly opposed. He judged for himself in the solemn matter of religion, and he encouraged others to do the same. If their conclusions differed from his, he respected them equally, and, if required, aided them liberally with his purse. He took a warm interest in whatever affected the Presbyterian body, and was a generous upholder of our institutions. No one more anxiously watched the progress, or more joyfully welcomed the passing, of the Dissenters' Chapels Bill. At the request of the Cheshire Presbyterian Association, he served on the important Committee in London known by the name of "The Presbyterian Union," acting as a Cheshire Deputy, together with Henry Marland, Esq., M.P., and John Brocklehurst, Esq., M.P. Recently, he subscribed the munificent donation of £1000 for rebuilding the chapel at Gee-Cross, where he and his fathers before him had always worshipped. It is an interesting fact that his elder brother, Samuel Ashton, Esq., of Pole Bank, and his youngest brother, R. Ashton, Esq., of Hyde, subscribed on the same princely scale.

In his family relations, Mr. Thomas Ashton enjoyed comfort and happiness in no common measure. He was in any circle a cheerful companion, but his kind and hopeful and affectionate temper shone brightest when the members of his own family and his friends

dleton, the present writer knows not. That family belonged in the 17th century to the Puritan and Presbyterian party. Of this we have some traces in the interesting Life of Martindale recently printed by the Chetham Society. Adam's first sermon was preached, 1646, in the pulpit of Middleton for Rev. W. Ashton, whom Martindale describes as "an honest, humble man." Martindale was invited to become his assistant, but declined. Again, after the Act of Uniformity, we find Martindale "sent for by the Lady Ashton of Middleton to instruct her son, Mr. Richard." He speaks of the "spiritual libertie" that he had at Middleton.

were gathered together in his hospitable dwelling, or when he and the beloved partner of his happiness were visitors at the homes of their married children.

During the last two years, Mr. Ashton's health had been giving way. Till within a week or two of his decease, the decline was very gradual. Those who love him are consoled by the knowledge that he was spared acute suffering; and though his death was at the last sudden, his dismissal was very tranquil. When the tidings of the sad event spread through the mill, it is said scarcely a dry eye was to be seen amongst the many hundred workpeople. This was a spontaneous tribute to a good man's worth, which fear could not extort nor gold buy. On the day of the funeral and on the Sunday following, the chapel at Gee-Cross (although the funeral was strictly private) was densely filled with a congregation of sincere mourners. Amongst those who attended on the latter occasion were Thomas Thornely, Esq., M.P., Richard Cobden, Esq., M.P., Edmund Buckley, Esq., M.P., and many gentlemen from Manchester, Dukinfield, and other places, of different sects and parties.* We close this imperfect memorial of a good man's life with the words of the writer in "The League:"

"Fortunately for the district which owes so much to Thomas Ashton, the inheritors of his name and fortune are also worthy representatives of his virtues; his spirit will still direct the establishment at Hyde; his name be upheld as a bright example in the manufacturing districts; and his memory have a living monument in the continuation of his noble principles, developed in equally noble practice."

June 10, at Knutsford, in the 75th year of his age, JOHN BRANDRETH, Esq. With his name, in the minds of all who really knew him, will be associated sentiments of respect and affection. Sacrifices of worldly interest for conscience' sake were the marks and outward testimony of his deep-seated principles. From early manhood up to the sear and fading leaf of age, he pursued a fearless and consistent course:

* The funeral sermon was preached by Rev. James Brooks, Mr. Ashton's friend and pastor for forty years, from Acts xiii. 36, "After he had served his own generation by the will of God, he fell asleep, and was laid unto his fathers."

what he believed true, he professed; what he judged to be right, he practised. More prosperous he might have been, had he less rigidly adhered to his sense of duty; more happy in mind, with the prospect of the last earthly change before him, he could not have been, though the full flow of fortune had been the companion of his life. The calmness of his demeanour and his heartfelt reliance on God's fatherly wisdom,—the good and holy thoughts which rose spontaneously for expression to those around him during his last illness,—and the delight he manifested in all noble and generous sentiments, shew most decidedly the depth and sincerity of his religious convictions.

A hatred of oppression, a ready sympathy with the poor and suffering, an earnest longing for and expectation of an improved condition of the great mass of our countrymen, were leading features of his character. Strong in his feelings and strong in his statement of them, he was sometimes misunderstood; but there is no doubt that his purposes were eminently pure and benevolent. A compromise of what is right for what is merely expedient, he could not tolerate; but for those who on conscientious grounds differed the most widely from him, he entertained sentiments of respect and admiration. His opinions he maintained firmly, because he thought their prevalence conducive to the highest welfare of mankind.

Affection might wish to say more of his tender regard. It is enough that his worth is enshrined in the heart, and that his character justifies the esteem in which he is held.

June 15, at Brighton, in the 76th year of his age, Mr. WILLIAM STEVENS. Of this excellent man we had hoped and we purposed to give a copious memoir, prepared by the careful hand of one who knew and loved him well. We were last month prevented by an unexpected press of matter from printing the memoir, and have been in consequence anticipated by the *Christian Pioneer* for September, to which work (pp. 402—409) we must now refer our readers, contenting ourselves with the bare statement of a few facts.

Mr. Stevens was born of humble parents at Paddinghoe, in Sussex. Early in life he was deeply impressed by the preaching of the celebrated Universalist, Rev. Elhanan Winchester. He

settled at Brighton and connected himself with a Calvinistic Baptist society. His opinions on the subject of universal restoration led to the exclusion of himself and seventeen other persons, who thought with him, from the church. The persons thus excluded formed themselves into a distinct religious society, which did not, however, long continue together. Subsequently, Mr. Stevens opened two rooms in his own house for the purposes of prayer, reading the Scriptures, conference on Sunday afternoons, and prayer meetings on the Wednesday evenings. Mr. S. presided. Free inquiry was the leading principle of the little band of worshippers who thus met together. They were at intervals assisted and encouraged by visits from the late Rev. W. Vidler, the late Rev. Richard Wright, Rev. A. Bennett, and several others. This society was the germ of the Unitarian congregation at Brighton, and it redounds greatly to Mr. Stevens' credit, that when, by his assiduous labours and simple Christian teaching, the flock increased, he gracefully resigned the pastorate into other, and, as he modestly thought, more competent hands. He deserves to be honoured as a faithful and a successful seeker after truth, and as one who illustrated the best influences of Christian truth in a pure and benevolent life. He has left a widow and a family consisting of two daughters and three sons. The oldest son bears his father's name, and is the respected Unitarian minister at Maidstone.

Aug. 19, at Dean Row, Cheshire, Mr. JOHN WOOD, farmer, aged 30 years.

Sept. 1, aged 22 years, at the house of her brother, Richard Potter, Esq., Hamilton Terrace, St. John's Wood, CATHERINE, youngest daughter of the late Richard POTTER, Esq., M.P., of Manchester.

Sept. 14, in his 39th year, at the house of his father-in-law, John Kennedy, Esq., Ardwick, near Manchester, GUSTAVUS ALBRET ESCHER, Esq., of Zurich.

Sept. 16, at the residence of her brother-in-law, Samuel Ridge, Esq., of Cavendish Square, Mrs. ANN RIDGE, aged 73, formerly of Lewes, and eldest daughter of the late Joseph Ridge, Esq., surgeon of that place.

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[Vol. I.

QUERIES ON CHRISTIANITY, JUDAISM, AND THE SCRIPTURES.

October, 1845.

That Oracle to Man in mercy given,
Whose voice is Truth, whose wisdom leads to Heaven.

ROGERS.

THOUGH I find it difficult to think or speak of Christianity apart from the Christian Scriptures, I know that this deeply-seated association does not belong to every one. There are individuals who profess a firm belief in Christ's Holy Gospel, yet who lay far greater stress on what they call *internal evidence* in its favour, than on the historical notices of it, which claim to have been supplied by Evangelists and Apostles. As my own views of this case appear to me just and important, and as they have been the subject of my frequent, deliberate revision, these personal convictions, joined with the candour which I cherish, in respect of some of my friends who are otherwise minded, have induced me to propose the following QUERIES :

(1.) What is the source of our knowledge of Christ and his Religion?

(2.) If the Christian Scriptures be this source, is it not inasmuch as they are genuine records of his doctrine, his miracles, and his resurrection from the grave?

(3.) Who is the Object of Christian Worship; and in whose name, that is, under whose authority, is such worship offered?

(4.) Do not thanksgivings for a crucified and risen Saviour ascend from our worshipping assemblies to God, even the Father of our Lord?

(5.) Have not those assemblies rights and privileges; and is not the reception of the Christian Scriptures, as containing the standard of Religious Faith and Duty, a legitimate bond of union, in regard to Ministers and People?

(6.) Are the facts and doctrines of the Gospel mutually allied or not; and, if so allied, is not the alliance indissoluble?

(7.) If we would judge of the mind that was in Christ—of his temper, spirit, life—are not they set forth in the Memoirs of him?

(8.) Whence then but from those Memoirs do we originally gain our acquaintance with his character?

(9.) Is not an appeal to inward consciousness on such a topic, irrespective of all outward testimony, of the nature of an appeal to private inspiration?

(10.) By the *internal evidence* for Christianity, do we not, in our everyday writing, discourse and reading, understand, evidence arising out of characters and facts; the materials of which evidence, however, are seen in historical, and, it may be, fragmentary, documents?

(11.) Are not all the claims of Christ to have acted under Divine Authority, and to be heard and obeyed as a specially-commissioned Divine Teacher, at utter variance with the supposition of his being either a deceiver or deceived?

(12.) How, therefore, can the internal evidence in his behalf be severed from the external: how can we receive him on evidence short of what is historical and miraculous, without serious imputations on his understanding or his heart; his judgment or his honesty?

(13.) Are not the records of Divine Revelation to be judged of by principles of Sound Criticism, and by admitted laws of Evidence?

(14.) Does not the *Bibliolatry* which numbers practice, and some men denounce, grow out of a disregard to those laws and principles?

(15.) Is not the Bible *a record of the word*, or special will, of God, rather than *the word itself*?

(16.) Do we correctly style that volume, an ORACLE, except so far as it is the authenticated record of certain divine communications?

(17.) If there be a verbal and plenary inspiration of the Scriptures, what room is left for the exercise of sober Criticism; or how can we account for manifest discrepancies, and for such inspiration not having been granted to copyists and translators?

(18.) Admitting this plenary inspiration, shall we not lose those strong presumptive arguments for the Scriptures, which arise from their peculiar character, in point of style, imagery, and the various circumstances of the several writers?

(19.) Can a well-informed believer in Christianity reject the divine mission of Moses?

(20.) Are not the Jewish Scriptures records of a Dispensation introductory to the Gospel?

(21.) Is the Christian Religion to *answer with its life* for defects and blemishes (however great) in the characters of men whom the Old Testament records?

(22.) Is not the fact of those blemishes and defects being so recorded, illustrative of the faithfulness and impartiality of the narrators?

(23.) Will any judicious parent or teacher who instructs young persons in the history of Revelation, fail of pointing out to them the *moral* estimate which should be formed of a set of characters and actions presented in the Old Testament?

(24.) Has not the study of the Scriptures languished in this country, and been discouraged?

(25.) Is the careful and zealous prosecution of it inconsistent with a truly spiritual and pious state of mind?

(26.) If the *faith* produced by evidence is an *intellectual* quality, does not the *faith*, or *pious trust*, which moves the affections, governs the conduct, and moulds the character, become pure religion?

(27.) Must not hopes of a *progressive* knowledge of Christianity, in its nature and its influences, be placed, for the most part, on the success of attempts to revive the study of the Scriptures, both critically and practically?

(28.) In what degree or way are the evidences and teachings of this Religion affected by the flight of Time?

I will now submit observations on a few of the preceding Questions.

No. 5. Honest Freedom of Inquiry is always to be encouraged, be the result of it what it may. But shall we deny it to the members of a worshipping Christian Society? We, in effect, deny it to them, as a privilege and a benefit, if we declare that they are to be *practically* bound by the opinions which their Teachers arrive at, in the exercise of the *inquiry*, claimed also and pursued on the part of the hearers. These are cases for *amicable* separation: in no other way can the demands of Justice and Charity be satisfied.

No. 9. The moral sense, or moral principle, or Conscience, (whatever name you give it, and whatever its origin,) is here appealed to as an Umpire; not produced as a Witness. For example, History sets before you what Jesus was, and what he did* and taught: and your deep feeling of the spiritually good and beautiful prompts your decision in favour of his pretensions. In such instances there is an united employment of the Intellect and the Affections.

No. 14. This word, *Bibliolatry*, is significant, yet has an invidious aspect. It reminds us of *Idolatry*, and is designed indeed to convey a reproach. That there exists a superstitious, or blind, attachment to the Bible, must be granted. But I cannot make this avowal without subjoining an explanation. Men are *Bibliolaters* only when they look on the Bible as a kind of *Sortes Sacre*; when they quote it in detached terms and detached sentences, and are regardless of its entire scope and all its bearings, and use it for purposes quite distinct from those for which its various contents were written. It is a familiar though true remark, that the best things are in most danger of suffering, and of being unjustly estimated, as the consequence of their being practically misapplied, and of the extravagances of their admirers.

No. 18. *Plenary Inspiration*, in the mouths of many who affirm it, signifies, an undefined something, which supersedes all Criticism and Reasoning. The Bible lies open before you, (and by the Bible they generally mean a Translation of it,) and you must interpret it from its sound and its appearance, or as it is explained in *this* creed, or in *that* catechism. What grave and ancient writings besides have experienced, or would bear, this treatment? The *fragmentary* character of the historical portions of the Bible, when viewed in comparison with other parts of it, exhibits many signs of Truth and Nature: and even Differences which are irreconcilable with high notions of Inspiration—unimportant differences, amidst substantial agreement—bespeak the uprightness and simplicity of the authors.

No. 21. “— to make Christianity answerable with its life for the circumstantial truth of each separate passage of the Old Testament, the genuineness of every book, the information, fidelity and judgment of every writer in it, is to bring, I will not say great, but unnecessary difficulties into the whole system.”—Paley’s View of the Evidences, &c., P. iii. Ch. iii.

No. 28. If we learn any thing of Christianity from the New Testament, it is that this religion was designed to be an universal religion, unchangeable, and, for the purposes of its having been revealed, complete. Neither its evidences, therefore, nor its doctrines, vary through

* Therefore, his *miracles*: these were wrought not so much in proof of specific doctrines, as of his divine mission generally.

successive ages. Both remain essentially the same. One branch of these evidences, it is true, was submitted originally to the senses, but may now be seen in the *form* of an historical record. There is nothing singular in this. Other facts, once having personal witnesses, are at this day preserved in the pages of the Historian. Testimony sets before us what, at the first, was seen and heard. It is so as to all the events and circumstances which lie at the basis of internal evidence. The progress of years, being accompanied by the gradual improvement of mankind, adds new strength to the proofs and fresh lustre to the genius of Christianity.

This topic—"the influence of Time on Christian Knowledge"—is so important and seasonable, that I shall pursue it somewhat further.

There can be no good reason for considering ourselves as possessed of all, or nearly all, the intelligence which THE SCRIPTURES are designed to communicate. This pretension will not be admitted, until men have studied them with a care and impartiality seldom exercised. If we are to *go forward* in the discovery of Truth, and in religious and spiritual attainments, it must be mainly by the aid of the volume of Revelation. I am therefore grieved when I meet with language which, either directly or by implication, disparages the study of the Scriptures. There is no branch of study which may not assist this: none which may not be rendered subservient to the illustration of the Sacred Writings. In applying our secular knowledge to this object, sound judgment, indeed, cannot be dispensed with, if we are desirous of success; while it is an evident fact that by means of such an application of Science, History, Antiquities, Philology, great advances have been formerly* made in Biblical Learning. By a wise review of the past, our present efforts may be directed and animated: and thus a future and no distant age may witness advances in the most valuable of all departments of Inquiry.

The remarks which follow (and with these I conclude) are scarcely less pertinent at this day than they were at the season of their being first published:

"— when I mention *improvements* in Religion, (says Bishop Edmund Law,†) I do not intend a discovery of any new points, or improving upon the original Revelation itself, in things essential to the general doctrine of salvation; but only a more perfect comprehension of what was formerly delivered. * * * Perhaps [in interpreting the Scriptures] we ought to attend much more to the *Hebrew* idiom than we are used to do, and observe the vast disparity between the Eastern way of speaking and our own. * * * Perhaps even our very reverence for these sacred writings misapplied, our too unguarded zeal to do them honour, and support their authority, in every view, against that Church which substitutes another in its room, may have contributed to cast a cloud over the whole, which makes us afraid to examine this with the same freedom that we do, and find we must do, every other book which

* The work of Locke on Paul's Epistle to the Romans, and the volumes of some of his countrymen who followed him in his critical labours, contributed materially to the elucidation of the evidences of the Gospel; and, both at home and abroad, were much valued on this account.

† Considerations on the Theory of Religion, (ed. 7.) pp. 277, &c.

we desire to understand :—I mean, the notion of an *absolute*, immediate *inspiration* of each part and pendicle; even where the writers themselves, [v. g. 2 Cor. xi. 17,] by the very manner of expressing themselves, most effectually disclaim it."

N.

THE PURITANS AND THE MAY-POLE.

MY backe-friends tooke care I should not live without disturbance (though sometimes they plaid but at small game). The rabble of prophane youths, and some doting fooles that tooke their part, were encouraged to affront me, by setting up a May-pole in my way to the Church, upon a little banke called Bow-hillock, where in times past the Sabbath had bene wofully profaned (as tradition goes) by music and dancing; and where in my time there was a rendezvouz of rake-hells, till I tooke an effectual way to route them. I would not, for a time, seeme to gratifie their spitefull humour by taking notice of it; but in due season, when their youthful rage was somewhat cooled, and there was no colour to say what I spoke proceeded from passion, I tooke occasion to preach upon Prov. i. 22, *How long, ye simple ones, will ye love simplicity?* &c.; and after I had laid before them many other things of greater weight, I calmelv reproved their folly in erecting a May-pole in that way they had done; told them, many learned men were of opinion that a May-pole was a relique of the shamefull worship of the strumpet Flora in Rome; but however that was, it was a thing that never did, nor could doe good; yea, had occasioned, and might occasion, much harme to people's soules; and I thinke I also told them of their sin in doing such a thing (though it were granted to be harmlesse in itselfe) on purpose to affront me, their spirituall father and pastour. This sermon somewhat nettled some of them; and to cleare themselves that they were no friends to prophaneness, they resolved, upon their owne interest, to procure Mr. Brooke, of Congleton, (who had formerly preached at Rotherston and Leigh eight years, and was so well respected in the parish, (and by me,) that they knew I would not hinder him,) to bestow his paines upon a Lord's day with us. Well! they prevailed, and he came; but when he saw the May-pole in his way, and understood by whom and to what end it was set up, he did most smartly reprove their sin and follie, calling them by most opprobrious names, as the scumme, rabble, rife-rafe (or such like) of the parish; insomuch that my words were smooth like oyle in comparison of his, so full of salt and vinegar. Not long after my wife, assisted with three young women, whipt it downe in the night with a framing saw, cutting it brest-high, so as the bottome would serve well for a diall-post. This made them almost mad, and put them to the trouble of piecing it with another foule pole; but it was such an ugly thing, so rough and crooked, as proclaimed the follie and povertie of those that set it up, so that they were content it should be taken downe such a day, and I thinke it was so at the time exactly, though the same magistrate that brought so much trouble upon me concerned himselfe so zealously, (I had like to have said weakely,) as to send out his warrant to the constable to bring before him the three young women suspected to have cut it downe; but whether there was no proove against them, or it was against no law that this gentleman could find, nothing was made of it."—*Life of Adam Martindale*, pp. 156—158.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND.

Rome, March 1, 1845.

MY DEAR * * * *

THE season of Quadragesima Quaresima, or Lent, suggests to me two or three subjects with which to interweave some observations I have made in the course of my travels and sojourn in Italy and Sicily. As I told you in my last, our festivities have all passed away; we are in the depths of a *canonical* mourning; at least, the confessionals are full and the shambles are empty; the sound of the harp is no longer to be heard, nor the quick beating of many feet. Gossip and scandal hold a court, and more reputations are being sneered or doubted away in an hour, than I fear will be established by a forty days' fasting and prayer. Yet I must not be rash in my judgment; for who can tell whether, beneath the impurities, the hypocrisies, the formalities, which float on the surface, there may not be many an under-current of virtuous feeling which this season causes to gush forth, of which one Eye alone can take cognizance? Be it as it may, there is now a great *show* of devotion, and one of the most prominent occupations of the season consists in contriving ingenious evasions of its severities, whilst one of the most prominent duties is confession. Let him have been ever so neglectful of this duty during the past year, if not obligatory, it is at least the general custom for the Catholic Christian to pour into the ear of his Padre Confessore all the secret thoughts and acts of the last twelve months—at least those on which conscience has affixed the stamp of sin. Indeed, confession is an “atto di precetto,” of stronger obligation now than at any other season; and in order to ensure the observance of it, in some districts, at the close of Passover or Easter, a priest visits every house in a parish to collect the “Cartelli,” which every one is supposed to have received after partaking of the communion, and as a consequence after confession. Those who do not hold them, nor have been confessed, nor have *communicated*, are *excommunicated*, and receive the pleasing assurance that, dying in this state, they will not be buried in holy ground. Conceive, then, for a moment, the altered appearance and character of society in Italy at this time. Not to be buried in holy ground!—the mere threat marks a man with infamy in this world, and consigns him to torments in the next. Hence there is a general rush to the church, instead of the theatre; there being this difference between them, that in the church the stage is larger and the characters more diverse and better supported—for they are their own. In society, a greater appearance of sobriety prevails; a kind of stop is put to the progress of certain sins; whilst others, which lurk more in the depths of the heart, lift up their heads more boldly. Oh! what a mass of seeming inconsistencies is that strange composition called man! For this contradiction in conduct to which I now allude, is not the fault of the Catholic as such, but of human nature, which, if one of the valves of our imperfect machine be for a time violently closed, sends off an increased proportion of sin by some other valve. I must confess that, to those who regard merely the surface of things and attend merely to the direct influences of acts, Confession has much to recommend it; it seems to establish that inti-



mate relation between two minds, and to create that kind of moral support, which is so essential, and felt to be so essential, by frail man. There are moments when, to the overcharged conscience as well as to the overcharged heart, it must be a relief beyond description to pour forth its regrets and fears into the ear of some friendly adviser, and receive in return that whisper of encouragement and hope so reviving to the fainting soul. Confession, then, I have sometimes thought, met this great want of human nature; and so far from comparing what was the mere refinement of my imagination with this sacrament of the Catholic Church, I considered them as almost identical. Reflection, however, and travel have, alas! shewn me how widely different they are, and how impossible it is for confession to be in practice what it is in theory. I am not in the least surprised that, to many an imaginative enthusiast, it should appear to be a great beauty in the Catholic Church, especially on a first visit to Rome, where the maternal character of the Church, and her considerate attention for the moral necessities of her children, are of course more strikingly exhibited than any where else. Standing in the north transept of St. Peter's, which is about as large as two or three ordinary churches, the visitor is astonished, on looking round, to see a number of what might be termed sentinel-boxes, or more correctly, perhaps, *antique classic* watch-boxes, of the last century. Here are seated, the upper part of their bodies alone being apparent, the confessors of the world; for above each confessional is inscribed the language to which it is appropriated—"Pro linguâ Anglicana"—"Pro linguâ Hispanicâ"—"Pro linguâ Gallicâ," &c.; and every known language of the world almost has there its representative. From whatever part of the world he comes, there the wanderer finds himself spiritually at home; whilst Mother Church opens her arms to receive him, and in the language of his early years offers to him counsel and encouragement. What comprehensiveness of affection! How blessed is this provision for the wayfaring traveller! Such is the feeling, I doubt not, of many a one on his first visit to Rome; but I will proceed to speak of the general observance and influences of this sacrament, and we shall then see that confession is not what it appears to be to the mere theorist or enthusiast. There is no duty so obligatory or so general in its observance as this; it begins almost with the first dawn of thought, and does not cease until life is extinct. I have known a child of nine years of age treasure up a single word spoken in thoughtlessness and ignorance, and carry it to the ear of his confessor, as well as the sick man who lies stretched on the bed of death almost incapable of utterance. The frequency of confession depends on the scrupulousness of the sinner or the specific command of the priest. Some there are who confess two or three times a week, such is the delicacy of their conscience; and one person, in her dotage, I met with lately, who confessed every morning. All these, together with others who carry the gossip of their neighbours to the ear of their confessor, form an insupportable annoyance to the priest, who sometimes sits imprisoned within his confessional for hours together. "When, however," said a priest to me the other day, "the penitent ventures on the sins of others, we cut him pretty short and confine him to his own." There are also certain seasons and events when the Church demands this act of obedience from her children—as before receiving the "cre-

sima" (confirmation); before partaking of the communion; customary is it before marriage; and necessary, again, during the last sickness of a man. Indeed, the law requires that on the third day of the sickness of a patient, the medical man in attendance shall make his report to the parish priest, who proceeds to perform the duties of his office; but as this practice would evidently be attended with much unnecessary inconvenience, and sometimes with much danger to the patient, a discretionary power is left to the medical man. I was walking with an Italian friend yesterday, who gave me an instance of what he perhaps considered rather a blameable regard on the part of us English for the bodily health of a man. His brother had been wounded in Calabria, mortally wounded, and on being brought to his home, the priest shortly came with the canopy covering the Most High, whom he carried in his hands, and with the lighted torches and a train of attendants singing the melancholy, dirge-like chant appointed by the Catholic Church for occasions such as these. Sir H. L., who was in the same house, no sooner espied the procession than he went himself to meet it, and more in the style of commander of her Britannic Majesty's forces than of a saint, he very unceremoniously barked the poor priest out with exhortations more forcible than priestly. I can easily conceive the sensation which such an act would have created thirty or forty years ago; yet it was done in a feeling and rational spirit; for where the lamp of life is flickering in uncertainty, nothing can well be so decisive of its fate as those lugubrious, ill-omened disturbances peculiar to the Catholic Church. For myself, had I a nervous head-ache only, and had received a visit from my confessor, and shortly after were to hear *that dirge* and see the ghostly procession winding down the avenue of my house, I would not answer for the consequences. To return, however, to the thread of my letter, if thread it has, you will easily perceive how, from the very first infancy of thought, the Catholic is given over, bound hand and foot, to the priesthood, who can play upon his imagination, his weaknesses, his hopes, his fears, as they choose, and mould his whole spiritual being. How terrible is this power. What an awful responsibility does it involve! What an union of the highest powers of heart and intellect does the judicious exercise of such an office demand! What mortal can possess them? And yet I have known a cobbler transferred from his stall to the confessional, with a short passage through a college, and licensed to use spiritual weapons of the most terrible power, rather than those which he might have turned to some valuable account; but then, to use the language of the Anglican as well as the Roman Church (for they are of the same family in their assumptions), the priest acts under the influence of the Holy Spirit, or, in the words of a preacher I heard a fortnight since, "he is God by grace, though not God by nature."—Of the permanently moral influences of confession, I acknowledge that, from what I have witnessed in this country, I have but a slight opinion; still, in the present social and moral condition of Italy, destitute as it is of any high public sentiment of morality, and without any of those means of elevating the character which abound amongst us, I do not see how confession could be dispensed with. Indeed, I should compare this lovely land to the human body when labouring under a complication of disorders, the most violent of which can be healed or assuaged only by the en-

couragement of the less violent. This is not saying much for the influences of a holy sacrament, and yet these are my honest and deliberately-formed opinions, after a residence here of four years. You will perceive pretty clearly, then, that I regard the confessors of Italy as a kind of moral police, or, to speak with greater precision, a police for the morals. My servant, for instance, is unfortunately too apt to confound the distinction between *meum* and *tuum*. I send him every now and then to his confessor, with orders to bring back a sign that he has been there, which sign, to be specific, is generally his reverence's snuff-box. The consequence is, that I am secured from petty pilfering; he is deterred from any overt act of theft; but his character remains the same: fear only is the motive of his conduct. Singular is it that since I began this letter one such case as this has occurred, and accordingly he has received orders to pay the customary visit, on his return from which, should he be guilty, there will be restitution and kissing of hands; "for," said a priest to me, "we do not absolve until restitution, or the promise of restitution, has been made."

At this season of the year, as I have already informed you, one sees the action of confession on a much more extended scale. Vice in its various forms has become unusually scrupulous; even gnats are strained at by those who with all the pleasure in the world have often swallowed camels, and will again—and, what is more, digest them too. Indeed, so delicate has conscience become, that on certain days lard and butter are an offence to them, and a sight of meat the incarnation of sin. Pass, however, the time of confession, and old habits are renewed, old sins are practised in all their force. Confession was regarded not as a means, but an end, and a new account is commenced for another season. This is not scandal; it is truth; and only shews that, however confession may for a time deter from vice, it seldom or never wins to virtue. I do not know if I may venture so far as to say that confession is at times suggestive of vice, unintentionally indeed. Every one knows the old story of the ostler defrauding the horse of his beans, after the sin had been suggested by a question in confession. However false may be the story, I can easily imagine that it has its parallel in reality. The timid penitent enters the confessional, reluctantly pours forth the secrets of his bosom, whilst a question here and there is proposed by the confessor, which suggests moral defalcations which had never before entered the mind of the penitent. I remember a fact told me in the course of my travels, which in some degree confirms my suspicion of what confession might become, though in the present instance it proved rather an offence to delicacy than a suggestive of vice. The fact was that of a wife returning from confession generally in tears, when her husband, at length so much disquieted, extorted such revelations from her as induced him to forbid her going to confession again, or at least to that confessor. It is but fair, in considering the influences of confession, to say a word on its influences upon the priesthood, into whose hands it throws such an exorbitant political and moral power as must of necessity expose a body, in many respects so peculiarly situated, and holding interests separate from the rest of the community, to great temptations. Throughout the most secret channels of society, nothing can occur which is not known to them; their knowledge is almost universal; and well may they be described as gods by grace, as I have

told you I have so heard. The whole mind of a kingdom is laid open to them, and thus they become the most efficient instruments of absolutism—in fact, both church and king. True is it, that what is revealed in confession must never be divulged; but who does not see that every use may be made of a confession without publishing it as the confession of A or B; and who does not know that the priesthood in all countries, but especially in Catholic countries, are the most stringent, and, from a certain spiritual influence, the most able and persevering enemies of liberty? Their position with respect to society is false; they support as a corporation what they would gladly throw down as individuals. So, in the ordinary intercourses of society, confession is any thing but favourable to the development of the moral character of a man, often creating an ambitious, overreaching, selfish spirit. To illustrate this, imagine the case of a man on his death-bed, the Marchese ———, for instance, who died at Naples in the last year. His confessor, a Jesuit, is in attendance, and the dying man, in mingled regret for the past and apprehension for the future, demands, "What shall I do to be saved?" It was one of those moments when the whole being of a man is subject to him whom habit has taught to regard as a spiritual superior. When, then, to his question, it was replied, "Endow the Church with thy worldly goods," there was no hesitation—the *Order* was enriched with some hundreds of thousands of ducats, and the family had the consoling assurance that the Marchese's soul would be prayed most satisfactorily out of purgatory. Had the priest been a mere private individual, his heart would have been full of generous compassion for the dying man, and for those so shortly to be bereaved; but as the member of a powerful Order, with the occasion and every thing to tempt him, a family was defrauded and religion made the cloak of the sin.

With respect to the opportunities and temptations to practise grosser immoralities offered by confession, it is scarcely necessary to enlarge; and that it should so act, and that it does so act in a country so morally disorganized as Italy, surely cannot create surprise. I have heard at Rome such revelations made, not by the heretic, but by the Italian, the dutiful son of Mother Church, as at first astonished me; but they cease to do so now. I have seen too much to be surprised at any thing. I fear that what I am now writing will appear too much like low scandals, gathered carelessly by the highway; but it is nothing in comparison of what I could tell you; and you know me too well to believe that I am influenced by the spirit of sect or party in making these statements. It is but fair, however, to consider for a moment the full weight and bearings of what I have been urging. That the theory of confession is beautiful, there can be no doubt. A frail penitent, prostrate at the knees of a superior being endowed with the very Spirit of God, pouring out the burthen of an overladen conscience, and demanding counsel and pardon, is a scene which a Guido might paint or an angel describe, but, like many other theories, incapable of being reduced to practice. The unerring judgment, the enlightened benevolence, the impeccability of nature, where shall we find them, except in the Supreme Being?—and yet are not these necessary to the successful exercise of the office of confessor? My remarks on confession, therefore, go to prove merely that the theory of this sacrament is too perfect, supposes means of carrying it into effect which do not exist, and that it therefore of

necessity fails. They are not made in a virulent spirit against any Church; in fact, they do not affect the *faith* of the Church; but they are directed against the position in which clergy and laity are placed by an observance which might cease, and the Church still remain entire. If, again, the statements I make, more particularly with regard to the clergy, appear to be scandalous, it is not in such a spirit that I make them. The priests of Italy of necessity partake of the general corruption of the society of which they form component parts, and if, favoured by certain ecclesiastical observances, they are exposed to and yield to many temptations, it is nothing more than would happen to any other body of men similarly circumstanced. That many of the evils to which I have alluded must be referred to social influences, is clear from the fact of their non-existence, or in a less degree, in France or in our own country. Still, however enlightened the society, auricular confession will always have a corrupting influence.

It will not be out of place to say a few words on Penance, in connection with Confession. By penance I mean of course certain kinds and degrees of punishment which the confessor has the power of inflicting on the penitent. What intimate knowledge of the motives of conduct, and what consummate judgment, are necessary to award the deserts of sin! For how various are the shades of guilt attaching to the same act in different persons! A phlegmatic or a sanguine temperament, opportunity, extreme want, education, age, rank—are they not all modifying circumstances, which create as many different phases for the self-same act?—and yet a man who can do little more than read, shall in this country undertake to investigate the fine traces of thought, and determine the process by which it has grown into action. It was but last Sunday that, walking with a priest (one of many of his profession whom I am happy to regard as friends), I took the liberty to state to him the same objections that I have now placed on paper, when he attempted to obviate them by stating that the confessor was assisted by the Spirit of God! But, immediately after, it appeared to me that he admitted the full force of these objections; for, said he, “in every chapter we have a custom of affixing in the sacristy a question for discussion, which must remain affixed for eight days previously, when all the priests assembled give their solution of some difficult point connected with confession or penance.” The custom is laudable enough, but how inefficient to meet and overcome the difficulty, and how forcibly does it admit the difficulty which I now bring forward as to the character of the penance I have known assigned to sin! It has often consisted of specific acts which are inconvenient, painful and degrading, rather than elevating, and calculated rather to teach the tediousness than the beauty of virtue. Indeed, if the comparison does not appear too trifling, Italy might be compared to a great nursery, where overgrown children are playing at forfeits. Here, one is commanded to abstain from the communion; another, to repeat a certain number of Ave-marias and Pater-nosters, of the meaning of which he has probably no more idea than the poor blinded quail who sings under his vine-trelliced window. Another, again, receives orders to kneel upon his hands (a not very agreeable position, I assure you) and repeat a certain number of “*devozioni*,” as my servant has been compelled to do; and another is compelled to lick the ground of his chamber, which

operation I have seen performed at the "Festa della Madonna del Arco," with the exception that it was not a chamber, but a filthy Italian church, rendered still more filthy by an extremely rainy day and a concourse of some thousands of people. I have mentioned to you the fact before, but it will bear repetition perhaps. I was standing near the high altar, and observing the people file off and open a line down to the main entrance, my attention was of course directed thither, when I saw two or three individuals crawling like swine, one after the other, and, like swine (or indeed unlike even them), licking "strascinando" the ground, clotted as it was with mud. On arriving at the altar, these penitents were of course much excited, and one, whose tongue was swollen and covered with blood and mud, burst into a violent fit of tears. I suppose my countenance expressed pretty strongly my feelings, for many an eye was directed towards me, and many a tongue murmured, "He has no faith"—an opinion which it is quite as safe not to create in the midst of a crowd of ignorant enthusiasts such as those by whom I was surrounded. It was not many years since that a foreigner, in consequence of some imprudence, was torn to pieces in a church at Naples—so dangerous is it to shew even a want of sympathy, at times, in the follies of the uninformed.

I must in justice add, that with penance all the compensation that can be obtained is insisted upon, whether to the individual or society—such as the restitution of stolen property, the acknowledgment of offence to the parties offended, the abandonment of old pursuits, of which, perhaps, several altars I have seen at Rome covered with stilettos are an evidence. Still, all these acts performed and compensation made, the great end appears to have been gained—pardon and absolution follow as a matter of course, and the soul is thoroughly purged. There is one species of penance of a general as well as a particular character, to which I have not as yet alluded, which is fasting—a kind of penance which by no means affects the poor, who never touch meat, who are indifferent whether their maccheroni be prepared with oil or animal fat, and who are content if they have a slice of bread and an olive; and if no Alexander comes between them and the sun, what cares the Roman or the Neapolitan lazzaroni for the Church's fast? As for the rich man, he fares no worse; and the vanity of his cook is exalted to the highest point. All that culinary ingenuity can effect is done to diminish the inconvenience of Mother Church's regulations, and miracles (that is, Catholic miracles) are wrought daily during Quaresima to transform fish into meat, and in other respects to deceive the palate. For myself, I desire no better feast than a Catholic fast. In the kingdom of Naples, I think I have mentioned to you, a "bolla" may be purchased, which gives power to eat meat and eggs and animal fat on certain days during Lent, and on one occasion I purchased a "bolla" to satisfy the conscience or the appetite of my servant: ten-pence, I believe, made all the difference between sin and obedience, paradise and purgatory. Now the proceeds of these "bolle" were originally a tax laid by Papal permission on the kingdom of Naples to maintain a fleet of defence against the corsairs which then infested the coast. At this present time, however, one may sail over the Mediterranean as securely as over the Lake of Como; still the tax is kept up. A sin was created *jure divino* to coin a few thousands of ducats a-year, but neither the King

of Naples nor his Holiness seems disposed to take it off the catalogue. The utmost that I can say in favour of the Catholic fasts is, that they promote a leguminous rather than a meat diet, which under the burning sun of Italy is prejudicial to the health. The confessor's office with the penitent terminates with absolution—a terrible power which the Church confers on the priest of alarming the fears and trifling with the hopes of the ignorant and superstitious, and which can be exercised, according to the dictates of a weak judgment or selfish heart, to effect any shortsighted or evil purpose. He who does not possess it, cannot partake of the communion; in case of death, cannot be buried in holy ground (as if all ground under the eye of Omnipotence were not holy), and is then consigned to the unfathomable abyss, when God, to use the words of a preacher I heard not long since, is ready "to thunder and lighten on his head." Nothing is so much dreaded, then, as the withholding of absolution, which, it is easily to be imagined, will be purchased at any price by a weak or a superstitious mind. The instant one is sick, grievously sick, confession is made and absolution sought; and I have seen a man who never felt a yearning of compassion towards a fellow-creature, and who was the slave of a grasping, sordid avarice, after he had received this sacrament of the Church, bid to be of good cheer; whilst I have known another, from some informality in his confession, refused absolution and burial; I allude to the case of Paganini, who is well remembered in England for his skill on the violin. He was at Nice the same winter that I was. I recovered; he fell a victim to his disease, and, in spite of much intercession from all parties, his body was refused burial. When or where he was buried, I cannot precisely tell you, as I left Nice a few days before his death, and can give you the particulars only from hearsay. Every priest who *confesses* has of course the power of absolving under certain restrictions; but there are certain reserved sins which can be absolved only at Rome and by his Holiness. Thus, when I was at Turin last year, strolling through the cathedral church, I observed amongst the reserved sins attached to each confessional, "*Peccata reservata in diocesi Taurensi.*" Blasphemy against God or his Holy Mother, abuse of the holy eucharist or oil to magical arts, (*maleficia vel superstitiones*), baptism deferred till after the seventh day of the birth of an infant, and that by the fault of the parents, suffocation of a child of one year through *omissa cura curarum*, &c. &c.,—these, I take for granted, are amongst the reserved sins which Rome only can absolve. Now it is pretty evident that, were the Pope obliged to give audience and confess in person all such as had so sinned throughout his spiritual dominions, he could do but little else; so he appoints eight or nine viceregents, high *penitenziarii*, who have power to act in the Pope's name. Often have I seen them in St. Peter's with their long white wands, some ten yards in length, with which they touch the head of the penitent as he kneels before them; and often have I been indignant at my own countrymen bending before these confessors in mere idle thoughtlessness, and receiving benediction, as if their creed or nation could confer on them the power of insulting or trifling with that which to another is most holy.

Having spoken briefly of Confession, Penance and Absolution, perhaps you will ask me what takes place, should a person refuse to confess. I have seen, then, appended to the church door of Naples an

episcopal address inviting the faithful, at this holy season of the Passover, to partake of the communion (in which is included confession,) entreating the parish priests and curates to collect the names of those who have omitted to do so, and threatening them with all the castigations which "Iddio e la Chiesa" have placed in his hands. As to collecting the names, it is made from house to house; every one who has communicated receives a little printed notice to that effect, which notice he is compelled to restore, on being called on, at the end of the Paschal season. For the castigation, the names of those who have omitted confession may be proclaimed in the public streets, attached to the church doors: they themselves are prohibited to enter the church, and in case of death cannot be buried in holy ground. The king has the care of inflicting temporal castigation, and can deprive the man who may have neglected this duty of any public office, or in other ways make him sensible of the great evils or inconveniences of not confessing. This is making a man religious *vi et armis*, and is much in the spirit of our Sunday-Act legislation. Which Church could throw the first stone?

My plan would now lead me to consider if in the religious observances of ancient Rome there was any resemblance to those which I have been describing; but what can I say? That some degree of resemblance does exist, there can be no doubt; but whether it may be the result of imitation and adoption, or whether it depend on the action of those laws of the human mind which impel it in similar circumstances to give similar expression to its thoughts and wishes, I will not pretend to decide. With respect to confession, I remember to have read in a work entitled "*Discours de la Religion des Anciens Romains*," by Du Choul, that before sacrificing it was customary for a man to confess his sins. On what authority he makes the assertion, I cannot remember, nor can I just now refer to the work, which I saw in the library of the Dominicani at Rome. Of the religious observance of fasting, we have, however, clear and frequent information, from which we may infer, too, that the fast of the Gentile was far more honest than the fast of the Christian Roman. Numa observed rigid fasts. The Emperor Julian says Spartian on certain occasions limited himself to herbs and peas. Livy says that the Decemviri, after examining the Sibylline books on some occasion, instituted a fast in honour of Ceres every five years; but fasting is so natural an expression of penitence in an uncultivated state of society, that no stress whatever can be laid on any resemblance in this particular. As to the priestly absolution, whether there is any thing at all similar to it to be found amongst the Gentile Romans, I really cannot inform you. And with this confession, I will conclude my attempt to draw a comparison between the religions of ancient and modern Rome.

The observations with which I now venture to trouble you, are not written in the spirit of religious partizanship, and certainly cannot affect the faith of the Catholic, which, as I have before remarked, would remain the same, were confession done away with. My only object has been to convey to you my impressions of the action of certain observances customary in the Catholic Church, and this only as far as Italy is concerned. Circumstances greatly modify the operations and effects. If, for instance, auricular confession has its evils, here, if any

where, they will be the most glaring, where society in general is so corrupt, and where the productions of the natural and moral world are of a more gigantic character than with us. If, again, the Italian priest makes frequent slips, (though greater facilities may be afforded to him than others in the exercise of several of his priestly duties,) much must be attributed to the general loose state of public morals. Still, making all the allowances that charity can make, confession appears to me to be debasing in its influences as far as the penitent is concerned, and as affording dangerous temptations to the priest; so that I am resolved, in spite of frequent entreaties "*di credere di confessare e di andare dritto in Paradiso,*" to confess to that Being only who knoweth the heart of man.

CHURCH-BUILDING NOW AND FIFTY YEARS AGO.

IN all directions, churches are rising up so quickly and thickly, that there is a prospect before long of the evil hitherto complained of being succeeded by another, and that instead of not having churches enough for the population, there will not be population sufficient for the churches. The latter evil, it must be confessed, will be a lighter one than the former. What must be guarded against is, any attempt on the part of church-extensionists to throw upon the public the burden of keeping the new buildings in repair, and of providing, in any shape, stipends for those who preach to empty pews. Wherever a church is wanted, it will not long want attendants ready and willing to pay for the instruction afforded them; where the new church rises up without the congregation presently following, it only shews that the structure is a useless one, and that the ground it occupies might be devoted to a better purpose.

In various matters, Churchmen have not been above learning from their opponents, and the way in which new churches are now built is not the least striking illustration. Half a century ago, if a new church were wanted, it was only necessary for a few busy men in a parish to present to Parliament a Bill asking permission to tax their neighbours to the extent of a few thousand pounds for the purpose of building one. Not often would Parliament say nay. Parliament always wished the people to be religious, and always associated the existence of religion with the existence of churches. The one was, and is still, to not a few senatorial eyes, the outward and visible sign of the other. But, now, churches are generally reared on a different principle. Busy men or pious men, if they want a church, must build it at their own expense, and not at their neighbours'. Parliament has at length learned, that if a church be really needed, the church can and will be had without its sanction. The learning of this wholesome lesson has relieved legislators of much mischievous labour, and the people from many barefaced attacks on their pockets.

At the present moment, two new churches are in progress in the parish of Hackney, in addition to two not long since completed. One now in course of erection is a regular parish church (for South Hackney, still under the spiritual guardianship of the Rev. H. H. Norris, to whom, 32 years ago, the Rev. R. Aspland addressed his well-known

"Plea for Unitarian Dissenters"); the other, in another division, what is called a district church; and for neither of them are the inhabitants called upon to contribute one farthing compulsorily. Contrast this with what took place in the same parish half a century ago, and the change for the better in the article of Church-building will be most striking, and shew that if in ecclesiastical matters the public mind move slowly, still it does move, and in the right direction too.

In 1790, the then parish church of Hackney, besides being something the worse for wear, had become too small for the attendants. A new one was desirable. The parish was appealed to, and notwithstanding a sturdy opposition, the sanction of a majority obtained for an application to Parliament to authorize the loan of £12,500 for the purpose of erecting a larger church. The money, it was proposed, should be raised upon bonds and annuities, for payment of which all property assessed to the poor-rate was made security.

To the application from the parishioners of Hackney to be allowed to mortgage their houses and fields for £12,500 to build a new church, Parliament lent a gracious ear. The money was accordingly obtained—it was consequently spent; but the next proper consequence did not follow—the church was not built. For their £12,500, the ratepayers obtained only a half-finished building. Of necessity, it must be completed. To this end, a second appeal to Parliament became necessary: it was made, and leave granted to raise an additional £5000. This was obtained and employed; still the church remained unfinished. On a third application, Parliament authorized the raising of £7,500 more, which at length served to complete the undertaking—the actual cost exceeding the contemplated cost by £12,500, or being exactly double the expense originally estimated.

For the £25,000 thus procured upon bonds or annuities, the parishioners obtained a handsome church and an extensive churchyard. But ever since 1790, that is for fifty-five years, they have annually been taxed to pay "Interest of the Money borrowed for building the new Church" (vide their tax-papers to this day), and thirty years more will elapse before they have ceased to pay.

Thus, in the "good old times" of our fathers, one generation had the merit of erecting a house of prayer, and two or three succeeding generations the merit of paying for it. How much better is the present fashion, of the builders of churches being also the payers for them! Whether those who follow this fashion have adopted it from choice or necessity, it is not worth while, perhaps, just now to inquire. Of much more consequence is it that we do nothing to check the career of improvement, by wild and ill-considered schemes to force onward its progress.

JEAN PAUL.—I. SATIRE.

THE satirical scourge in Germany has *that* in common with the parish beadle's, that it lashes the backs of dunces to no purpose. But this does not prove much against the necessity of satire. For according to the doctrine of the theologians who have been long in heaven, hell-flames are to burn on for ever, though the damned won't be the better for them.



HISTORY OF THE OLD NONCONFORMITY IN DUKINFIELD:

A SERMON PREACHED ON THE AFTERNOON OF SUNDAY, OCT. 12, 1845, WHEN "THE OLD CHAPEL" WAS RE-OPENED FOR PUBLIC WORSHIP.

John iv. 20: *Our fathers worshiped in this mountain.*

THE Samaritan woman, in putting forth the plea on behalf of the religious rites celebrated on Mount Gerizim, that *there* her fathers had worshiped, spoke in accordance with a very deeply-planted sentiment of the human heart. We all feel a strong interest in both the events and the places of our fathers' lives. We love in imagination to travel back to the time when the venerated dead were busy actors on the stage of life; we love to read the record of their actions; we give them our admiration when we hear of their virtues—our sorrow when their sufferings are described; and, by a very natural association of ideas, the places that *once knew them* acquire an interest in our eyes of an almost solemn kind. This is true of events and places even of an ordinary character, when surrounded by "the dim religious light" of antiquity; but it is especially true when we contemplate persons, events and places, consecrated to our feelings by direct and strong religious associations. The man who loves to frequent the house of prayer cannot but feel an interest in the welfare of those who worship with him. He also feels respect for the memory of predecessors and ancestors who in their day were faithful to their religious profession. When, in the desire to gratify a natural and laudable curiosity about their opinions and their conduct, he discovers that his ancestors, in the performance of their religious duties, went through perils with an unflinching courage, and made sacrifices of what men most eagerly covet, the feeling of respect will rise at once to affectionate and grateful reverence.

In these remarks I have, I believe, truly described the nature of the feelings entertained by the English Presbyterians towards the founders of their religious societies, who less than two centuries ago nobly underwent ejectionment from their livings as ministers of the Church of England, rather than do violence to conscience, or even tarnish their exquisite sense of religious honour. If ever the time shall come when we cease to cherish these feelings towards our spiritual forefathers, and when we look with indifference on the names and characters of our Puritan ancestors, our downfall as a religious body will not be far distant, and will not deserve regret. The members of this congregation, I am happy to believe, are not chargeable with this indifference. The fondness with which you clung to the humble and sometimes inconveniently small house of prayer which, at the beginning of the last century, Puritan zeal and piety erected on this hill—the affectionate tenacity with which, notwithstanding your having erected in its place this new, spacious and beautiful edifice, you still cling to the name of the OLD CHAPEL,—these things alone prove that you are not indifferent to the memory of your founder and the noble band of men who were his associates and his immediate successors.

Our fathers worshiped in this mountain. The mountain spoken of in our text is a very notable instance of the undying character of local religious associations and traditions. Only a few years ago, a well-known English traveller visited Naplous, the Sychar of the New Test-

tament, and at the foot of Mount Gerizim he discovered a remnant of the Samaritan church, and found that this people preserved with scrupulous care the usages, the opinions, and, alas! the prejudices, of their *fathers* who, two thousand years ago, *worshiped on this mountain*. The traveller, in closing the account of his visit to the Samaritans, observed, "Their attachment to their sacred hill is the strongest principle of their existence."* And erroneous as they may be in some of their opinions, blameable as they confessedly are in their passionate retention of their fathers' hostility to the Jews, we cannot but sympathize with and admire their fond attachment to their sacred places. Should a traveller, versed in Puritan and Presbyterian antiquities, visit this village and inquire respecting our religious founder and fathers, he will, I sincerely trust, find many able and pleased to answer his questions, and to record the virtues of *our fathers* who two centuries ago *worshiped on this hill*.

In order that I may do something to maintain the feelings due from us to our religious predecessors, I this afternoon invite your attention to a brief sketch of the rise and progress of Presbyterian Nonconformity in this village and district. I believe I cannot make a better use of this occasion, meeting as we do on the first Sabbath afternoon since the completion of our new House of Prayer. To borrow the words of an eloquent American divine,† "I love to connect the fleeting occasions of our worship with the recollections of ancient times. * * * We should not cut ourselves off from the line of the past ages and their great dead; but consider what they have done for our profit, and account it a privilege that they are living for us yet and vocal afar off; not muttering out of their graves, but speaking to us with their clear and dispassionate voices."

What was said of the town of Bolton, may, with some modification, be said of the district round Dukinfield—"it was an ancient and famous seat of religion." In his history of *The Rise of the Old Dissent*, Mr. Hunter has mentioned several circumstances that occasioned the wide and rapid spread of the principles of the Reformation in and around Manchester. South Lancashire was the scene of the labours of Marsh and Bradford, who in the reign of Mary attested their sincere attachment to Protestantism by undergoing martyrdom. "To them may be traced as its origin that devotional spirit which has always prevailed in the parts of the country of which we are speaking."‡

In the reign of Elizabeth, the principles of the Reformation were zealously propagated in and around Manchester, especially by a monthly lecture delivered at the Old Church, at which the neighbouring clergy were required by the Bishop of Chester, who was also Warden of Manchester,

* See Dr. Bowring's very interesting description of his visit to Samaria, C. R., 1839, pp. 449—455.

† Dr. Frothingham's Sermon for All-Saints' day.

‡ Mr. Hunter's "Rise of the Old Dissent, exemplified in the Life of Oliver Heywood," a work which has supplied to the writer of this discourse much valuable matter, and which truly is what its able author designed it to be, "not merely the life of Mr. Heywood, but to a great extent a view of the public part of the lives of numerous ministers who took the same course which he did when the Act of Uniformity prescribed terms of ministerial communion with the Church which they thought unreasonable and unscriptural."

to attend. Able preachers were selected, who exhorted and encouraged the people to the free examination of Scripture, as the best preservative from Popery. The neighbouring clergy were on the afternoon of the lecture-day examined and instructed by their ecclesiastical superiors, especially by some officers appointed for this purpose, called Moderators. Although we know not of any building for religious worship in Dukinfield during the reigns of Edward and Elizabeth, we cannot doubt that the active proceedings adopted at Manchester would have an immediate influence on Ashton-under-Lyne, Mottram, Denton, Gorton, Stockport and Chadkirk, in all of which there were churches to which we may suppose the inhabitants of this and the neighbouring townships habitually or occasionally resorted. Early in the seventeenth century we have traces of considerable religious activity in Dukinfield, the fruit of the influences already spoken of. The principal resident gentry of this district, at the head of whom were Colonel Dukinfield, the proprietor of this estate, and Colonel Holland, of Denton, had in the civil war taken the side of the Parliament against Charles I. This circumstance would occasion the introduction into this neighbourhood of some of the enthusiastic sectaries, whose zeal, under the protection of Cromwell and his army, grew to a great height.

Very soon after the establishment of the Commonwealth,* we find a church of Congregationalists, or Independents, as they would now be called, established in our village. This church was gathered by the zealous preaching and labours of the Rev. Samuel Eaton, who was the son of a clergyman, the Vicar of Great Budworth, in Cheshire. After receiving his education at Oxford, he took orders according to the Church of England, but soon manifested distaste to the ceremonies and strict rule of the Church, and, in order to breathe a purer spiritual atmosphere, emigrated to New England, where, at Boston, he might have permanently and advantageously settled as a minister. His biographer says of him, "he was fully bent upon coming back to Old England, where God had most work for him to do." What brought him to Dukinfield immediately on his return to this country, we know not. In conjunction with the Rev. Timothy Taylor and Mr. Root, of Halifax, he entered with great earnestness into the controversy with the Presbyterian party. His works, all of them controversial, breathe the hard and malignant spirit which has too often, in every age, been the bad characteristic of polemical writings. He was a strenuous opponent of every thing liberal in theology; and on the appearance of a work in this county, about 1650, by Mr. John Knowles, in which were some very free speculations on the Trinity, he published two replies, in the preface to the first of which he openly vindicates the application of reviling and wishing evil and doing evil to persons that deny the truth, arguing that persecution is not persecution in the Scripture sense, unless the subjects of it were saints indeed, and unless the cause of it were righteousness.† This first Christian church in

* See *Life of Adam Martindale*, p. 61.

† "The Mystery of God Incarnate; or the Word made Flesh cleared up; or a Vindication of certain Scriptures (produced to prove the Divinity of Jesus Christ) from the corrupt Glosses, false Interpretations and sophistical Arguments of Mr. John Knowles, who denies the Divinity of Christ. Also certain Annotations and Observations upon a Pamphlet entituled *A Confession of*

Dukinfield had an active but a brief existence. Their controversies were directed not merely against their Presbyterian neighbours at Gorton and Ashton, but soon arose amongst themselves. Members of the church, called in the language of the day "gifted brethren," arose even more intolerant than their recognized teachers and leaders, and set their ministers at nought.* These internal divisions, and the frequent absence of Mr. Eaton, who was appointed chaplain to the forces at Chester, so weakened the church at Dukinfield, that it ultimately withdrew to Stockport. Here Mr. Eaton conducted divine service in the free-school, where he continued to preach till he was silenced in the year 1662. He and many of his flock were improved and softened by persecution, and, putting aside their hostility to the Presbyterian party, they attended on the services of Mr. Angier, of Denton, who may be truly regarded as the Father of Nonconformity in this immediate neighbourhood. Death removed Mr. Eaton in 1664, and a contemporary has recorded Mr. Angier's praise of him, together with his colleague, Mr. Taylor, as "a pious man, a good scholar, and an excellent preacher."†

While the unsuccessful struggle was made to establish in Dukinfield this Congregational church, other ministers of the neighbourhood were establishing better and more permanent influences. Greatly favoured was the whole district about the time of the Commonwealth with good and able ministers. At Manchester, there was Mr. Heyrick, the warden, an able and fearless man, and for his times tolerant, except to the Catholics, and Mr. Hollingworth, but above all Mr. Henry Newcome, who afterwards became the founder of Cross-Street chapel, of whom his friend and brother minister, Matthew Henry, said that he was "a reverend, holy and most evangelical minister," and that "by his death Lancashire lost one of the greatest blessings with which in that age Providence had favoured it." At Gorton there was for a short time Mr. Adam Martindale, a learned man, possessed of sound sense, moderate in his views and conciliatory in his policy, though perfectly true to his principles. At Ashton there was the Rev. John Harrison, a man of varied learning, skilled and powerful in debate, and the most

Faith concerning the Holy Trinity, according to the Scriptures: together with a Copie of a Letter sent by him to the Committee of Gloucester, concerning his Faith touching the Doctrine of the Trinity. By Samuel Eaton, Teacher of the Church of Christ at Duckenfield. Whereunto is annexed the Attestation of William Greenhill, Philip Nye, John Owen, Joseph Caryll, Sydr. Simpson, Geo. Griffiths, Tho. Harrison. London: printed for Henry Cripps and Lodowick Lloyd, in Pope's Head Alley. 1650."

The Second Part of this work is entitled, "A Vindication or further Confirmation of some other Scriptures, produced to prove the Divinity of Jesus Christ, distorted and miserably wrested and abused by Mr. John Knowles, &c. &c. By Samuel Eaton, Teacher of the Church of Jesus Christ, commonly styled the Church at Duckenfield. London, 1651."

* Amongst the reasons which Adam Martindale assigns for disliking the "Congregationall way" was this—"the enslaving of the ministers so to the will of the people, that Mr. E. (Eaton) and Mr. T. (Taylor) would oft professe their willingness to comply with Presbyterian ministers in diverse points if their people would give way; and sometimes when they had actually agreed (presuming the people would not gainsay), they have been forced with disgrace to retract." - *Life of Martindale*, pp. 66, 67.

† *Life of Martindale*, p. 64.

zealous upholder in the district of Presbyterian government. But he was something better than this; he was scrupulously conscientious, he practised great self-denial, and was sincerely pious. During the brief establishment of the Presbyterian form of church government and discipline in Lancashire (1646—1660), Mr. Harrison was a very distinguished member of the Manchester classis, and in his zealous upholding of the influence of the Presbyterian party was perhaps only second to Mr. Heyrick, the warden. In defence of his views of church government, his pen was employed on the one hand against Mr. Eaton and the Congregationalists at Dukinfield, and, on the other, against the Rev. Isaac Allen, of Prestwich, and Episcopacy. But to another man, of lower intellectual powers than Heyrick and Harrison—their equal, however, in devotion to duty, in singleness of purpose, in earnest piety—was left the important task of impressing his holy and benignant spirit on this district, and giving a distinct and most beneficial character to the religious efforts of the half century that followed the restoration of monarchy—I allude of course to Mr. John Angier, of Denton. Of him a very interesting memoir is preserved from the pen of a man of singularly congenial character and taste and talent, his son-in-law, Oliver Heywood, one of the 2000 Ejected Ministers. Mr. Angier was born at Dedham, in Essex, in the year 1605. He studied first at Cambridge, and afterwards in the family of two distinguished Puritan divines, Mr. Rogers, of Dedham, and Mr. John Cotton, of Boston. By the mediation of the latter gentleman, he obtained episcopal ordination from the hands of Dr. Lewis Bayley, a Welsh Bishop, without subscription to the Articles. His first settlement was at Ringley chapel, in Lancashire. Here the sterling worth of his character happily attracted the attention of Dr. Bridgman, the Bishop of the diocese, who resided at Leaver, near to Ringley. He was a welcome visitor at the Bishop's house, and by his piety and his good judgment was the happy instrument of soothing and comforting the wife of his diocesan in some spiritual anxieties and griefs. His services were not forgotten. Mr. Angier's habitual nonconformity to the discipline of the Church was the occasion of frequent complaints, to some of which, especially when they proceeded from the authoritative voice of Archbishop Laud, Dr. Bridgman could not turn a deaf ear. His short residence at Ringley was disturbed by suspensions and other hostile ecclesiastical proceedings; and in the year 1632, he, as much by the advice as permission of the Bishop, removed to Denton chapel, which being situated at a distance from Leaver, and in a district then comparatively obscure, enabled the Bishop to slight the informations of Mr. Angier's persecutors, and to leave him quietly to follow out his plans of active usefulness and his course of holy living.

The chapelry at Denton was not obtained by Mr. Angier without a struggle, some portion of the congregation having been prepossessed in favour of Mr. Root, who afterwards became a distinguished Independent in the West-Riding of Yorkshire. Most important consequences followed the judicious and happy choice of the Denton people. The pastor whom they selected in the year 1632, continued till death faithfully to watch over them, and to diffuse good influences through the whole district, for nearly half a century. The spirit of persecution which had driven him from Ringley often disturbed him

at Denton. Writing in the year 1647, he said* that during the first nine or ten years of his residence at Denton, he preached not above two single years without interruption, and in that time was twice excommunicated; that though Sabbath assemblies were sometimes distractedly and sorrowfully broken up, and his departure from his habitation and people often forced, and no means of return left in sight, yet, through the fervent prayers of the church, God renewed his liberty.

As Mr. Angier was firm and fearless in the day of tribulation, so was he mild and tolerant and kind in the day of victory. The testimony of his excellent biographer, Oliver Heywood, on this point is very interesting. He says, "*He had Catholic principles, and loved, aliquid Christi, any thing of Christ wherever he saw it, and continued THIS GOOD OLD PURITAN SPIRIT to his dying day.*" "When new confusions arose in the kingdom, when civil dissensions and open wars took place, he continued in his work and station; and though he adhered to the Parliament, yet his affectionate prayers for the King, temperate spirit and faithful attachment to his principles, procured him good-will from his greatest adversaries. He maintained a friendly intercourse with all sober persons of different persuasions in political and ecclesiastical affairs, instances whereof I could give, and testimonials of his inoffensive behaviour, even from such as differed much from him." His moderation towards the Royalist and Church-of-England party in their time of discomfiture would doubtless be remembered to his advantage when, in the course of years, they returned to unlimited power. His "sound and Catholic principles," and his "tender respect for Congregational brethren," procured for him great reverence from many of that way of thinking. I have already noticed the interesting fact, that many of the Independents of Stockport, when their church was broken up by the tyrannical measures that followed the Restoration, went with their pastor, Mr. Eaton, to worship at Denton chapel. One further tribute to Mr. Angier's character I must quote from his biographer, because it exhibits not merely his Catholic disposition, but also his shrewd anticipation of the change that actually took place, and within a very few years of his own departure from an earthly church:—"He loved not dividing principles nor distinguishing names, nor lordly domineering by arbitrary impositions. I have often heard him say that in a little time whoever lived would see that much of the government of Christ would be carried on in particular churches among themselves."†

In the days of liberty, during the early part of the Commonwealth, temptations to remove to other and better benefices were not wanting;

* In the Dedictory Epistle to "Help to Better Hearts for Better Times."

† Martindale's opinions seem in several points to have coincided with Mr. Angier's. "I had no mind to meddle with the affaires of other congregations, except by way of advice and assistance in some extraordinary cases upon their desire; and for our owne I was very readily perswaded, that if I were once ordained and an eldership settled, we could doe all our businesse amongst ourselves, or else it would not be done at all; and it is now evident by the narrative of Mr. Angier's life, page 30, that he somewhat leaned to that opinion. And if I may trust mine old memory in a thing of so remote a distance, I heard him say, he hoped never to trouble the Classis with any controversy concerning his owne congregation so long as he lived."—Martindale's Life, pp. 73, 74.

but happily for himself and for this neighbourhood, he was faithful to the little vineyard, the oversight of which he had solemnly undertaken. He disapproved of ministers leaving, for any consideration, stations of great usefulness, saying, "It is ill transplanting a tree that thrives well in the soil."—But I must for a moment interrupt this sketch of Mr. Angier, to allude to the public events in progress, which ultimately brought such a series of trials and oppressions on the Nonconformist ministers and churches of England.

The despotic sway exercised by Cromwell* was beheld by the Presbyterian ministers residing in this north-western portion of the island with grief and dismay. The feeble government of Richard Cromwell excited different but not more friendly feelings. Had the son of Cromwell possessed wisdom and skill sufficient to carry out the judicious counsels tendered to him by General Monk, the first particular of which was that he should "obtain the affections of the moderate Presbyterian ministers, who have much influence over the people,"† it is not improbable that the restoration of the monarchy would have been for years delayed. As it was, the Presbyterians, not less than the Royalists, blindly prayed and struggled for the King's return. In 1659, an unsuccessful attempt, called *the Cheshire rising*, was made in this county by Sir George Booth to break up the republic and restore the government of "a free Parliament and a single person." The rising was at once put down, and many of the Presbyterian ministers fell into trouble in consequence of their being accessory to the movement. With other ministers, Mr. Harrison,‡ of Ashton, was seized and imprisoned at Lambeth. Mr. Samuel Eaton, who held the post of chaplain to the Parliamentary garrison at Chester, was appealed to by his friends of the Presbyterian party to use his influence with Lambert in stopping the shedding of blood; but he declined to interfere. The lenity of Lambert, indeed, made little interference necessary.

When, in the month of May in the following year, the King's restoration took place, the Presbyterian party naturally, but vainly, hoped that their services and sufferings would be remembered to their advantage by the King and his counsellors. Untaught by the experience of the nature of Royal faith which the history of Charles I. and his wanton breach of every promise he made ought to have impressed upon them, the Presbyterians demanded no strict conditions from the exiled King, but unwisely contented themselves with the general declaration of indulgence to tender consciences which he put forth at Breda. In a very short time, the temper and policy of the Court and the Prelates was completely unmasked, and in less than two years the Presbyterians saw that a period of bitter persecution was close upon them.

The passing of the Act of Uniformity in 1662, has been truly styled "the great crisis of Puritanism."§ Had the Presbyterians of that day

* "The Cromwellian army was become rampant, destroyed the King, put downe Kingly government with the House of Lords, and secluded the most worthy members of the House of Commons, and acted many other villanies. Diverse of the ministers of the Classis hurried about and imprisoned at Liverpool and Ormeskirke, till it came even to peaceable Mr. Angier."—Martindale's *Life*, pp. 74, 75.

† Hallam's *Constitutional History*, II. 381.

‡ Hunter's *Life of Oliver Heywood*, p. 113.

§ *Ibid.*, p. 122.

sullied their consciences by conformity to a Church which they believed, in regard to its ceremonies, unauthorized, and, in regard to some of its Articles, unscriptural, they would have lost not only the respect of their people, but also their own self-respect. They would not have given their whole souls to the ministration of God's word, nor could they have penetrated, as we know they did, the minds and hearts of them that received from their faithful lips the oracles of God. Whatever their other virtues had been, they would not have left

"——— a memory of light behind

"As they have left,"

which the poet truly says is "life's best legacy."

But, without actual nonconformity, another course was open to the memorable Two Thousand confessors. They might have bowed their heads before the storm of persecution, and quietly awaited the return of better days, in the mean time leaving their trusting people to receive the bread of life from hireling hands. This was the course adopted by very few amongst them. "By far the greatest number of them determined to maintain their right to be recognized in the character of minister, with which they had been solemnly invested, and though prevented from exercising their ministry in the places in which they had been accustomed to do so, to seize any opportunities that might be presented to them of conducting religious services."* The noble sacrifice to truth and religious honour made by the Two Thousand confessors of 1662, has been sweetly sung by the first of living poets, whose tribute is the more valuable in coming from one not himself dissenting from the Established Church :

"Nor shall the eternal roll of praise reject
Those unconfessing; whom one rigorous day
Drives from their cures, a voluntary prey
To poverty and grief and disrespect,
And some to want—as if by tempest wreck'd
On a wild coast; how destitute! did they
Feel not that Conscience never can betray,
That peace of mind is Virtue's sure effect.
Their altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon Providence,
As men the dictate of whose inward sense
Outweighs the world; whom self-deceiving wit
Lures not from what they deem the cause of God."

The services of the Puritan confessors were not confined to their own body. It is scarcely speaking too strongly to say, that they kept alive in this country the sacred light of religion, which but for them must have gone out. The Church of England, during the latter portion of the 17th century, was almost powerless to good. The strength of its discipline was consumed, not in rectifying abuses and preserving the altars of God from the approach of unworthy men, but in harassing proceedings against men of tender and scrupulous consciences.

Many of those who seized possession of the vacant pulpits were men whom this accident alone led to take up the ministerial profession, and who brought to their solemn duties but few qualifications for the sacred office. Chiefly, if not entirely, by the labours and sufferings of the

* Hunter's Life of Oliver Heywood, p. 144.

Nonconformist clergy, were the influences of religion brought to bear on the popular mind of England during the thirty years that followed the accession of Charles II. Our own county and the neighbouring county of Lancaster were rich in Nonconformist worthies. In Cheshire, more than fifty ministers resigned their livings, amongst whom were Mr. Gamaliel Jones, of Chadkirk; Mr. Cook and Dr. Harrison, of Chester; Mr. Brook, of Congleton; Mr. Bradshaw, of Macclesfield; Mr. Martindale, of Rostherne; and Mr. Cope, of Sandbach. In Lancashire, the ministers who refused to sign the Book of Common Prayer were very numerous, probably not far short of a hundred. Amongst them were Mr. Harrison, of Ashton; Mr. Holland, of Blackley; Mr. Astley, of Blackrode; Mr. Goodwin and Mr. Park, of Bolton; Mr. James Woods, of Chowbent; Mr. Tilsley, of Dean; Mr. Leigh, of Gorton; Mr. Newcome, of Manchester; Mr. Nathaniel Heywood, of Ormskirk; Mr. Richard Holbrook, of Salford; Mr. Cuthbert Harrison, of Singleton; Mr. Yates, of Warrington; and Mr. Hotham, of Wigan.

Before resuming the narrative of Mr. Angier, I would speak once more of Mr. Harrison. He was the son of a gentleman of good fortune near Wigan, of the true Puritan stamp. He was first settled at Walmsley chapel, Bolton. Here it was that a good Puritan mother,* whose practice it was to take her son to hear the most famous preachers in the country round, brought Oliver Heywood to listen to the manly eloquence of the incumbent of Walmsley. By the kindness of Sir George Booth, he was presented to the important living of Ashton. At the time of his resignation, he had a son educated for the ministry and prepared to conform, and Sir George, now raised (as a reward for his services the previous year) to the Peerage by the title of Lord Delamere, kindly proposed to bestow the vacant living on his son Maurice. But Mr. Harrison, with rare disinterestedness, declined the offer, thinking his son unequal to the important charge, and successfully used his influence in behalf of Mr. Ellison, a man of piety and talent, who enjoyed the living till his death. Mr. Harrison, though not greatly advanced in years, had by hard study enfeebled his constitution, and for some years previous to his death had lost the use of his limbs. This circumstance probably prevented his gathering a congregation. When the *Oxford Act* was passed, which prohibited an ejected minister from coming within five miles of his former cure, Mr. Harrison removed for a time to Salford. But he returned to the parish which he had so faithfully served, until prevented by ruthless tyranny, and died at Ashton, 1669, in the 57th year of his age. His body lies under the N. E. aisle of the church, and his funeral sermon was faithfully preached by his successor, Mr. Ellison. His feeble health and early removal to a better state prevented Mr. Harrison from the formation of a separate Nonconformist society; but we cannot doubt that amongst our ancestors in this village, there were many who had hung upon his words as a preacher of righteousness, who mourned his early removal and revered his memory.

Let me now recal your attention to Denton chapel and its righteous minister at the time of the Act of Uniformity. Mr. Angier was by a gracious Providence enabled to carry into effect the purpose he had

* Hunter's Life of Oliver Heywood, p. 32.

deliberately formed and announced, and without subscription he continued, as he had begun, his ministry. Many circumstances conspired to favour him in this respect. There were, indeed, other instances (though not numerous) of ministers who for some years retained their benefices without compliance with the terms of the Act of Uniformity. Mr. Gamaliel Jones, of Chadkirk, and Mr. Swift, of Penistone, were undisturbed for several years. In addition to the small value of the living, it must be remembered that Mr. Angier resided at some distance from a town; the population around him was thin, and his neighbours knew his holy and peaceable character, and could not but love him. In Bishop Bridgman he had, as we have already seen, a friend. In Dr. Wilkins,* who next succeeded to the see of Chester, he had a diocesan not slightly imbued with Puritan feelings, and indisposed to all severity of discipline. He had by his second marriage into the Moseley family of Ancoats greatly strengthened his social position, and through his wife was connected with many of the neighbouring justices. All these circumstances conspired to secure for him (with only occasional interruption) a peaceful residence in his chapelry. His services were attended by persons coming from a wide district, particularly his celebration of the Lord's Supper. His house was characterized by a simple hospitality becoming the Christian pastor. To his persecuted Nonconformist brethren his door was ever open. They found, as Oliver Heywood expressed it, in little Denton a Goshen. It was, in fact, a sanctuary to many.

The Oxford Act of 1665 drove him away from his parish for a short time, and he took the occasion of visiting, in the company of his son-in-law, some of the leading Presbyterian families of Lancashire and Cheshire. Much of the time of the ejected ministers was spent in this way. In the houses of many of the gentry they not only received a welcome, but had opportunities of preaching both to the members of the family and to neighbours and friends who were quietly collected for the occasion. The venerable men who had sacrificed all for conscience' sake, and were carrying on their sacred profession in the face of perpetual danger, were listened to with reverent enthusiasm, and their words and writings pondered and discussed after they had removed to other scenes. This new engine of persecution, in fact, chiefly

* In the funeral sermon for Dr. Wilkins, preached "at the Guildhall Chappel, London, on Thursday, the 12th of December, 1672, by William Lloyd, D.D., Dean of Bangor," notice is taken of a report that his deceased friend had not a proper zeal for the Church. "He seemed to look upon the Dissenters with too much favour to their persons and ways." Dr. Lloyd remarks upon this—"As to the persons; no doubt that goodness of nature, that true Christian principle, which made him willing to think well of all men, and to do good, or at least no hurt to any, might and ought to extend itself to them among others. But, besides, he was inclined to it by his education under his grandfather, Mr. Dod, a truly pious and learned man, who yet was a Dissenter himself in some things." (P. 46.) Again, speaking of his performance of his episcopal duties, Dr. Lloyd says, "He filled his place with a goodness answerable to the rest of his life; and with a prudence above it, considering the two extremes, which were nowhere so much as in his diocese. Though he was, as before, very tender to those that differed from him," &c.—P. 50.

Three years before the Bishop's death, Pepys, his friend, described him as "a mighty rising man, as being a Latitudinarian, and the Duke of Buckingham his great friend."—Pepys' Diary, Vol. IV. p. 272.

In a note to Evelyn's Diary, 1670, Feb. 22nd, we read, "one (referring to Dr. Wilkins) was reputed a Socinian."

served to excite the sympathies of the people towards their banished pastors, and the feeling spread through many circles, and, as Oliver Heywood observed, "doors were opened" to the ejected clergy "in many places, far more than was the case before."

Mr. Angier received into his family young men designed for the ministry, and by his instructions as well as his holy example prepared them for the performance of their duty. Amongst these was his nephew, Mr. Samuel Angier, afterwards of Dukinfield. When age began to enfeeble Mr. Angier, he united with himself in the chapel services his young kinsman. This important connection began in 1666, and lasted till the close of Mr. Angier's life. It was no slight proof of the younger Angier's devotion to the work of the ministry, that he undertook it at a time when persecution was at its height, shortly after the passing of the Oxford Act, and while the Conventicles' Act was in rigorous force.

Mr. Angier's declining years were not altogether unclouded by afflictions, the chief of which were the falling away of a son from his religious character, and the death of his beloved wife, which preceded his own about two years. When he was conscious of the approach of death, he prayed very fervently for his dear flock; acknowledging the mercy of God in having kept the door of religious liberty open to them when it had been closed to others. He prayed that it might still be kept open to them. He remembered his nephew in his prayer, expressing an earnest desire that he might be permitted to stay and minister to the little flock. He died, or as his tomb-stone declares, "rested from all his labours, Sept. 1, 1677, in the year of his age 72, ministry 49, at Denton 46." He was buried on the second day following his death within the chapel at Denton, in the aisle fronting the pulpit. His remains were followed to the grave by two knights, twelve ministers of the gospel, many neighbouring gentlemen, and a large multitude of people, all in deep lamentation. What was said by Fuller, the Church historian, of Mr. John Dodd, who died in 1645, might be truly said of John Angier—"With him the old Puritan may seem to expire, and in his grave to be interred—humble, meek, patient, hospitable, charitable, as in his censure of, so in his alms to, others."

I have entered into all these particulars of the elder Angier, because I regard him as in fact the Founder of the Nonconformist churches of this immediate neighbourhood. I do not doubt that his ministry was attended by many Dukinfield and Hyde people, and that his faithful preaching and righteous example built up the faith and zeal of some of those, and of the fathers of others, who raised the chapels here and at Gee-Cross. The dying prayer of the venerable John Angier, that his nephew might succeed to his pulpit, was not fulfilled. The tolerance which had permitted an aged and most exemplary servant of God to live and die in peace, in that place which had known the sanctitude of his life for six-and-forty years, was exhausted; and the Sabbath-day on which Mr. Angier's remains awaited the funeral rites of the following morning, was the last day on which at Denton chapel an ejected minister enjoyed the liberty of ordinances.

Mr. Samuel Angier was, however, virtually his uncle's successor; for though debarred by persecuting laws from the building consecrated

by that good man's teachings, he soon gathered around him in the celebration of divine worship many of his uncle's faithful and loving hearers; and it is the people, not the building, that constitute a church. Dukinfield was the chosen scene of his labours. A few particulars of his early history have come down to us. He was born at Dedham, in the county of Essex, October 28, 1639. His education as a boy was obtained at Westminster School, under the celebrated scholar, Dr. Busby.* He afterwards proceeded to Christ Church, Oxford. Here he remained till ejected, in 1662, by the Act of Uniformity.†

It was in 1666 (as already stated) that he came to assist his uncle at Denton. But his ordination did not take place till several years after—such was the custom of the Presbyterians. The particulars of this ordination are handed down to us by Oliver Heywood, who took part in it. It is described by his last biographer‡ as “the first Presbyterian ordination among the *Nonconformists* in the North of England, and perhaps the first in any part of the kingdom.” It was held at the house of Mr. Robert Eaton, in Deansgate, Manchester, October 29, 1672. Mr. Newcome, the founder of Cross-Street, chapel, took from Mr. Samuel Angier the confession of faith and his answers to what Mr. Heywood calls the usual questions. Mr. Newcome delivered a discourse from 1 Tim. iv. 12, *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*. He also gave the young ministers (for two others were ordained at the same time) a charge. There is something very affecting in these young men devoting themselves thus solemnly to the ministry in the midst of tribulation. So good Mr. Heywood thought; for his Diary records that “it was a sweet solemn day, an hopeful budding of Aaron's rod after a sharp winter.”

Mr. Angier removed to Dukinfield immediately on the death of his uncle, influenced, probably, by the kind patronage of the Dukinfield family, and by the circumstance that here many of his uncle's flock resided. This is not mere conjecture; for the Register of Baptisms, Funerals and Marriages at Dukinfield was begun in 1677 by Mr. Angier, and the very first entry is of a baptism in August of that year in the family of Sir Robert Dukinfield.

The first meeting of the Presbyterian church at Dukinfield was in a building forming part of Mr. Angier's own dwelling-house. This took place May 29, 1681. He and his little flock hereby exposed them-

* In the first Dukinfield register, Mr. Samuel Angier entered many facts besides baptisms, burials and marriages at which he officiated: thus, under the date “1695, April 6,” we read, “Dr. Bushby, my master at Westminster near 40 years ago, April 6, 1695, being, as the *Newes Letter* saith, 96 years old.” His age was at the time of his death 89.

† When this sermon was delivered, there were placed on the Communion-table two interesting relics of Mr. Samuel Angier—1st, an interleaved Bible, in 3 vols. small 4to, printed by Roger Daniel, 1664, containing many MS. notes in Mr. Angier's autograph. On the second leaf of the first volume he states he bought it at Oxford, 1662, and that it cost him about 18s. These interesting volumes have come through the Buckleys, and are now the much-valued property of a niece of the last William Buckley. The other relic is a silver cup, used by the Dukinfield congregation at the Lord's Supper, with this inscription: “*Donum Samuelis Angier, V. D. M., Ecclesiæ apud Dukinfield, 1713.*”

‡ Hunter's *Life of Oliver Heywood*, pp. 214, 245.

selves to the terrible penalties of the Conventicles' Act, which for the first offence decreed a fine or imprisonment for three months; for the second offence, a double punishment of the like nature; and for the third offence, when proved before a jury, transportation for seven years or a fine of £100. Sometimes, during this perilous period, meetings for worship were held at night, in some sequestered part of the township, in the open air. In the narrative respecting Dukinfield Chapel, prepared in the year 1823, by one whose memory is blessed, and some of whose virtues yonder marble records, the following beautiful passage preserves an interesting tradition: * "Tradition can yet point out the place in a neighbouring wood, where on days set apart, under the watch of sentinels, and at night-fall, when they were less likely to be observed, the proscribed ministers were met by their faithful adherents; when the pious service of prayer, praise and exhortation, had no other walls to surround it but the oaken thicket, and no other roof for its protection but the canopy of heaven."

When, in the year 1686, James II. insidiously put out his famous "Declaration for Liberty of Conscience,† suspending the execution of all penal laws concerning religion, and freely pardoning all offences against them," Mr. Angier immediately commenced public worship in the village. According to a memorandum in Mr. Angier's own handwriting, he began to preach in his barn, which was the second place of worship, Oct. 10, 1686. So crowded were the services in this temporary house of prayer, that even the hay-loft was used as a gallery; and here the members of the Dukinfield family then resident at the Hall were to be seen joining in the worship of their humbler neighbours.

Mr. Angier's barn continued to be the place of meeting for his congregation for upwards of twenty years. In the year 1707, the first chapel on this hill was begun to be built. The land and great part of the materials were given free of expense by Sir Robert Dukinfield. The tenure of the land was a lease for three lives—a very inexpedient kind of tenure for a changing body like a Dissenting congregation. In this case, no care was taken to renew the lives, and possession of the property might have been reclaimed by the Dukinfield family. No such claim was ever made; and it is to the honour of the late proprietor of the estate, Francis Dukinfield Astley, Esq., that being eagerly pressed by a clergyman of Rochdale, the late Mr. Hay, to convert the Old Chapel into an Episcopal place of worship, he not only refused to do it, but executed a deed granting the place for ever to trustees on behalf of the congregation.

The chapel was opened, August 19, 1709, for a thanksgiving sermon, but was not used for regular public worship till the 29th of the month.

Mr. Samuel Angier was not only a close student and a faithful pastor, but he also took a very active share in the proceedings of the united Presbyterians of this county. Subsequently to 1690, there were frequent meetings held, often at Knutsford, for conference respect-

* Monthly Repository (O. S.), Vol. XVIII. 682. This narrative was composed by the late Wm. Hampson, Esq., of Dukinfield, Justice of the Peace for the counties of Chester, Lancaster and York, to whose memory his friends have erected an elegant marble tablet, which is placed under the left-hand gallery of the Old Chapel. He died Nov. 18, 1834, aged 64. See C. R., 1835, pp. 64, 65.

† Hallam's Constitutional History, III. 98.

ing the state of the churches, for examining candidates for the ministry, and ordaining such as were approved. At these meetings Mr. Angier was generally present, and there is evidence of the reverence in which his character was held by his brethren in the county, that he was on no less than twelve different occasions appointed to be the Moderator of the Assembly. He survived the completion of the Old Chapel only four years, and died, full of years and honour, Nov. 8, 1713. Some of the incidents of his life and a tribute to his character are inscribed in the minutes of the Cheshire ministers.* He is described as "a burning and a shining light." "He was an excellent scholar, and retained much of his school learning, and had it very ready. He was both a judicious and a lively preacher, and a zealous assertor of free grace and justification by faith only. He well understood the reasons of the Dissenters' separation, and often expressed his satisfaction in them. He was an eminent Christian, and zealous of good works. His sight decayed many years before he died; yet, as long as he was able, he diligently wrote sermons, as if he had been a young man. When he could no longer read or write, he had those around him that read to him and wrote for him, and then he entertained himself with frequent repeating of the greater part of David's Psalms and Paul's Epistles, which he had committed to memory." Mr. Samuel Angier had the satisfaction, as the reward of his active ministerial life, to see not only this hill crowned with a house of prayer, but also to see about the same time a chapel erected at Gee-Cross. To the first minister† appointed by that congregation he gave, in the year 1705, his daughter Anne in marriage.

The next pastor of the Old Chapel congregation was the Rev. Wm. Buckley, whose zeal and popularity continued unabated for nearly forty years after his appointment. He raised the congregation to a great height. On the occasion of his ordination at Knutsford in 1714, there was a large assembly of ministers and people, and amongst those who took part in the ceremony were the celebrated Matthew Henry, of Chester; Dr. Holland, of Macclesfield; Mr. Jones, of Chadkirk; Mr. Aldred, of Monton; and Mr. Basnet, of Liverpool. Mr. Buckley's services here were continued till his death, which took place May 26, 1752. He was placed in his tomb on the south side of this chapel, near to Mr. Angier's tomb, sincerely bewailed as a good man and an able preacher by all the inhabitants of the village.

* These minutes are contained in a small square MS. book in the possession of Rev. Henry Green, of Knutsford. They extend from March 1690-1, to Sept. 3, 1745. On the first leaf is this inscription: "Some short Account or brief Hints of all Questions proposed, Cases discussed, Determinations made, and other Occurrences, at the severall Meetings of the Cheshire Ministers held in that County, An. Dom. 1691." The first part of the book is, I believe, in the handwriting of Gamaliel Jones; a few pages further on are in the well-known MS. of Matthew Henry. Of this *Knutsford MS.* an account will probably be given hereafter in this work.

† Rev. John Cooper, son of Ralph Cooper, of Dukinfield. It is a curious fact that Mr. John Cooper, and Anne his wife, daughter of Mr. Samuel Angier, were born within a few days of each other, and the register of his baptism and her birth are not only on the same page in the handwriting of Mr. Angier, but the latter immediately follows the former. Mr. Cooper died April 27, 1731, in his fiftieth year; his wife died previously, March 11, 1728. Another daughter of Mr. Angier was married to Mr. Lathrop, a minister settled at Wem, in Shropshire.

Dissensions then unfortunately arose in the congregation as to the choice of a successor. The roll of ministers elected here contains in a very few years the names of Robinson, Stopford, Burgess, Helme and Gladstone. The dissensions in the flock were at length healed by the unanimous choice of Mr. William Buckley, son of their former revered pastor. He studied for the ministry at the Dissenting College at Daventry, entering in 1756. He commenced his services here about the year 1762, and continued them till infirmities induced his resignation in 1791. He did not possess the popular talents of his father, nor did the congregation continue in numbers or influence what it had been in his father's life-time. He lived several years after his resignation of the pulpit, and the older inhabitants of our village remember him, and love to speak of his simplicity of manner, his unaffected kindness to all, and the unimpeachable respectability of his character. His opinions were Arian, but, like many of the ministers of his day and school, he seldom discussed in the pulpit disputed theological topics.

The successor of Mr. Buckley was the Rev. D. L. Davies, who had received his education at Carmarthen Academy. He was ordained here in the year 1791, Dr. Barnes, of Manchester, and Mr. Lewis Loyd, then minister of Dob Lane and an intimate friend of Mr. Davies, taking part in the ceremony. Mr. Davies is believed to have been the first minister who in the pulpit of the Old Chapel avowed what is sometimes called *modern Unitarianism*, but which we believe to be the old gospel of Jesus Christ and his apostles. His course did not fulfil its opening promise, and towards the close of 1794 he resigned his pulpit and quitted the ministry. Then followed, for short periods, Mr. Thomas Smith and Mr. Tait, both of whom had been brought up amongst the Methodists. Both lived to old age, and were respected for the virtues of their character and their services to the church of Christ.

The two gentlemen who next ministered in the Old Chapel are happily still living, and occupy stations of usefulness in our Israel, in this and the neighbouring county. It was in the year 1819 that this congregation, then beginning rapidly to increase and rise to something of its former importance, obtained the ministerial services of my immediate predecessor, the Rev. John Gaskell, a man of clear intellect, vigorous character and earnest zeal. These he devoted to your service for a period of seventeen years. He was cut off in the maturity of his powers and just as he had reached the meridian of life; but the fruits of his labours remain amongst us.

To complete this historical sketch, I will add the fact, that the Old Chapel, reared under the auspices of Samuel Angier, and around which so many interesting and tender associations of thought and feeling are in your minds entwined, was dismantled by a storm early in the year 1839. On the 26th of June in that year, we united in a religious service on laying the foundation-stone of this edifice. It was opened for religious worship August 26, 1840. To-day we have re-opened it, and rejoice to behold the completion (as to the interior) of a building, the rearing of which has cost us some anxieties, which is dear to us both from its connection with the past, and from the promise of future blessings, which, in humble reliance upon Divine goodness, we venture to hope here may be ours.

Permit me, my Christian brethren, very briefly to improve the occasion of our meeting. Beautiful as this edifice is, let me seriously remind you that its beauty is vain, is to us a mockery and a delusion, unless its services tend to our spiritual edification—unless we who habitually worship here bring with us in our Sabbath visits pure hearts and pious feelings. God looketh not to the lofty temple and the fretted aisle, but to the heart of the worshiper. If that be pure and humble, he accepts and will answer the prayer equally, whether it rise from the columned cathedral or from the meanest hut or the darkest dungeon. Remember that the inner temple of the soul is that where God delights to dwell. From such a spiritual temple may your devotions habitually ascend to the great Father of spirits! Strive to emulate the godly example of your *fathers* who first *worshiped in this mountain*. Make your own, their humble piety, their love of truth, their unswerving and fearless Nonconformity to the world and its ways. It is my heart's desire and my earnest prayer *that every one of you may shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.** AMEN.

THE MOUNTAIN-BOY'S SONG.

(FROM THE GERMAN OF UHLAND.)

I AM the mountain shepherd bold,
And high over castle and tower behold;
Up here the sun's first ray I see,
And longest the evening stays with me—
I am the boy of the mountain!

The parent house of the stream is here;
I drink the waters fresh and clear;
I lave it up with my right arm free
As it dashes past in its headlong glee—
I am the boy of the mountain!

The mountain—that is my freehold fair;
And when tempests rise on the wintry air,—
When loud they howl from South and North,
Then goeth my song the louder forth—
I am the boy of the mountain!

Are thunders and lightnings around me driven,
Higher I sweep in the blue of heaven;
I know them well—and to them I call
In peace to leave my father's hall—
I am the boy of the mountain!

And when the alarm-bell rings below,
And watch-fires red o'er the mountains glow,
Then down I rush to the war-like throng,
To wave my sword and to sing my song—
I am the boy of the mountain!

Coseley, October 10.

S. Y. M.

* Heb. vi. 11, 12.

SONNETS,

COMPOSED DURING A CONTINENTAL TOUR.

I. AT HAVRE-DE-GRACE.

CLEAR and unclouded did the sun arise,
And gild the smooth blue seas and silent skies,
When gaily springing from my narrow berth,
Where—"cabin'd, cribb'd, confined"—I restless lay,
Waiting impatient for the dawn of day,
To gain the earliest glimpse of foreign earth,
I saw before me lie, in bright expanse,
The hills, the town, the harbour, and the wave
Of that meandering stream whose waters lave
The towers and kingly city of fair France;
Then, like a child who welcomes as a prize
Each plaything new, so I, with vague delight,
Hail'd every form that met my eager sight,
And knew not where to fix my wandering eyes.

II. AT HAEFLEUR.

HAEFLEUR! what schoolboy is not with thy name
Familiar? Who, in fancy, does not view
These shores where, with his brave and "happy few,"
Our gallant Harry won a deathless fame?
Here Shakespeare's verse immortal—History's page—
And high ancestral thoughts, my soul engage;
For here the blood of sires from whom mine flows
Was shed; and as I mark these walls decay'd,
And the wide havoc Time and War have made,
I seem the conflict to behold whence rose
Of "Harry, England, and St. George!" the cry;
I seem to hear the "royal captain" say,
"On to the breach, dear friends," and win the day!
While shouts of triumph rend this pure and placid sky.

III. AT ROUEN.

BUT that my course must on—still onward be,
To scenes more distant, where mine eye shall dwell
On many a spirit-stirring spot,—O, well
And gladly might I longer pause with thee,
Old city of the Norman,—lingering stand
Within thy stately abbeyes, towers and halls,—
And in thy streets, and in thy mouldering walls,
Read antique stories of my native land
And thee! 'Twere worth a pilgrimage alone
To view the grandeur of these sacred piles,—
To wander through these carved and pictured aisles,
And dream, amid the organ's plaintive moan,
Or solemn dirge, of brilliant days gone by,
When thou the glory wast of Normandy!

CORRESPONDENCE

A VINDICATION OF DR. PRIESTLEY AS A THEOLOGIAN

SIR,

IN common, I doubt not, with most of your readers, I have been much gratified by the very able article in your last number on Mr. Tayler's "Religious Life of England." At the same time that the reviewer has done full justice to the comprehensive views, the clear and eloquent style, the sound and liberal sentiments which distinguish the greater part of this admirable work, as well as the amiable, benevolent and truly Christian spirit which it indicates in its excellent author, he has pointed out with equal ability the false reasoning and erroneous statements which in some instances must be admitted to detract from its value.

Of a work, however, whose general merit stands confessedly so high, it may perhaps be thought that even these things do not necessarily diminish the value. Even the errors of a man like Mr. Tayler deserve examination and stimulate inquiry; they will be found in general to contain a mixture of truth, the careful separation of which may be an interesting and profitable intellectual exercise; and the ingenious argument and elegant and striking illustration by which they are often recommended may themselves suggest to the attentive reader many topics of useful reflection.

This remark is, I think, particularly applicable to the view which is given of the argument for revelation derived from miracles, and, to a considerable extent, to the account of the eminent men who have espoused what Mr. Tayler and some other late writers have denominated *rationalistic** principles. On both of these points, the objections of your reviewer seem to me, as far as they go, perfectly satisfactory and conclusive. On one point only I am inclined to differ from him,—in the parallel, or rather contrast, which he has drawn between Priestley and Channing, in which he seems to me to have made some unnecessary concessions. In his high estimate of the distinguished American Unitarian champion, I am certainly disposed to concur, but can see no reason why he should be magnified at Priestley's expense. I am unable to perceive any marked difference between the practical views of Christianity as maintained by these eminent persons, in consequence of which the latter can be fairly represented as supplying the *deficiencies* of the former. By Priestley, we are told, "Christianity was regarded chiefly in its *moral* aspects, while by Channing its *religious* bearing was more fully developed." Now I am at a loss to make out in what way a Christian writer can establish a distinction between these two aspects. When morality is placed in opposition to religion, I can only understand it to mean those views of the nature and sanctions of human duty which have a reference merely to the present world

* To whom we owe the first introduction of this addition to our philosophical vocabulary, I know not. As I seek for it in vain in any Dictionary, I should be glad if our author would favour us with a definition of it. At present I can only judge by a comparison of the places in which it occurs in his treatise. One thing alone is clear, that it is uniformly intended as a term of *censure*; denoting some mode of investigation or system of opinions which in the author's estimation leads to moral or speculative error. But it is applied confessedly to two different schools of philosophers and divines, between whom it is not easy to trace the resemblance; and we should be glad to be informed of the common characteristic feature by virtue of which Locke and Hartley with their disciples, on the one hand, and Kant, Hegel and the German anti-supernaturalists, on the other, receive this common designation. When we know more exactly what the word means, it may be more easy to judge, and if necessary to discuss the question, to what extent the former class are really open to the censure it is evidently meant to convey.

and to our social relations. But your reviewer is too well versed in Priestley's writings to represent this as being his view of Christianity. On the contrary, he is well aware that no man was ever more anxious, or laboured more earnestly, to impress on his readers and hearers the morality of the *gospel* in its largest acceptation, and to enforce it by its own awful, impressive and appropriate sanctions. No man ever possessed a more decidedly devotional frame of mind, or more diligently recommended the cultivation of this spirit as one of the essential and indispensable graces of the Christian character. For proof of this we need only appeal to his well-known sermon on Habitual Devotion, and to the number and variety of devotional compositions by which he endeavoured to promote and facilitate the formation of this most desirable habit wherever his influence might extend.

That Channing was beyond all comparison a more *eloquent* writer than Priestley, will be questioned by none. Accordingly, a much larger proportion of his published writings are of that class which are calculated to make a powerful impression on the popular mind. In this point of view, by the popularity and extensive circulation of these writings, he may be truly said to have supplied the deficiencies of his predecessor; but it will not follow on that account that there was any essential deficiency in the opinions or system of Priestley,—any thing which unfitted them for nourishing and developing the highest class of religious affections,—for promoting, in the best and only proper sense of that word, a *spiritual* frame of mind. In their views, indeed, of the nature and origin of these affections, and in whatever concerned the philosophy of the mind, Priestley and Channing widely differed. That the latter was ever very deeply engaged in researches of this nature, is more, I think, than can be inferred from any of his publications; but he was led, more perhaps by his feelings than by any formal argument, to reject certain metaphysical doctrines which at first sight appeared to him, as they do to most people, inconsistent with their notions of the moral nature of man, of moral obligation and responsibility. Priestley, on the other hand, was a confirmed and zealous Necessarian; and consequently, in his mode of treating practical questions of Christian morality, whatever was influenced by his views of this doctrine, or by his theory of the mind in general as a disciple of Hartley, must be directly opposed to Channing's. But we cannot therefore infer, that it was devoid of impressiveness, deficient in the means of appealing to the most powerful motives or the best affections of the human mind, or in the elements of a pure, spiritual, Christian character of the highest form. The very reverse of this will be at once acknowledged by all those who are as familiar as they ought to be with his writings.

It has been said that Priestley did not lay so much stress as he might have done on the perfect character of Christ, as containing within itself the impress of divinity. This may be so; though it must be remembered that a small portion only of his writings of this sort ever appeared before the public. But it can hardly be said that the author of the sermon "on Glorifying in the Cross of Christ" was deficient in such a love and admiration of the character of his honoured Master as might enliven the dispositions most becoming a Christian, or manifest themselves in the manner most acceptable to their object, in cultivating his spirit and keeping his commandments. Nor can I perceive on what grounds it can be maintained that we are now entitled to plume ourselves on the acquisition of "a broader and more spiritual conception of Christianity" than he possessed, or as having attained to "a more enlarged conception of Christian truth." This, as it seems to me, is not the way in which it becomes us to compare ourselves with the worthies who have gone before us. It may be doubted whether *in this sense* we have any right to anticipate the "progress" of which so much has been said. God grant it be not rather the progress of error and delusion!

Progress, indeed, in one sense, it doubtless behoves us all to make and to strive after, both collectively and individually. Each individual Christian

ought to press forward, never resting satisfied with present attainments. What he knows not, let him endeavour to learn, and pray that he may be taught; but an indefinite advancement in *religious knowledge*, in the present state at least, I do not see that we have any right or reason to anticipate. The true and essential progress surely is, an increased and increasing influence of this religious knowledge on the heart and affections. Let it be continually dwelt upon in connection with all the events and transactions of life, till the motives which it furnishes, and the affections which it suggests and develops, become by degrees strictly *habitual*; manifesting themselves, not in strong excitements or ardent and vehement expressions now and then, but calmly influencing the whole temper and deportment, so that the spirit of Christ may be more and more formed in the soul, and the passage of the Christian through this world may be more and more uniformly directed and enlivened by a constant and practical reference to its destined termination and purpose. The more extensive knowledge which he is enabled to acquire of the phenomena of nature around him, may thus be sanctified to his spiritual improvement; and that *belief*, which we learn from Mr. Tayler was all that Dr. Priestley meant by Christian *faith*, will be not merely an intellectual act, but a practical principle, securing the *fidelity* which is among the richest fruits of the spirit. Then, ultimately, the eyes of his understanding may be opened, so that many things which at present he sees as in a glass darkly, may hereafter be more fully unveiled.

In like manner in the community at large, in proportion as education, properly so called, is more extensively diffused,—as more just views prevail of the various relations and duties of men in a social state,—and as knowledge of other kinds is more cultivated and improved, it may be reasonably expected that *religious knowledge* will in like manner blend itself with and give increased efficacy to all the other instruments of social improvement, so that in process of time Christian nations may at length become such in reality, as well as in name. In that case, we may also hope that the knowledge of religious *truth* may be, not perhaps extended, but more generally diffused, giving light to many understandings hitherto in darkness, and dispelling the mists of ignorance and superstition.

Dr. Priestley is well known to have been a materialist; though his materialism was of a very modified description, tending, as has been often remarked, to prove not so much the materiality of mind, as the spirituality of matter. At all events, it is not on this account the less certain, that the most distinguishing character of his religious philosophy is its *spiritualizing tendency*—I mean, that it not only gives a most pleasing and satisfactory account of the manner in which our frame and constitution, and the circumstances in which we are here placed, are so adapted to each other as to promote our final destination, but, as far as its practical influence extends, it assists the development of our moral and spiritual nature, and tends to bring about that mighty change by which we are gradually prepared for a more exalted state. Man is exhibited in a state of progressive improvement; a progress which, carrying him on continually from the condition of a merely sensitive creature, alive to no feelings but bodily sensations, with no knowledge but that of the impressions immediately present to the senses, necessarily tends to raise him above this lower world, to abstract him from things corporeal, and to set his affections on things above. Many passages might be cited in which these views, founded mainly on the philosophy of Hartley, are incidentally introduced; but they are most fully unfolded in the “*Essay on the Analogy of the Divine Dispensations*,” in the “*Sermon on the Duty of not living to Ourselves*,” and more especially in some of the concluding sections of the “*Illustrations of Philosophical Necessity*.” These latter, it is true, will be almost unintelligible to those who have not already made themselves familiar with the Hartleyan theory in its application to the principles of natural religion and the Christian’s rule of life; and the form in which they are there presented is consequently

not fit to be addressed to the uninitiated. "In all this," he says himself, "I am addressing myself to professed necessarians; and I must inform them, that if they cannot accompany me in this speculation, or find much difficulty in doing it, they are no more than nominal necessarians, and have no more feeling of the real energy of their principles than the merely nominal Christian has of those of Christianity. It requires much reflection, meditation and strength of mind, to convert speculative principles into practical ones; and till any principle be properly *felt*, it is not easy to judge of its real tendency and power."

Similar views, derived from the same principles, are to be found in the second volume of Hartley's *Observations on Man*. As there exhibited, it must be admitted that they are not set off by the attractive graces of eloquence to recommend them to the "*general reader*," and can be appreciated as they deserve only by those who have devoted to their diligent study more time and labour than it has often been their good fortune to receive. I do not here ask the reader to become either a nominal or a real necessarian, but simply to accept the evidence of *facts* in proof that principles stigmatized as "rationalistic" are capable of leading their professors to such exalted views of the Christian character and hopes as fall to the lot of but few. And it is somewhat too much to brand (according to the fashion of some) the system of religious philosophy which formed the mind of a Hartley, a Priestley, a Jebb or a Lindsey, as a mere piece of cold speculation, appealing to the understanding only, and having nothing to do with the religious life, with purifying the affections, and promoting an habitual intercourse with God. We may talk of *progress* as much as we will; but I am apt to think we shall at least need to make some further progress in humility, if we think ourselves entitled to look *behind* us at such men as these.

Shall I be excused for intimating that I am at a loss to reconcile some of Mr. Tayler's statements with the diligent perusal of Priestley's works, which he cannot but have undertaken before he wrote this section of his "*Retrospect*"? We are told (p. 439), that "in his zeal for revelation, Priestley unduly and hurtfully depreciated natural religion, especially the natural argument for a future life." Now, in the first part of his *Institutes*, and also in his *Letters to a Philosophical Unbeliever*, we have a very distinct and judicious outline of the leading principles of natural religion, and in the latter place one of the best statements of its evidences that will easily be met with, including what are called the natural arguments for a future state. It is true, he observes in the outset, in both places, that in giving a delineation of natural religion, he delivers what he supposes *might* have been known concerning God and our duty and our future expectations by the light of nature, and not what was *actually* known of them by any of the human race independently of revelation,—a distinction the propriety of which will surely be acknowledged. In this sense he thinks that the doctrine of a future state may be not improperly called a doctrine of natural religion, "if, when we have had the first knowledge of it from revelation, we can afterwards shew that the expectation of it was probable from the light of nature, and that present appearances are on the whole favourable to it." And after giving what must, I think, be admitted to be a tolerably fair statement of the argument on this subject, both in its strength and its weakness, it is difficult to see how he could well go further than this in his estimate of its value.—"He asked for *demonstration*," it is added, "in things which from their very nature are incapable of it." I could wish to be informed where it is that he has made this demand: in the place where, if ever, it might have been expected, I find quite the reverse. After stating in the usual form the distinction between the evidence of demonstration and of testimony, and the subjects which are susceptible of them respectively, he proceeds thus: * "Now it is not pretended

* *Letters to a Philosophical Unbeliever*, Part I. Letter 1.

that the evidence of the propositions in natural or revealed religion is always of the former of these two kinds, but generally of the latter, or that which depends on the association of ideas; and in revealed religion, the evidence chiefly arises from testimony, but such testimony as has never yet been found to deceive us. I do not therefore say that I can properly *demonstrate* all the principles of either; but I presume that if any person's mind be truly unprejudiced, I shall be able to lay before him such evidence of both, as will determine his assent."

Dr. Priestley is represented (p. 441) as having "by his doubts and difficulties weakened almost to annihilation the argument from prophecy," and hence to have "laid the chief stress on miracles, as the most fitting proof of direct communication from God." I do not see with what propriety this can be said, when we find that, both in his *Institutes* and in all his three volumes on the *Evidences of Revealed Religion*, he has laid particular stress on the argument from prophecy, and has dwelt on it at great length. See particularly the *Institutes*, Part ii. ch. v., the eleventh lecture of the first volume published at Philadelphia, and the sixth and seventh of the second volume. See also the *Letters to the Jews*, in which, as may naturally be expected, he urges upon them many of those passages in their own prophets which Christians in general apply to the Messiah. It may even appear that in some instances he goes further in this line of argument than many of his readers will be able to follow him.—"If I am not mistaken, he (Priestley) has somewhere declared his persuasion, derived from his reading of the prophecies, that the Jews would be restored to their native land, and the law set up anew." (P. 561.) The caution with which this statement is brought forward, implying a sort of lurking doubt of its correctness, is somewhat remarkable. For the fact is, that this was one of the author's most decided opinions, of which he entertained no more doubt than of the doctrine of necessity, and to which he recurs almost as frequently. For examples of this, it may be enough to refer to the *Institutes*, Part iii. ch. iii., the papers signed *Hermas* in the *Theological Repository*, the eighth discourse of his first volume on the *Evidences*, and the *Letters to the Jews* before cited, throughout. In this instance also he may perhaps be found to have sometimes laid on a particular mode of interpreting the language of the ancient prophecies which he supposed to relate to this subject, more stress than it will bear.

If I be thought to owe an apology to the author of this very valuable and admirable work, for the freedom I have taken in some of the preceding remarks, let him be assured that they have been made because, and *only* because, I sincerely regard his late publication as among the most important which have proceeded from the Unitarian press for many years,—which is likely to exercise a very powerful, and in the main well-deserved, influence on the minds of its readers in generations yet to come. For this very reason it is above all things desirable that any statements it may contain which are liable to objection, should be fully discussed. And with respect to the character and principles, both in religion and philosophy, of the distinguished person who is the chief subject of discussion at present, it were to be wished that the truth should be settled, not by vague and general recollections, but by a careful and minute reference to the real sources of information.

Hatfield.

W. TURNER, JUN.

AUTHENTICITY OF ROMANS XV. AND XVI.

SIR,

YOUR correspondent, S. S., in the last number of the *Christian Reformer* (p. 703), asserts that there are difficulties in the Epistle to the Romans that

have made some writers think it a forgery. These, he says, arise chiefly from the circumstance of Paul's numerous salutations to friends and the church to which he was writing, while we learn from the beginning of the Epistle that he had never been at Rome, and we further learn from the Acts of the Apostles, xxviii., that he had no friend in that city, nor were there as yet any Christians there.

Your correspondent, however, allows that the first part of the Epistle to the Romans was really written to the church at Rome.

Now, if even the first part only of the Epistle to the Romans was really written to the church at Rome, there must have been Christians in that city; and that there was a church there of some considerable magnitude and importance, may be inferred from the apostle's saying to the Romans, "Your faith is spoken of throughout the whole world."

Undoubtedly, in chapter xxviii. of the Acts, there is no express mention of there having been any Christians at Rome when Paul visited that city; but we are told in the same chapter, that when he and his companions landed at Puteoli, on their way to Rome, they found brethren there; and that when they drew near to Rome, other brethren came to meet them as far as Appii forum. I think that there can be no doubt that these brethren were Christians; for it is not probable that the unbelieving Jews should have come to meet Paul and his companions, and that Paul, when he saw them, should have thanked God and taken courage. This proves that there were at that time Christians, not only at Rome, but in other parts of Italy, very distant from that city.

Your correspondent says it is unnecessary to quote any particular passages to prove that the Epistle to the Romans was written to Jews who were strangers to Paul, and were as yet hardly converted to Christianity. He thinks, however, that the last two chapters, which he calls the Epistle to the Ephesians, were addressed to Pagan converts to Christianity residing at Ephesus, whom Paul calls saints.

That the first as well as the last part of the Epistle to the Romans was addressed to a regularly-formed Christian church, is evident from the apostle's words at the commencement of this Epistle,—“to all that be at Rome, beloved of God, called to be saints, grace to you and peace,” &c.; for this is his constant mode of addressing other Christian churches to whom he wrote.

Your correspondent says that the proof that the two last chapters to the Romans were written to the Ephesians lies in the salutation sent by Paul to Aquila and Priscilla and “the church in their house.”

From the expressions, “the church in their house,” employed in this Epistle and the first to the Corinthians, your correspondent infers that the churches were accustomed to meet for public worship at Ephesus in the house of Aquila and Priscilla; and he thence argues that it was highly improbable that, after having been so well established at Ephesus as to be able to receive the church in their house on occasions of public worship, Aquila and Priscilla should have returned to Rome again; and for these reasons he concludes that the last two chapters of the Epistle to the Romans were written, not to the Roman, but the Ephesian church.

But the expressions, “the church in their house,” upon which your correspondent's conclusion is chiefly founded, is understood, and as I think justly, by all commentators I have ever read, to mean, not the Christian church in general, at Ephesus or Rome, but the family, in particular, of Aquila and Priscilla, all of whom, probably, like the family of the jailer at Philippi, had embraced Christianity.

Can the testimony of all antiquity in favour of the two last chapters of the Epistle to the Romans having been written by Paul to the church at Rome, be in any degree shaken by the opinion of your correspondent, (which contradicts that of the most approved commentators on the Scriptures,) that the church in the house of Aquila and Priscilla was the whole Christian church at

Ephesus? Is it not far more probable that, according to the opinion of Paley Aquila and Priscilla should have gone from Ephesus to Rome, their usual place of residence, on the ceasing of the edict which had driven them from Rome in the reign of Claudius, than that the conjecture of your correspondent should be correct?

Your correspondent thinks that the numerous salutations of Paul to his friends in the last chapter of the Epistle to the Romans prove that this chapter did not originally form part of the Epistle, since it appears, as he says, from Acts xxviii., that Paul had no friends at Rome when he first visited it.

But does it follow, because no friends of Paul are mentioned in the very short account of his visit to Rome in the Acts of the Apostles, that he had none there at that time? We have already proved that there must have been there many Christians at Rome, as well as in other parts of Italy. Might not Paul before he wrote his Epistle to the Romans, have met and formed an acquaintance with many of these persons, in his occasional visits to Jerusalem, at the stated festivals, (which we know that numbers of the foreign Jews were in the habit of attending,) as well as in other parts of the world, where he has preached the gospel?

That the xvth chapter of the Epistle to the Romans, which your correspondent supposes was, with the last chapter, written to the Ephesians, originally belonged to this Epistle, seems, independently of external testimony, extremely probable from the close connection of the subject of it with that of other part of the Epistle, viz. the admission of the Gentiles, under the gospel dispensation, to equal religious privileges with the Jewish nation.

For all these reasons, the supposition of S. S., that the two last chapters of the Epistle to the Romans did not originally form a part of that Epistle, but were written to the church at Ephesus, seems to me very improbable.

A. T.

CHANNING'S SKETCH OF FOLLEN.

HE was one of my dearest friends, and I cannot hope to replace him. Perhaps I have never known so true a friend of freedom, of the Right. He took part in the ill-advised revolutionary movements of Germany, (after Napoleon's fall,) occasioned by the refusal of the sovereigns to redeem their pledge of new constitutions to the people who had restored them. Though little more than twenty years old, his disinterestedness, courage, ability, placed him among the principal leaders. He was compelled to take refuge in Switzerland, where he was again and again demanded by the Holy Alliance. He at length found safety here, but not the reward due to his loyalty to freedom. In obedience to his highest convictions of duty, he joined the Anti-Slavery Society, which you know has been persecuted in the free states, because of the irritation excited by it in the slave states, and by this act made himself unpopular, and obstructed his success in life. We were not worthy of such a man. He lived, not prosperous, yet greatly blessed in domestic life, and cheered by his own magnanimous spirit, and died to receive acknowledgments of his worth which should have been granted in life. He suffered for his principles, and yet in his case I can see that virtue was its own great reward.—Letter to Blanco White, *Life*, III. pp. 181, 182.

CRITICAL NOTICES.

Remarks on Mesmerism, in 1845. By J. B. Estlin, F. L. S. J. Churchill, Soho.

PUBLIC opinion has now nearly decided the fate of Mesmerism; investigation has invariably terminated in its discomfiture, and has exhibited fraud and credulity in melancholy alliance, associated in scenes both indecorous and profane, got up with melodramatic art, displaying pretended phenomena inconsistent with ascertained physiological facts, and even invading the sanctity of revealed religion.

No person, whose mind is unwarped by prejudice and capable of logical deduction, can, with the evidence before him, arrive at a conclusion favourable to mesmerism. Its boastful pretensions, its trumpeted wonders, when submitted to the ordeal of scientific investigation, have been contradicted and exposed. Not a single instance to the contrary can be adduced. The French Commission lent no sanction to the higher phenomena, and private investigations under the auspices of men of unchallenged integrity and science have disposed of the best-attested statements.

It is urged in reply, that respectable and disinterested testimony has repeatedly accredited them. Our answer is the maxim, that no respectability of testimony can establish that which is inconsistent with known laws; otherwise the periodical liquefaction of St. Januarius's blood, solemnly attested by Waterton, the naturalist,—the miracles witnessed by Lord Shrewsbury in Italy,—the extraction of liquid mercury from the human body, asserted by the late Sir Francis Burdett, on the trial of St. John Long for manslaughter, to have taken place in his presence,—might be considered not unworthy of credit.

To those who may still entertain lingering doubts on the subject, we recommend the perusal of the pamphlet by the above distinguished surgeon. It is written with calmness and moderation, in spite of the disgust which the author, in common with all men who regard science or recognize divine inspiration, must feel on handling a subject of mingled quackery and profanity.

In his Preface, Mr. Estlin says,

"Firmly convinced from historical and other evidence that Christianity originates in a Divine Revelation—holding the old-fashioned and un-German notion that the divine mission of our Saviour was proved by the miracles he performed,—I consider that any new science claiming a power of exhibiting manifestations very little different from what I believe to be miraculous acts on the part of Christ and his apostles, ought to be supported by a vastly greater weight of evidence than mesmerism can boast of, to render it worthy of any serious consideration.

"Whatever be the opinion of the neologists and other biblical critics as to the possibility that future investigations may divest the turning of water into wine at the marriage-feast at Cana of its miraculous character, I am little induced to doubt the truth of the Scripture narrative, or to investigate what may be thought a mode of explaining it, because a mesmeriser and a servant girl in Northumberland profess to have produced a very similar phenomenon."

After exposing a clairvoyante, whose history was given by Mr. Newnham, of Farnham, he continues,—

"It is well remarked by the writer of an able article in Dr. Forbes' journal in respect to clairvoyants, that 'instead of settling for ever, as they might easily do, all our doubts and difficulties in astronomy, geology, chemistry and physiology—instead of unfolding the secrets of parliaments, of kings, and prime ministers, these provoking people will persist in putting us off with such facts as counting the pictures in our dining-rooms, describing the colour of night-caps and doublets, and laboriously misspelling words within crumpled letters.'"

Mr. Estlin proceeds to shew the small encouragement afforded by past

experience to mesmerise patients before surgical operations, and, in support of an objection to the description of persons who are the usual exhibitors of mesmeric phenomenon, quotes a passage from an article in the London and Edinburgh Monthly Journal of Medical Science:

"No man or woman of standing or character has ever exhibited the higher phenomena of mesmerism; while clairvoyance, phreno-mesmerism, community of taste, transposition of the senses, the prophetic power, the instinct of remedies, are all reserved for the boys of itinerant lecturers, servant girls, and hysterical young ladies. This is of itself sufficient to drive us to unbelief. Surely, among the innumerable persons experimented on, some intelligent man or woman of known character would have exhibited the marvellous manifestations alluded to. But where is there in all the records of mesmerism an individual of this stamp? When we hear of any person of plain good sense and high moral character, displaying any of these higher manifestations, we shall still be glad to inquire and learn; until then, we think we are fully entitled, from the facts above stated, to refuse the *smallest credence* to any of these phenomena."

The late Lady Hester Stanhope has offered the apostles of mesmerism an easy mode of explaining their frequent failures, by insisting on the necessary conjunction of astrology with mesmerism. According to her Ladyship, the destinies of both operator and patient must be ruled by the same planet: in the absence of this condition, failure is inevitable.

The only positions taken by mesmerists which they have supported under experiment are, that under some circumstances they can, when the person operated on is aware of their proceeding, produce nervous excitement, sleep and muscular spasm and relaxation. Imagination alone is equally able to effect the same ends. Here we may safely leave the controversy.

The People's Dictionary of the Bible, No. II.

THIS Part of Dr. Beard's Dictionary more than sustains the character we gave of the first. It brings us to the word *Antiquity*, and contains some very interesting articles, amongst which we would specify *Agriculture*, *Alexander*, *Alexandria*, *Amulets* and *Anathema*. Unlike many Dictionaries, it is a perfectly readable book, in which fact, doctrine, reflection and sentiment are pleasantly mingled. We like the candid and discriminating spirit in which Dr. Beard treats the subject of the Antiquities of the Holy Land. We extract a passage from this portion of the work:

"The natural features of the country remain unchanged.—Every thing stands in the position, and with the relative bearings, required by the narratives of the Bible. There, in the East of Jerusalem, in its right spot, is the Mount of Olives, the quiet and favourite haunt of the blessed Jesus and his apostles; there, down on the western side of this Mount, is the mournful garden of Gethsemane, still marked by its ancient olive-trees. Jerusalem now, as of old, is seated upon hills, with deep winding ravines and distant mountains round about it. Each important place in its vicinity may be yet traced. The dark vale of Cedron, at the base of Olivet; the ancient road to Bethany, by which the Saviour made his triumphant entry, 'seated on a colt the foal of an ass'; the winding foot-path by which he probably walked to visit his friend Lazarus, and the sisters, Martha and Mary. Solemn objects fill and surround the holy city; sacred associations clustre upon the brow of its venerable hills, and teem in its deep, overshadowed valleys. Relics are even found of the old temple walls—cyclopean workmanship, which may well occasion and excuse the intense interest with which they are regarded and watched by the earnest eyes of Israelites, who spend their lives in pouring out prayers and tears amid the desolations of their Mother Country."—P. 64.

In addition to its thirty-two pages of letter-press, this No. contains a Map of the world as known in the time of our Lord, and of the countries travelled by the apostles, in which the routes of St. Paul are distinguished, and several Wood-cuts. The merely outline cuts are very good, but those that attempt a pictorial effect are unsuccessful, and we would advise their discontinuance in future numbers. The work is abundantly cheap and tempting without them.

The Three Conferences held by the Opponents of the Maynooth College Endowment Bill in London and Dublin, during the Months of May and June, 1845. Containing a Vindication of the Author from the Aspersions of the Dissenting Press. By John Blackburn, Minister of Claremont Chapel, Pentonville, London.

AFTER four months' gestation, Mr. Blackburn has delivered himself of this bulky pamphlet, to prove that the *Nonconformist*, *Patriot* and *Eclectic* Editors were very unjust and unchristian to him, a noted Independent minister and Editor of the *Congregational Magazine*, in their censures of his conduct for joining the Dublin Anti-Maynooth Conference in the month of June last, where, it will be remembered, he was received with all the Orange honours of the *Kentish fire*, and where, overcome by the genius loci, he vowed that he would be the champion in future of that useful and much-wronged institution, the Irish Church! The appearance of this pamphlet is a great psychological fact. Surely its author must have been since June in a mesmeric trance. Notwithstanding our recent disclaimer of faith in animal magnetism, we are almost prepared to say to Mr. Blackburn,

"Thou almost mak'st me waver in my faith,
To hold opinion with"—

not "Pythagoras," but the sage of the *Eclectic*, who has (see the October No.) so zealously advocated the new faith. That Dr. Price, or some other Anti-State-Church conjuror, must have mesmerised the worthy Editor of the *Congregational*, appears also highly probable from the very somnolent character of his Magazine since the time when we ought to have had the dog-days. The author reminds us (p. 51) that Mr. Miall, in the *Nonconformist*, June 11, forgetting both courtesy and Christianity, called him a *dead fly*. This pamphlet will prove Mr. Miall's error, and shew that Mr. Blackburn is alive and buzzing,—although the very long time it has taken the latter to shake his wings and get up this feeble *hum*, will perhaps induce the naughty *Noncon.* to say in his own exculpation, that his error was a very natural one, that the fly which he took for dead had at least been caught in the honey-pot of the Irish Church, and is still very feeble from the effects of the cloying sweet.—To be serious, we greatly wonder at Mr. Blackburn's publishing this pamphlet, which proves two things—first, his sensitiveness to the censures of "the Dissenting press;" and, second, their substantial justice. As our readers know, we did not sympathize with any one of the Three Conferences held by the opponents of the Maynooth College Endowment Bill; but, of the three, certainly that which was least open to objection was the Crosby-Hall Conference, against which Mr. Blackburn's censures are directed. We have marked one or two *notabilia* which will interest or amuse our readers.

Some of the Baptist brethren, Mr. B. tells us in a note, p. 75, "are going so far as to deny the doctrine of the eternal duration of future punishments, because it is alleged to be of Popish origin." It will be a very unexpected and satisfactory result if horror of Popery shall bring the Baptists to so sensible a conclusion. Oh that it would lead them and others to see the sickening amount of Protestant-Popery, and to throw aside the counterfeit, now passing current as Protestantism!

At p. 93, Mr. B. tells us "the Congregational brethren are generous and catholic," and that they are sadly misrepresented by the tone and temper of the Dissenting press, which he says exhibits "sectarian jealousies and mean, vulgar, pettifogging opposition against other denominations." Has Mr. Blackburn been lately reading the *Patriot's* articles on the Dissenters' Chapels Bill?

At p. 94, he hints that the Congregational brethren, notwithstanding the generous and catholic dispositions natural to them, are, by the bad influences of their Editors, beginning to shew "factious, unamiable, ungovernable tempers." The "columns of correspondence" in the religious newspapers appear

to have particularly distressed generous and catholic Mr. Blackburn. Here "every anonymous slanderer is sure to find an appropriate place for the deposit of his venom." He indignantly adds,

"All this in a *religious* newspaper—a paper set up to advocate the sweet, constraining power of Christian love, the blessed spontaneity of Divine benevolence!—a paper that is to allure brethren of other denominations to our principles and polity! I wonder much that such journals as the *Patriot* and the *Nonconformist* have not deterred every intelligent and Christian mind from seeking our fellowship. But happily it is now better understood that our ministers and churches are not responsible for them. Again and again have the proprietors of those journals been warned, and they may now see in a declining circulation that their Editors and contributors do not carry our brethren with them."

These gentlemen certainly give each other a very strange character! We Unitarian Editors, "unregenerate" as we are, though we have our little differences, do not fall out in this style. Our "columns of correspondence" may not always edify, but the most impatient critic would never think of charging the writers in our journals, anonymous or otherwise, with dealing in slander or venom.

When the Editor of the *Congregationalist* is rebuked for the bad company he kept and rejoiced in at the Rotunda of Dublin, he indulges in a very pretty *Tu quoque*. And with the extract, and an illustrative anecdote, we close our notice of this singular and not unamusing pamphlet.

"It is marvellous that those who are so sensitive about 'alliances,' should be quite happy in the fellowship of Dr. Hutton, the Unitarian minister, and some other still more questionable 'brethren' who were at the Crosby-Hall Conference."—P. 41.

This is, we believe, not the first occasion on which Dr. Hutton has been the innocent means of getting "orthodox brethren" into trouble. We remember many years ago hearing a story good enough to be true, that a very orthodox brother, who not unfrequently denounced the heretic's creed on the Sunday, was never loth, on the other six days of the week, to sit at Unitarian tables and enjoy the good things there provided, and the better feast of Dr. H.'s conversation. Being called to account by a punctilious hearer, who imagined that heretical society ought to be avoided as much as heretical doctrine, the ready reply was—*Ah, poor fellow! I've a great regard for him; and as I know I can't see him in the next world, I get as much of his company as I can in this!*

Trinitarian Idolatry. By Francis Knowles. 12mo. Pp. 84. London—Chapman.

THE writer of this tract, inviting "the attention of those who are called Trinitarians," says to them,

"Should the title of this pamphlet, *Trinitarian Idolatry*, convey an unwelcome sound to your ears; should it give you pain or offence, or excite any thing like angry feelings in your breasts,—I would beg to say to you, Pause a moment. Be calm," &c.—Pp. 5, 6.

The first time that we saw the work, it was lying on the bookseller's counter, and we confess that, Unitarian as we are, its title *did* "convey an unwelcome sound" to our ears: more than this, it repelled us from the book, and prevented us from doing what we should not otherwise have been indisposed to do—purchasing it, and carrying it home with us. We could not but feel afraid that a writer who, wishing, doubtless, to win and interest the attention of the world whom he widely differs, could yet so startle and shock them on by the apostrophic page of his work, must greatly lack the judgment and temper Woodcuts. To add an important argument to a successful issue—a feeling pictorial effect inspire us with any very strong desire to enter upon the perusal future numbers. 1.

So much for the "sound" which the title-page of this pamphlet instantly conveyed to us. And we cannot but think that this first instinctive feeling is fully warranted by a calm and deliberate consideration of the merits of the case. The term *Idolatry*, as we take it, and despite Mr. Knowles's arguments in its defence, is not properly applicable to the form of Christianity on which he so stoutly strives to fix it. Did the Trinitarian, indeed, habitually bow down in worship to "the man Christ Jesus," believing him to be no more than a man, or, at most, a created being, of whatever rank; did the Trinitarian openly and avowedly worship a man, a creature, then we might, perhaps, fairly apply to his worship the term *Idolatry*, to himself the epithet *Idolater*. But is this the case? Does not the devout Trinitarian believe in his heart that Jesus Christ is the Supreme God? Does he not so believe because he deems this doctrine a sufficiently revealed doctrine of the Scriptures? Does he not often even renounce the dictates of his own reason, in obedience to what he considers the Word of God, strive to stifle the doubt as it rises in his breast, and receive Jesus as his Lord and his God, because so to do is to him a clear duty of true Christianity? Are there not multitudes of sincere-minded men, anxious only to know and to hold the truth, who cherish as their dearest faith the belief in Christ as God? And are these persons to be addressed as *Idolaters*, their worship to be branded with the offensive name *Idolatry*? We humbly submit that a candid and liberal spirit would avoid even the semblance of such harsh outrage upon some of the most cherished feelings of so many of our fellow-christians.

Our author anticipates objections to his chosen title. Addressing "certain opponents among those who are usually denominated Unitarians"—by which expression he appears to mean those who may object to the charge, "*Idolatry*"—he speaks to them in the following strain:

"I am sorry, my brethren, to find you in such an attitude. Not that I fear your opposition, for that is too feeble to create such a feeling; but for your own credit's sake, on account of your dangerous example, and your great sinfulness in the sight of God."—P. 11.

He intimates that they are guilty of "treachery to truth," and to their "own convictions, in the sight of God," and, on account of their anticipated dislike of his title-page, insinuates that they are less anxious to please God than man, whereas, he reminds them, they "cannot serve God and Mammon." (Pp. 11, 12.) We must needs think that that is a most unfortunately chosen "title" which thus lays an author under the necessity of attacking his own religious friends in its defence, and obliges him to occupy so large a portion of his book in striving to shew that it is appropriate. This is surely fighting about mere words. Far better would it have been to have proceeded at once, in a gentle and charitable spirit, to the task of remonstrance against what he deems error, and to have brought forward whatever of powerful argument and evidence he might have to adduce in support of his cause.

In reading this pamphlet, we were for some time in doubt as to what the intention of the writer could be, and whether he meant chiefly to address Trinitarians or Unitarians. For the greater part of the first thirty pages, the latter seem to be the unfortunate objects of his wrath. They are told that their principles "are held with a loose hand, ready to fly off any moment." With more than questionable taste, they are assured that they "can scarcely be in their senses"—that they "are like men knocking their heads against a post, and then wondering that they should ache." (P. 22.) More decidedly still (pp. 23, 24) they are informed, "Your hearts are not right with God," &c. &c. From all this we concluded that the great aim of the work was to provoke to better deeds the aforementioned "opponents" whose opposition "is too feeble" to be feared by our author. Reading further, however, we were led by the contents of his later pages to the conclusion, that his object was chiefly to arouse the attention and convince the reason of the Trinitarian "*Idolater*." We cannot flatter the author that he excels in the attainment of that object—

if this were really what he had in view. He quotes, indeed, a large array of texts bearing on his subject, but they are not handled in such a manner as either to conciliate the friendly feeling or to force the conviction of a reader. There is far too much mere assertion, calling of names and denunciation. This, we submit, is not the tone in which any man, however able, earnest and zealous he may be, should allow himself to argue the subject of this pamphlet.

PERIODICALS.

The Christian Examiner, Sept. 1845.—This No. is chiefly remarkable for two articles on the now prominent Anti-supernaturalist question, while it has other matters of no small interest. The first article is a review of Strauss's Mythic Theory, able, candid and decided. We must quote one passage, which shews the utter inapplicability of the Mythic theory to the case of the New-Testament writings, as regards the lapse of time necessary for the growth of a myth.

"And what time is allowed for this entire alteration of fact into fable? We know something, from other sources, of mythology and its actual development. The following dates, from the tables in Bradford's Atlas, may shew the length of time which, in other instances, has been necessary for such a purpose. The Argonautic expedition took place B. C. 1360; the war of the Seven against Thebes, 1317; the siege of Troy, 1280—1270. So much for the foundation of fact. On the other side, the age of Homer and Hesiod is fixed at B. C. 900; *Æschylus*, 525; *Pindar*, 518. Regarding, then, the siege of Troy as the last event of the mythical ages, and Homer as the first great mythist, 370 years elapsed before the actual champions of the siege were changed into the demi-gods of the Iliad. But even this period was not sufficient for the work of mythification (if we may coin a word) to be completed. The account of the siege of Troy, though given by the prince of poets, is sober history compared to the adventures of the Argonauts; and even these have something human in them, when contrasted with the still more ancient myths which peopled Olympus with its deities. Nor did those who thus became exalted into gods and heroes flourish in an age of intelligence and among a people acquainted with the arts, possessing a noble literature of their own, and having the means of access to other nations. Yet, if Hercules was a champion who subdued wild beasts, tradition varied less from the truth in describing his achievements after the lapse of four centuries and under circumstances most favourable for its operation, than it did, if the theory of Strauss be true, in ascribing miracles to Jesus of Nazareth, within about thirty years after his death, in a civilized age, with thousands of believers on the one hand, and of opponents on the other, ready to detect and expose any misstatement."

The review of Strauss having been written before Dr. Beard's "Voices of the Church" had been received across the Atlantic, the latter are briefly but handsomely noticed in a supplementary way; and the reviewer, who evidently shares with us a deep sense of the importance of this controversy, as affecting the vital essence of Christianity, concludes with this cordial welcome of English Unitarian zeal for Christ's holy gospel:

"We rejoice to witness this new offering to the best of causes, from the learning and talent of our brethren beyond the Atlantic. It is a cheering and noble spectacle,—English Unitarianism, so long denounced as hostile to Christianity, yet standing, as in the days of Lardner and of Priestley, in the front rank for the defence of the truth of God in Christ!"

The other article bearing on this great question is entitled "Blanco White—Rationalism," and is from the pen of Dr. Dewey. It is an admirable essay indeed, doing full justice, out of a heart of love and sympathy, to the character of Blanco White, while examining the Autobiography professedly with this particular view:

"We have thought it of the first importance to subject its Rationalistic tendencies to a careful review. But (the reviewer suggests in conclusion) there is an entirely different direction of thought with regard to this work which we

could wish to see thoroughly followed out. The value of its protests against the popular forms of Christianity ought to be carefully appreciated; and we hope that some competent hand will undertake the task."

There are other articles of interest. One on Rose's translation of Neander, shewing Mr. Rose's need to study the German language a little longer. Another on Longfellow's translations of European Poets, in which the somewhat startling doctrine is laid down, that a translator ought to deal out measure for measure, rhyme for rhyme, and almost word for word of his original; and by way of illustration we are told that "at this moment there are in progress two independent translations of the Iliad into English hexameters," and that "Mr. Longfellow has reproduced a Swedish poem in English hexameters, line for line, not omitting a single epithet, scarcely modifying a single pause or word, and not losing a single shade of the author's meaning." The remembrance of Southey's English hexameters makes us, we confess, more incredulous than curious about the American.—There is a good article on the "Moral Character of Christ," which, however, we think, unjustly distinguishes between the views of English and American Unitarians on this subject.—"Schaf on Protestantism" is a real German Professor, lately appointed to one of the professorships in the "Theological Seminary of the German Reformed Church in Pennsylvania." The Professor is evangelical, but a disciple of Hegel!—on the right, not the left. The reviewer congratulates the Orthodox on their transcendental sympathies!—Two interesting biographical articles, and one on the alleged Sectarianism of Harvard College, complete this rich number of this able periodical.

The Inquirer, of Oct. 11, having recognized our work as an "old friend," courtesy constrains us to notice its friendly greeting. We have no wish to get into a personal controversy with Mr. Miall, or with any of his admirers, "orthodox" or "heterodox." Neither in the present nor former Series of this Magazine, has there ever been any backwardness in acknowledging, when the occasion called for it, the talent and good intentions of that gentleman. He has sometimes referred to us with a compliment, sometimes with a sneer. We have never quarrelled with him on that account, and believe we never shall. We have no doubt that, in either case, he honestly expressed what he felt. That is the course we have ourselves adopted, and it is the course we shall continue to adopt. Difference of opinion, we trust, will never blind us to a man's good qualities; nor, if we know it, shall agreement on some practical or impracticable point ever blind us to glaring defects. In our opinion, grosser inconsistency,—a more thorough trampling upon the principles for which he professes most regard,—was never exhibited by any man than by Mr. Miall during the course of the Southwark election. He has not only damaged himself, but, as we believe, done incalculable harm to the progress of religious liberty and the character of our common Dissent, by making thousands believe it is far better quietly to bear with the faults and intolerance of the Church as it is, than, by any active interference on their part, risk the ascendancy of a party whose intolerance would be ten times more aggravated and hateful. We do not hazard this as a conjecture; we state it as a fact, the proofs of which are supplied by our observation and experience. Are we, then, seeing with our own eyes the fruits of the precious policy of which the Editor of the *Nonconformist* is the theoretical and practical champion, to be particularly nice in the expression of our feelings? Whatever some of his friends, professing themselves hearty lovers of freedom of speech, might wish, we are unwilling to believe that Mr. Miall would, in this respect, refuse to us all the liberty he himself claims and so freely exercises.

Our comments, last month, on "The Southwark Election," the *Inquirer* says, are "bad in feeling, mistaken as to matters of fact, and calculated to do the greatest mischief." The "feeling" exhibited we will not stay to discuss; that is matter of taste, and, while palatable to some, may possibly be offensive to

others. But about the "matters of fact," we could wish that our friendly contemporary had been a little more explicit; mistakes here are of more weighty concern than a difference of taste. Of what "mistakes as to matters of fact" have we been guilty? We are conscious of none. Let them be pointed out, and we will frankly confess our error. The *Inquirer* brings a distinct and discreditable charge against us; we have a right, we think, to demand that it be substantiated, or that it be withdrawn. "Want of space," in these times of newspaper barrenness, is hardly a sufficient excuse for leaving such a charge unsupported.

Undoubtedly, we charged Mr. Miall and his friends with "gross ignorance or grosser deception" in the statements they put forth. We repeat the charge; and if we could clothe it in terms more clear and precise, we would do so. For the proof, we refer to their own words given in our last No. If language have any meaning at all, either they were self-deceived or they knowingly attempted to deceive others.

"The use made" by us "of an idle report, taken from the *Patriot*, and which had no foundation whatever, is by no means creditable," the *Inquirer* says. What "use" did we make of the report? We simply referred to it, without one word of comment. The statement appearing in a leading article of the *Patriot*, and one of the Editors of that paper being on Mr. Miall's Committee, we had no right to question its truth. And it is somewhat extraordinary that Mr. Miall allowed this "idle report," emanating from his supporter and brother Editor, to go uncontradicted until we, a fortnight afterwards, recalled his attention to it, and that then he should take it up as a matter affecting his personal character. More extraordinary still is it that the *Patriot*, with such excellent means of information as it possessed, should volunteer a statement injurious to its own friend, now publicly denied by him to have the slightest foundation in fact, and yet, up to the present moment, take no notice whatever of the denial, either by way of explanation or apology. In the world, such a course would be deemed neither friendly nor fair.

"Whatever be the real explanation of Mr. Miall's weakness at the poll," the *Inquirer* says, "it is certain that his principles received the approbation of a great number of voters." Only their "approbation" lacked the trifling recommendation of—their votes! Mr. Miall would seem to have experienced much the same kind of treatment as his friend Mr. Sturge, who, if we recollect aright, after his disastrous defeat at Birmingham, comforted his supporters with the assurance, that although he obtained but a sad minority of votes, he had certainly beforehand secured a large majority of promises.

"However general at elections," the *Inquirer* vouches that it "is altogether inconsistent with Mr. Miall's principles and his whole life to practise deception on his friends and the public." We beg the *Inquirer's* attention to the following commentary on this its certificate of character, taken from the *Non-conformist* of September 10, and forming part of its report, in very conspicuous type, of the nomination at the Southwark election:

"We observed that, while a majority of the arms held up in behalf of Sir W. Molesworth were at the rate of two to a man, and wanting either a coat or shirt, or both, all Mr. Miall's supporters were well clad, and held but one hand. It was amusing to observe the mutual criminations of the mob around the hustings—the Molesworthites jeering the Pilcherites that they had but *two bobs* for the day, while they got half-a-crown. Nothing of this sort was seen amongst Mr. Miall's supporters, who were diffused amongst the whole body, and conducted themselves with the greatest propriety."

Whigs are the riff-raff, Chartists the gentlemen of society! What does our friend the *Inquirer* think of this? Was there no deception here, or was it pure deception, free from the alloy of any thing besides?

Our contemporary is wont to make great professions of candour, and (except, perhaps, towards Whig politicians and his Unitarian brother Editors) generally carries his professions into practice. May we express the hope that

henceforth our work will be unnoticed (we do not ask his good report) by our amiable contemporary? Towards his own journal, even when we have thought its course not serviceable to the interests of our denomination and Protestant Nonconformity generally, we have practised a forbearing silence. To previous censures of our work, original and otherwise, which have appeared in the columns of the *Inquirer*, we have answered nothing, having perfect confidence in the righteous judgment of our mutual readers. Editorial squabbles are not interesting to readers of the better sort. It was our original purpose not to notice the observations of our contemporary. Friends, on whose judgment we rely, have induced us on this occasion to change our course. With differing tastes, and opinions on some points opposed, occasions of mutual criticism will be perpetually arising. We shall, we believe, both best promote our own usefulness and secure the respect of our readers, by a system of mutual non-interference. And so, with all becoming respect, we bid a long adieu to the *Inquirer*.

The Christian Examiner and Advocate of Civil and Religious Liberty.—This is a monthly religious and political journal, conducted by the Rev. James Carlisle, an Independent minister of London. It recommends and aids the agitation for separating Church and State; but we are glad to see it earnestly dissuades the Dissenters from embarking in the forlorn electoral crusade which Mr. Miall has the *merit* of devising, and of which that clever scribe has been the first victim. In a recent No., the political policy of Dissenters is discussed, and the subject treated with temper and talent. We would willingly, if practicable, find room for a larger extract than that we offer to our readers.

"The editor of one of their journals has promulgated a plan for establishing electoral clubs throughout the country, 'for securing a parliamentary representation of Anti-State-Church principles.' From the known sentiments of the author of this scheme, and the language of a number of correspondents, who are in raptures with it, it is easy to foresee the line of conduct which will result from its adoption. Liberal constituencies will be divided, where there is no chance of success; and thus the result will be to let in the Tories and mortify the Whigs—to cover the principal actors in this political tragedy with ridicule and contempt—to keep in abeyance their really noble cause, and to prolong the infliction of a system the very reverse. We do not hesitate to say, that if this plan were put generally into execution, the cause of Protestant Dissent would receive a most severe blow. We ourselves wish as ardently as any one can do for the triumph of Anti-State-Church principles. But we think, after mature reflection, that there is little either of policy or expediency in this plan. What is the *position* of Dissenters in the *electoral body*? What their *social circumstances*? What their *resources*? And how stand their opponents in these respects? These are questions which *ought* to be well pondered over *before* any 'war to the knife' is engaged in; otherwise nothing but discomfiture and disgrace can result. In such a struggle,—let us tell the truth, however unwelcome,—Dissenters would cut but a sorry figure in the eyes of the world; a minority of the liberal body, they are not even at one with themselves; defeat would be the order of the day; contempt and ridicule would assail them from the ranks of the unthinking—from the masses—from those, in short, from whom should come their numbers and their strength. Party violence would step in to the aid of sectarian animosity, and exclusiveness, in all its persecuting and hideous shapes, would be brought to bear upon every Dissenter—congregations would dwindle down—members would become lukewarm, and terror and dismay would every where pervade Dissenting ranks. Nor let any one think this picture overdrawn. Those who are members of a flourishing congregation in a large town or city, know, in general, little of the real condition of dissent as existing in small towns and rural districts. Here the Dissenting interest has something to do to maintain its existence. It is not prepared, even if willing, to enter upon any such aggressive movement. It has hardly felt its way, and it could not stand with impunity the rude shocks and bitter blasts of a Parliamentary contest."

INTELLIGENCE.

GERMANY.

Ronge and the New Reformation.

JOHN RONGE, the great German Reformer, conceived the first dissatisfaction that he felt with the Church of Rome, which he was intended by his parents to serve, in the ecclesiastical college at Breslau, which he had entered in order to prepare for the office and duties of a Catholic priest. "Here," he says, "is the brand of slavery deeply and painfully imprinted on the young man who is desirous of devoting himself to the task of instructing the people; here is he condemned to sacred idleness; here is his spirit enchained by fear and pious impositions, and subdued to blind obedience; here is hypocrisy stamped upon his mind, and cold selfishness infused into his heart; and here the man is degraded into the blind slave, and converted into a tool which has no will of its own. The pain, the tortures of this sacrifice, are fearful. Nature instinctively rises against the restraint, since it robs men of their holiest rights, the noblest gifts of their Creator. Yet the slave is passive, and the more passive, the deeper is the grave in which his freedom, his manhood are buried. Only seldom breaks a cry of despair from the inmost heart, but it is immediately suppressed under the tears and prayers which false piety demands. Every fibre in my body still trembles when I think of all the dishonour which was put upon us in the seminary, and of the unworthy treatment which we there underwent. Would that my pen were a flaming torch, in order to make known the deep abyss in which, under holy incantations, hearts are smothered and minds are crushed! There were in the college forty young men who, in the bloom and strength of their age, crept about like mummies. We looked on each other with silent, stupid pain. Friend tried, however, to read the heart of friend in the half-subdued expressions of his face. With a determined heroism, each looked to the day when he would have to offer up all the heaven of his youth, his hopes, his wishes, his freedom, in order, as we were taught, to gain the power of promoting the temporal and eternal welfare of our fellow-men; as if you could raise your fellow-men to independence of mind and the dignity of freedom, when you

yourself are destitute of these qualities. What, however, terrified me most was the mental stagnation which pressure on one side, and passive submission on the other, inevitably produced. The young man of twenty-four had done with himself and the world; rent were the noblest ties between him and his kind. The genial vigour of youth was frozen, and self-seeking poured the cold poison of selfishness and distrust into his warm young veins. The despotism of the Romish Church glares on me as a frightful monster—as a monster that digs graves in which young persons are buried alive—graves which swallow up the freedom and happiness of nations."

A deep feeling of the oppressiveness of the Roman yoke was the great cause of Ronge's coming forth on behalf of religious reform. This oppressiveness he has characterized in his "Address to the humbler Classes of the Romish Clergy." "The oppression under which you pine away is fearful and indescribable. You are robbed of your reason, your will and your heart. Your mind lies in the fetters of tyrannical edicts and bulls. The free course of your thoughts is hindered by curses. Your creed is so barred in, that you shudder at every new thought, lest it should not be orthodox. These boundaries of your creed are beset by devils which put your soul in peril the moment you attempt to pass the prescribed limits. Is it not so? Does not the fear of the devil and of hell play a far greater part with you than the love of God and your fellow-men? And what things are you commanded to believe and to teach!

"You are robbed of the freedom of your will. You are compelled to give a blind obedience to your superiors. This blind obedience is the chief command of the Romish Church. But what is that Church? You tremble before its words. Do you not know that you tremble before yourselves, for you belong to the Church not less than your superiors. Yet each of you is afraid to speak one free word in their presence. You are mere machines. You have no wills. Demand your rights as men!

"But they have moreover robbed you of the freedom of your hearts. Love, marriage and family ties—these are taken from you by your vows of celibacy. By this law your hearts are destroyed. You are thus deprived of

a high-minded wife, by whose love you would become happier and nobler.

"They call themselves fathers, teachers of the people. Well, then, let them shew themselves such. Let them aid the deep spiritual and corporeal misery of their fellow-citizens. They first ought to engage in this work. Let them come forward against the tyrannical power of the Roman hierarchy; let them put an end to superstition, that poison of free thought, free action, free virtue; let them break asunder the bonds which encompass religious liberty; let them contend for the temporal and eternal welfare of their fellow-citizens; then they will serve themselves in serving others. Let them, finally, be convinced that the shepherds are designed for the flock, and not the flock for the shepherds."

The ensuing piece speaks for itself; it is directed chiefly against the Jesuits.

"A Word to the Papists of Germany, and to them only. New Year, 1846.

"Adherents of the Romish hierarchy! I have stood among you, and know what game ye are playing with humanity, and what ye purpose towards it. The word Truth sounds from your lips: Pity and Love have ye on your tongues, but not in your hearts! The Pharisees described in the gospel are but children compared with you, Jesuits and spiritual tyrants! For the high-priest and the hierarchy of the Jews only devoured the Jewish nation, but ye have the unhappy fate of many nations of Europe on your heads. Whose fault was it that *German* blood pre-eminently flowed under Henry IV., and in the war which devastated Germany for thirty years? Through whose means did Poland sink in bloody ruins, and France and Spain in later times were rent asunder? Through the ambition, the avarice, the immorality, and the artifices of the Romish hierarchy, whose tools yet dared to call themselves fathers and teachers of the people. They who have not learned thoroughly to know and see through these creatures, might indeed believe their honied words, that among *them* were the angels of light, the messengers of peace, the bearers of salvation. Yet where is the blessing which they dispense? Where the happiness which attends their steps? What their morality? What mean they with their flattering words of love? What has the religion, which should have made the nations happy, become

under their hands? But the clouds are vanishing, and the chains of the spirit break! Do ye mark *that* well? *Therefore* is this outcry. To them who know not, who feel not that the reign of deceit and superstition is at an end, to them will I make it plain! Look at what the nations not only of German, but of foreign speech, are saying and doing, since I came among you and painted in simple words your destructive servitude! Ye know that they sprang up as if inspired; ye hear it, ye see it at this very hour! And what did ye? Ye let curses and hatred echo from the pulpit; with noisy zeal ye called for the thought-killing scissors of the censor—your own sad invention—against the press; captivity, and perhaps something worse, ye already displayed in the back ground—and against whom? Against me, and against all who lent a voice to truth, to much-abused religion, to the cry of necessity, to the long-repressed complaint of the people's grief. And truly, if it depended on you, who so willingly call yourselves apostles of light and love, I and many another should never more see the light!

"Ye call me false prophet, traitor, Judas, perjured, mover of sedition, demagogue, conspirator, and Heaven knows what more. You rail at me in your religious newspapers, you revile and slander me from your consecrated pulpits—and what does it help you? Nothing—verily nothing! but much rather harms you. And who am I against whom ye have arrayed yourselves? A very simple man, without riches, without power—a man who has no other home than the hearts of his friends and of the majority of that people whom ye ill-treat; but a man who laid down his benefice to support the people; who was ashamed to act the hypocrite, and who threw away your preferment; a man who plainly and straightforwardly spoke a few words for abused religion and deceived men, and whom you therefore put away from his cure, and cast out of the Church communion as a criminal. And what have ye accomplished against me? Nothing—absolutely nothing! The people will believe you no longer, because you have too often deceived them. The greater part of the nation speaks by my voice. The smaller part, whom by your arts ye yet hold in darkness, it too will leave you as soon as it perceives that the battle is being fought for itself. For, know, it is a battle for

the deceived ones of the nation, for evilly-treated priests, and for abused religion. This word will I carry forth as well as I can, and as long as I can, and I feel the courage of victory in my breast. I would enter the lists against you, O Papists, even were ye many more than ye are. Do you imagine that I am afraid because of your threatenings? O, be assured that I have yet to feel the first shiver of fear—for I am ready to die. And the work with which my life is occupied is well worthy the life of a man; it is busy with the great work of liberation from Rome. Did you imagine that you could draw me aside from the path of right and virtue? As well might you try to turn the earth from her course. You have besides thrown out against me many calumnies to lessen my credit, when ye could not deny the truth of what I had said. And what have ye accomplished? Men believe you not, men know that ye speak not the truth. I would not even answer your revilings. Had I wished to defend myself, I yet would not have done so in the manner in which ye attacked me. But the guilt with which many a one of you is burdened, the open and secret sin with which not only common report, but incontrovertible evidence, brands many a one—did I wish to recount all this, how could ye bear such a burden?

"Some of you have sought to refute me. Shall I therefore enter upon what this man or that man, who is willing either to belie himself or others, raves, in order to justify the abuse of the coat-adoration? I need not do this; for this fearful abuse, which has been practised at Trèves, can neither now nor ever be justified; and if all the doctors and dignitaries in the world were to come together and were to apply to this purpose all the wit, the cunning and the rhetoric which they possess, they could not deceive sound human understandings. And what would these people justify, in opposition to our reason? When the pilgrims of Trèves exclaimed, 'Holy Coat, pray for us!' it was and always will be idolatry; and when Bishop Arnoldi took great sums of money from the pilgrims, it was and always will be an injustice, an ungodliness, which never can be justified by the simple peasant who can think. If Dr. Ritter were to recount for ever all the relics, not only after Christ, as he has done, but also all since the creation of the world, he could not refute the fact that

at Trèves they sang, 'Holy Coat, pray for us!' and that this is idolatry!

"If Dr. Balzer, moreover, were on the one side ever so witty, and on the other ever so pathetic, about the pilgrimage to Trèves, on account of what he calls 'its Christian poetry,' yet no moral man will ever take for Christian poetry the immorality and impurity which happened at Trèves. And were Dr. Ritter and Dr. Balzer to shout for ever, 'Ronge is not the author, but a man of property near Neisse, a theological tutor;' or again, 'A whole society at Breslau have originated the Letter, and Ronge has only given them his name,'—they only shew that they are capable of coming before the eyes of the world with such a deception. The hearts and the understandings of millions of men are not easily deceived; and truly I am not grieved for the loss of the authorship, for ye only create an opportunity for me to repeat and maintain what I have said. And, finally, let Canon Förster write ten thousand sermons more against the press and in favour of the idolatry of Trèves; it is all labour in vain. Ye have yourselves foretold your fall, O Romish Doctors, with or without poetry and wit, with or without knavery. O, ye will repent the sins of centuries, if ye go forward so far as ye have now begun to do. Your frivolous game is played to an end. What! would ye be yet further the teachers of religion—ye who ply usury together with religion, like the gain-seeking pursuits of the day? What! would ye be evangelists of the gospel?—of that gospel wherein it says, 'And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.' Would ye take it upon yourselves to justify, that a Bishop should receive so much gold from the poor credulous multitudes? How! will ye be the teachers of the people, the representatives of knowledge, of civilization, of humanity, and yet defend the fearful folly of honouring, nay worshipping, an old coat?—an old coat, of which you yourselves cannot tell with certainty who was the wearer! Do you so dishonourably speak mockery to reason, to the heart, to knowledge, to freedom, to morality? Surely, neither the heart nor the understanding of mankind will ever endure such mockery! Your labours and strivings will fall back upon yourselves; the Romish

hierarchy will no longer rule and serve, although ye give yourselves out for the Church which shall stand for ever. Humanity is the Church of God, and the Spirit rules therein. To this Church have I sworn fidelity, not to this or that Romish Bishop. Mark that; and exclaim not that I have broken my oath! You yourselves, O Papists, break your oath to mankind daily. Yes, ye break your oath to mankind; for ye ought to speak the truth and act according to the truth; ye ought to reconcile and to perfect humanity; and ye do things opposite to these. The people grow poor because of your luxury; by your example they are led to immorality; by you every holy aspiration is repressed; and by you oftentimes are they stripped even of their self-respect. But not only do you break your oath to mankind collectively, you break also that of fidelity to your fatherland; for ye were begotten and brought up by a German father and a German mother; ye are nourished and supported by your German fellow-citizens; ye know the sounds of the German tongue to be those with which your mother first greeted you in life, and in which she sought to express the immeasurable love of her heart; ye share in the products of the German mind, and reap the best fruits from the wide field of German industry and German art; ye inhabit with your fellow-citizens the country of your birth; ye breathe the air of your home; yours, too, ye call the German mountains, the German rivers, the German land; ye share all with us, and yet ye are no Germans; ye obey blindly Romish Bishops; ye are their slaves; and ye oppress and abuse your German brethren. Weigh this well; look to history, look to human life, and you will convince yourselves that Romish dominion is coming to an end, and that the Jesuits will soon know their place among us no more.

"The hour had already come, the path was open to you, and ye might have separated yourselves. Roman or German, Slaves or Freemen, Hypocrisy or Truth, Hierarchy or Christianity, were the words of deliverance. But ye were deaf to the voice of your religion, of your conscience, of your reason, of your nation; ye were willing to remain slaves and instruments of Romish bishops on the German soil; ye were willing to degrade your fathers, your mothers, your brothers, your sisters, your native country—yes, still longer,

to degrade and betray them! Be it so then! but listen to what I announce in the name of my nation. You yourselves have estranged your fellow-citizens! Depart, therefore, into your chosen home, which ye prefer to your German fatherland, and in the walls of Rome bear the burden of the blood, the tears, the curses of the nations of the earth. Believe me, the hour is far nearer than in your security ye dream of. Soon other priests will rise up, other teachers and congregations will step forth against you.

"Already the spirit approaches like the roaring of a storm; already has it thrown down your ruinous edifice. The chains of the heart and the understanding are broken, and the nations walk in the light of truth and spiritual freedom. Spring and May have already come, and the breath of spring streams over the earth: I felt it in my heart, in my spirit, even before I sowed the seed which is now springing up: and I will never recede from my place, till the work, to which Duty has called me, is finished. I have become only more courageous because of your revilings, more courageous in the name of my people, who so long have borne your deceit and injustice, who have now become braver and bolder, and who will conquer, united in brotherly concord and power.

Jan. 1845. JOHANNES RONGE."

These and other appeals have led to results most rapid in their progress, most extensive in their prevalence, and full of the brightest promise. Within less than a year, nearly 200 congregations have been formed, to say nothing of the scattered thousands that think with Ronge and aid forward his cause in all parts of Germany. Meanwhile, the Government regarded the movement, first with indifference, then with interest, and finally with alarm. Prussia is constitutionally pledged to religious freedom, and could not, therefore, oppose the formation of the New Church. It attempted to occupy a position of neutrality, from which it is every day being more and more driven. In Saxony, blood has been shed. Yes! the New Reformation already has its martyrs. Leipzig, the great mart of learning, the entre-pôt of thought for the entire world of mind, has seen the blood of its citizens water the streets. And tyranny, availing itself of an excuse extorted from its own wicked act, has endeavoured to make this massacre

the occasion of abridging the rights of religious liberty. A decree was issued commanding acquiescence in the Augsburg Confession of Faith, which was not to be gainsaid, questioned or discussed, but simply to be believed. This outrage on the rights of conscience, this attempt to revive the obsolete forms of opinion of the 16th century, has called forth the sturdiest opposition. On all sides, protests are prepared and eagerly signed. The entire population is roused. The King of Saxony must yield. The subjoined Protest will afford an idea of the spirit which prevails.

"By the proclamation of the Ecclesiastical Commissioner, published in No. 173 of the Leipzig Gazette, and afterwards in No. 8 of the Government paper, as well as by the order of the Ministers of Religion and of the Interior, dated July 19th, 1845, touching the prohibition of meetings and assemblies which tend to question or assail the faith of those who adhere to the Augsburg Confession, we the undersigned, as Protestants and as citizens, feel ourselves deeply injured. As Protestants we feel ourselves injured, because in this proclamation the essential principle of Protestantism is assailed. Protestantism, according to Luther, consists in free inquiry into the Scriptures. This it is intended to deny us, and, in its place, to compel us against our will to adopt a Confession of Faith which more than three hundred years ago was drawn up and established with reference to that age, and with relation to political circumstances existing at that time, and at the publication of which it was nowhere distinctly stated that it should be for ever binding on Protestant Christianity, but only that it contained the expression of what was then believed. Thus the above principle is openly set forth even in the Augsburg Confession, and the right is accorded to individual Protestants, as well as to Protestants collectively, of inquiring further, casting away the old and adopting the new. And it could not be otherwise. The founders of Protestantism, the authors of that Confession, could not have aimed at liberating Christianity from the Pope, in order to make themselves Popes, not merely during their lives, but for all eternity, in striving to impose *their* Confession as a rule of faith upon Protestants of all coming generations. Wherefore this proclamation stands in opposition to Protestantism. We declare that in the Augsburg Confession

of Faith we find many things which we cannot believe; we declare that we will not allow ourselves to be compelled either to believe these things, or, contrary to our convictions, to simulate belief. Should the royal Ministers of Saxony forcibly try the experiment of adhering at any risk to the antiquated Confession, and so establish a royal Saxon creed and a royal Saxon church, we shall feel ourselves obliged to stand at a distance from this new religious party, which we cannot designate by any other name than by that of a sect.

"But this proclamation, this decree, infringes also upon our constitutional rights. The constitution guarantees to us freedom of conscience. This, indeed, the Ministers allow, but add that the present disturbances in the Protestant Church step over the limits of true religious liberty. Passing by, for the present, the question whether limited religious liberty is not much rather a milder form of religious intolerance than religious liberty at all, we can in no case recognize other limits than those prescribed by the law. The constitution says nothing of these limits; it guarantees to us full liberty of conscience; and therefore, with the constitution in our hands, we ask free and unbounded liberty of conscience from the Ministers, who are altogether incompetent to change, contrary to the constitution, unlimited into limited religious freedom. As Protestants and as citizens, we have the right to believe, and not to believe, according to our convictions, and fully and openly to acknowledge that belief; and therefore, also, it cannot be forbidden us to converse with our fellow-believers touching our convictions; to exchange and diligently to prove our opinions; and mutually to inform and instruct one another. And a prohibition of meetings for this end is the more unjustifiable, because, judging both from the circumstances of the case and from the experience of history, it is impossible to meet a religious tendency by physical force. If our efforts are mischievous, and if they are undermining the Christian faith, let them be met by spiritual means. Deeply impressed by the great importance of this crisis, mindful of the ancient honour of our names, and full of zeal for the upholding of our constitutional rights, we most solemnly protest against the above-mentioned proclamation and decree, and declare that with all constitutional arms we will array ourselves against them."

DOMESTIC.

Settlement-Service at Stockport.

The Rev. David Davis, late of Whitby, having accepted the unanimous invitation of the Unitarian church of Stockport to become their minister, was inducted on Wednesday, the 24th of September, by a religious service. A highly respectable congregation, including many ministers and friends from other congregations, assembled at three o'clock in the afternoon. The service was opened by prayer and reading of the Scriptures by Rev. R. Brook Aspland. Henry Coppock, Esq., as Senior Warden, then addressed Mr. Davis. He alluded in kind and feeling terms to the removal of their late pastor from the scene of usefulness which he had filled for eleven years, and on behalf of the congregation expressed gratitude for Mr. Smith's able and faithful services in the cause of Unitarian Christianity. He then proceeded in a very appropriate manner to recognize Mr. Davis as the spiritual pastor of the church. He promised on behalf of the congregation the listening ear and the willing heart, and concluded by the expression of friendly wishes for his pastor's usefulness and comfort. The Rev. James Brooks, of Hyde, in an appropriate address offered Mr. Davis the right-hand of fellowship. Mr. Davis acknowledged the two addresses in a very interesting and dignified speech.—The Rev. Robert Wallace, Professor of Theology in Manchester New College, then delivered a charge to the new pastor, abounding in weighty and important precepts, breathing reverence for God's revealed truth, couched in a style of singular elegance. The Rev. J. G. Robberds addressed the congregation on their duties to their minister. His text was 1 Thessalonians iii. 8, "For now we live, if ye stand fast in the Lord." He discoursed with earnest eloquence on the great and valuable influence which a people may and must exercise on a pastor. The service, which lasted nearly three hours, was listened to throughout with marked attention, and was felt by all present to be a solemn and affecting commencement of a very important relation. The fears which some of the friends of religious liberty entertain that these services may lead to superstition are groundless—at least if ordination or settlement services are conducted in the spirit which characterized the induction of the Rev. D. Davis.

The congregation adjourned at the close of the service to the noble school-room beneath the church, and partook of tea. Afterwards, the Rev. R. Brook Aspland occupying the chair, several addresses were delivered by Rev. James Brooks, Rev. T. Davis, Rev. D. Davis, Rev. W. Herford, Henry Coppock, Esq., and Charles Hudson, Esq.

Newport Unitarian Sunday-School.

The annual social meeting of the teachers and friends of the Newport Unitarian Sunday-school was held on Friday evening, Sept. 26, when between 120 and 130 persons took tea together in the Queen's Rooms. After a hymn of thanksgiving had been sung, the meeting was addressed on the advantages of education, especially moral and religious education, and on various topics connected with human improvement and happiness, by the Rev. E. Chapman (Chairman), Revds. Henry Hawkes, J. Cropper, E. Kell, and T. and John Cooke, Esqrs., A. Clarke, Esq., and Messrs. Robert and Henry Pinnock. The following resolutions were among those passed at the meeting: "That this meeting recognizes the great importance of Sunday-school instruction as a means of promoting the intellectual, moral and religious interests of the rising generation, pledges itself to renewed exertions in its support, and offers its sincere thanks to the teachers of our schools for their zealous and persevering labours."—"That this meeting has witnessed with much satisfaction the progressive usefulness of the *Sunday-School Association*, cordially sympathizes in its efforts to promote the spread of an enlightened, moral and religious education, and wishes it every success in its future operations."—Some excellent pieces of sacred vocal and instrumental music were performed by the choir between the delivery of the various addresses.

On the following Wednesday, the children of the Sunday-schools, to the number of 112, with their teachers and other friends, were hospitably entertained at tea by Mr. Henry Pinnock, at Castlehurst Villa, Carisbrooke. The afternoon was spent by the young people in a variety of innocent sports, which, in combination with the beautiful scenery of the Castle and its neighbourhood, presented a spectacle as picturesque as it was gratifying to the benevolent mind.

Bolton District Unitarian Association.

The half-yearly meeting of this Association was held at Bury on the 16th of October. The Rev. Jas. Whitehead conducted the introductory services, and the Rev. Francis Knowles preached a discourse from Matthew xii. 33, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." The preacher's object was to enforce the importance of right principles as the foundation of truth and duty. He considered the attempt which is making in certain quarters to sink Unitarian opinions as a bond of union, and to substitute others of a more unsectarian character, as essentially wrong—wrong in principle, wrong in its object. He contended that genuine Christianity could only be made popular by the unceasing reiteration of correct views of doctrine, as well as by a more comprehensive development of the social principles of the Christian system.

At the close of the service in the chapel, tea was provided in the spacious room underneath it, where nearly four hundred assembled to partake of that repast. Mr. Grundy, of Park Hill, subsequently took the chair, and introduced many interesting and benevolent sentiments to the meeting. These were enlarged upon by several ministers and laymen, whose leading object appeared to be to promote union among Christians of all denominations, and to stimulate each other to acts of philanthropy and kindness. The Sunday-schools and kindred institutions connected with our religious societies called forth remarks of a most interesting character. The meeting was addressed by the Revds. J. Whitehead, F. Knowles, F. Baker, P. P. Carpenter and F. Howorth; and by the following laymen: the Chairman, Abraham Wood, Esq., C. J. Darbishire, Esq., John Grundy, Esq., Mr. Mason, and others.

It was announced that the next meeting would be held at Chorley, on the last Thursday in April of the ensuing year, Mr. Howorth being the preacher and Mr. Knowles the supporter.

The Vicar of Chatteris.

The recent appointment of the Rev. Michael Augustus Gathercole to the Vicarage of Chatteris, in the county of Cambridge, has in many quarters been the subject of remark. This unworthy man, though publicly praised on one

occasion by the Bishop of London, was in Nov., 1838, sentenced by the Court of Queen's Bench to three months' imprisonment for a libel, of which he had been convicted at the previous Durham assizes. Again, in 1844, this reverend person was cast in an action for libel brought against him by a brother clergyman. And in the year 1846, one of the early acts of the newly-appointed Bishop of Ely is to institute this person into a vicarage where the population numbers nearly 5000 souls, and the value of which, even in the Queen's books, is estimated at £1370, and which is said to be really worth £2000 per annum. In behalf of the Bishop, it is asserted that his duty was merely ministerial, that the appointment was not made by him, but by the Patron, and that he had no choice but to institute Mr. Gathercole. If this be so, what a mockery and a farce is the pretence of *episcopal authority*! Let us next turn to the Patron. He at least had some choice in the matter, and he, like the person he appoints, claims to be in *holy orders*, and to be one of the successors of the apostles, the Rev. Dr. Chatfield. The Patron's defence is, that he did not give, but that he *sold* the presentation. If he got for his unholy bargain at the rate of four years' purchase, he has 8000 golden reasons for his share in the transaction. Nothing can more strongly expose the weakest and most objectionable parts of the system of the Church of England than the simple statement of these facts. But a few weeks ago, at the service of his consecration, Dr. Turton solemnly professed that, "by the help of God," he would "maintain and set forward quietness, love and peace among all men;" that such as "were *unquiet*, disobedient or criminal, within his diocese, he would correct and punish," according to the authority given him by God's word and the ordinance of this realm. At the same time, the Bishop would sign the Thirty-nine Articles. Now the 26th Article says, "It appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgment, be deposed." That Mr. Gathercole belongs to the class of "unquiet" and "criminal" persons, few will doubt. He had been proved to be an evil minister by those that had knowledge of his offences; and finally, having been found guilty by just judgment, he was

not, according to the discipline enjoined in the Article, "deposed," but, on the contrary, instituted to a rich living.

In connection with the bargain between the Patron and the new Vicar, whereby one man in *holy orders*, for a money consideration, hands over the cure of five thousand souls to another man, whom he could not but regard as unworthy, there is this curious circumstance, that when Mr. Gathercole stood on the floor of the Queen's Bench, it was urged as a plea against a punishment by fine, that he was poor. The plea of poverty was untrue, or he has since his conviction attained to wealth. A poor man could not buy the presentation to Chatteris.

There lies before the writer, at the moment of writing, one of Mr. Gathercole's books, entitled "The Churchman, for the Year of our Lord 1886." Its present possessor received it from a friend residing in Derbyshire, who rescued it, as a clerical curiosity, from the fire into which a humble neighbour was about to throw it in a fit of honest indignation at its libellous and wicked character. This man's son had received it from the hands of the clergyman of the village as a prize for good conduct at the Church Sunday-school. This was in the year 1839, the year following that in which the author of the *Churchman* was convicted of libel. Dissenters and Roman Catholics are from first to last the subjects of the author's defamatory attacks. One sample will satisfy our readers, but fifty or a hundred passages equally bad could be quoted from the volume. We take it from an article entitled "Four-and-twenty strong Reasons why I dare not become a Dissenter," pp. 121—136:

"18. I dare not become a Dissenter, because the principles of Dissent are of a highly immoral and licentious character and tendency. They are the principles of rebellion against all spiritual and civil authority and social order, and were first hatched and implanted in human nature by the great enemy of mankind, the 'father of lies.'" He then proceeds to shew that the principles of Dissent are favourable to "drunkenness, robbery, murder, and every other crime." He concludes his 18th Reason thus: "Such being the wicked nature of the principles of Dissent, and such their shocking, licentious tendency, I dare not for the world think of ever becoming a Dissenter."

Truly, the Vicar of Chatteris is a very singular successor of the apostles!

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We may safely foretel a great increase to the ranks of Dissent in the town of Chatteris. If clergymen like Mr. Gathercole were common, how many years' purchase would the living of Chatteris, or any Church living, be worth? We throw not many!

Cheshire Presbyterian Association.

The eighteenth half-yearly meeting was held at Knutsford on Wednesday, Oct. 22, and was attended by most of the ministers of the county; by Rev. F. Howorth, of Bury; Timothy Jevans, Esq., and James Harvey, Esq., of Liverpool; Richard Allen, Esq., of Warrington, and other friends. The service was introduced by Rev. James Brooks, and the sermon was preached by Rev. T. D. Hincks, from 1 Timothy iv. 8, "Bodily exercise profiteth little, but godliness is profitable to all things." The preacher panegyricized a spiritual, and reprobated a material and sensual religion. Christianity, he argued, is a religion of the spirit, which seeks to place the soul in a close relation to God. Its services are faith, love and inward worship. In an imaginative strain, the preacher anticipated the arrival of a time when religious days, houses of worship, words of prayer, and other outward exercises, which he denominated "religious gymnastics," would be for ever laid aside. He denounced as bigoted and unchristian the refusal of brotherhood to one who has reached the same conclusion with ourselves, but who has effected it by a different process of logic.—At the close of the service, the Secretary read the report of the Cheshire Tract Society, which stated that 2617 books and tracts had been issued during the year; that 81 new members had joined the Society, of whom Stockport contributed 31; and that the expenditure of the Society amounted to £103. 2s. 6d. The Depository contained 3914 works, valued at £87. 6s. Grants of books to the amount of 40s. were voted to the Dean-Row and Macclesfield Sunday-school Libraries, as a testimonial of the interest felt in the zealous labours of the ministers of those two places. The Rev. George Vance Smith, of Macclesfield, accepted the appointment of assistant Secretary of the Tract Society, and the Revds. Henry Green and D. Davis were added to the Committee. In the afternoon, the members and friends dined together, under the presidency of John Long, Esq. But the principal event of the day was a public Tea-party, which

was held in the evening at the Assembly-room, and at which upwards of 200 persons, including ladies and gentlemen and members of the working class, Unitarians, Church men and women, and Wesleyan Methodists, were united together in a social and truly friendly meeting, which lasted about four hours. The sentiments and speakers were introduced by the Rev. Henry Green, the much-respected and loved minister of the place. The speeches were all admirable in feeling, and some of them were instructive and eloquent. The ministers who supported the Chairman were Rev. G. V. Smith, who gave a beautifully succinct narrative of the new German Reformation; Rev. Jas. Brooks, who dwelt on the honour due to the memories of our Nonconformist sires; Rev. Franklin Howorth, who enforced earnestness in the Christian work; Rev. T. D. Hincks, who spoke on the Gospel as the great alleviator of the evils of society; Rev. Mr. Shannon, who dwelt on the relations of Pastor and People; the Rev. D. Davis, and Rev. R. Brook Aspland. It was remarked by one speaker that Knutsford was classic ground to Nonconformists, having been from a very early period a noted place for meetings of ministers, as appears from the Memoirs of Martindale, and later from those of Matthew Henry,—the former describing the Cheshire meetings as “a voluntary association” (as distinguished from the compulsory class-meetings in Lancashire at that time, 1653) “for mutual advice and strengthening one another;” and the biographer of Matthew Henry states that at “these general meetings, after the work of praying and preaching was over, the ministers consulted together about the affairs of their several congregations; . . . advice was given how to proceed, but not as authoritatively binding the conscience of any particular person, minister or other. These consultations,” he adds, “were a means of preserving and promoting love, peace and order.” We are happy in believing that the spirit of those early Nonconformist meetings survives the lapse of nearly two centuries, and that the periodical meetings of the Cheshire brethren are eminently promotive of “love, peace and order.”

Opening of the New Unitarian Chapel at Yarmouth.

On Wednesday evening, Oct. 15th, the new chapel, which has been erected

on the site of the old one in Gaol Street, was opened. This chapel was built under the direction of Mr. Hilling, town surveyor and architect, and reflects much credit upon his taste and professional skill. The edifice is in the Gothic style. The interior is judiciously arranged, and has a very light and pleasing appearance. The services on Wednesday evening and on Thursday morning were conducted by the Revs. Messrs. Nutter, Framlingham; Thomas, Ipswich; Knott, Bury St. Edmund's; Squire, Yarmouth; and the Rev. J. G. Robberds, of Manchester, who preached on both occasions. On Thursday, immediately after the service, the thirty-third anniversary of the Eastern Unitarian Association was held in the chapel. The collections amounted to upwards of £10. At the evening meeting on Wednesday the Rev. H. Squire suggested several subjects for discussion, and the one upon which most was said was with respect to the propriety of expending large sums of money in order to make places of worship elegant and splendid. Mr. Selby, of Hapton, declaimed against any thing beyond convenience, and ridiculed the idea of building chapels and churches to the honour and glory of God. How could erring, finite man by any act of denial or ingenuity add to His honour who filled immensity with His presence—“whose temple was all space—whose altar, earth, sea and sky.” Mr. Crompton, of Norwich, avowed himself to be a decided Puseyite in respect to adorning places of worship, and appealing to the devotional feelings through the medium of the senses, and expressed a hope that the body to which he belonged might soon have a cathedral in London and other large cities. Revs. Mr. Thomas, Ipswich, Mr. Nutter, Framlingham, J. L. Short, Dover, J. G. Robberds, and Mr. W. Dawson, held a medium between the two extremes; but the general feeling of the meeting was obviously in favour of a pure and elegant style of architecture in houses of prayer. The dinner, at the Corn Exchange, on Thursday, was attended by 120, consisting of ladies as well as gentlemen; J. W. Dowson, Esq., in the chair. Various interesting toasts were proposed and suitably responded to by Revs. Messrs. Robberds, Short, Knott, Mountford, Crompton, Selby, Thomas, Nutter, and others; and it appeared to be the general feeling of the meeting that it was good for them to be there.

London Domestic Mission Society.

In consequence of the Mission chapel in Half-moon Alley being insufficient for the accommodation of the congregation, the Committee have engaged the City of London Temperance Hall, Milton Street, Cripplegate, for the religious services on Sunday evenings, and it is intended to give a series of discourses by Rev. W. Vidler, the missionary, and other ministers, the object of which is to explain the principles of pure Christianity, especially as adapted to the moral and spiritual wants of the humbler classes. They have also taken the Hall for a course of moral, scientific and historical lectures to the working classes on Wednesday evenings.

The lectures commenced under very favourable circumstances. The opening discourse on Sunday evening, Oct. 5th, was delivered by Rev. Dr. Hutton to an audience of nearly 400 persons. The first week-day lecture, on Wednesday, Oct. 8th, was given by Dr. Bowring, M.P., when it was estimated that there were about 600 in attendance. Dr. Bowring's subject had reference to Knowledge of a temporal nature, the influence of which on individual, domestic and social happiness he beautifully illustrated.

The interest of these lectures has gradually increased since the commencement. On Sunday evening, October 12, the Rev. Edward Tagart, of Little Portland Street, preached to about 400 persons; and on the following Sunday, the Rev. G. Armstrong, of Bristol, addressed a larger audience. On Wednesday, Oct. 15, the Rev. W. Hincks delivered a lecture on Astronomy, illustrated by his grand oxy-hydrogen lantern and splendid transparencies; and on the following Wednesday, the Rev. A. M. Walker, of Brixton, discoursed on the Poets and Poetry of Humble Life, with illustrations. On each occasion there were present about 1000 persons.

Much praise is due to the Committee of this excellent Society for proposing and establishing these lectures, which are admirably adapted for the improvement of the working classes and poor of the neighbourhood. The lecturers give their services gratuitously, and there is no charge for admission.

New Irish Colleges.

The ultra-Catholic journals of England and Ireland continue to heap on the Colleges Act all the terms of reviling

and opprobrium which a passionate zeal and a heated imagination can suggest. The renewed protest of the Archbishops and sixteen Bishops, declaring their solemn conviction that the Act is dangerous to faith and morals, has awakened this new outbreak of bigotry and fanaticism. Eight Bishops, headed by Drs. Crolly and Murray, have, however, receded from the opposition which in May they offered to the Bill, and are for giving it a fair trial. These Prelates are now exposed to some invective and insinuation from the Catholic party-writers. In the columns of the *Tablet*, the Colleges are denounced as "a curse and an abomination;" parents who send their children to them are said to "incur the risk of rebellion against God," and to expose their children "to the grievous risk of everlasting damnation." How feeble must be the faith of men who think that a system of doctrine systematically and earnestly impressed on the submissive minds of childhood, and offered to youth with every appearance of authority, can be endangered by a hint from a lecturer on Geology, or the casual expression of a professor of Moral Philosophy! If the policy of these timid bigots could be carried out with regard to the great mass of the people, we should be re-plunged into barbarism. But, happily, the attempt is vain and futile, and the passionate cries of priests and selfish partizans only shew that they know they are playing a losing and hopeless game. The discreditable exhibition of Catholic fanaticism may possibly do good to some of their Protestant opponents, who, though they profess strong abhorrence of Popery, have shewn too great an aptitude to put in force against their fellow-Protestants some of the worst arts and practices of Popery.

Roman Catholic Statistics.

During the last six years, fifty-four new Roman Catholic churches have been erected in England. Many of them, especially those in London, Liverpool, Manchester, Derby, Birmingham, Nottingham, Newcastle, Coventry and Macclesfield, are on the largest scale of parochial buildings in this country. Seven religious houses have been erected; nineteen new communities of nuns, and nine houses of religious men, formed; and nearly two million volumes of Catholic publications have been printed in the same period. According to Mr. Pugin, the

architect, St. George's Roman Catholic church, when completed, will, next to Westminster Abbey, be the largest Gothic structure in the Metropolis.

New and singular Mission.

M. Mahé, a priest of Lower Brittany, is about to undertake a mission to the people of Wales, in the hope of recalling them to the ancient faith which the Welsh once shared with the Britons. This enthusiastic Catholic missionary is said to have spent several years in England, speaks English with fluency, and intends at once to master the Welsh tongue, which he expects will be easy to him, from the asserted affinity of the dialects of Wales and Brittany. Aberystwith is to be the head quarters of the mission. Appeals are to be made to the historical recollections of the Welsh people. They

are to be reminded of the union formerly existing between the two countries, that the old Britons helped the old Gauls to resist the conquest of Caesar. They are to be reminded that when the Saxons ravaged Britain, while the Frank warred in Gaul, alternately the Greater and the Lesser Britain exercised the rites of hospitality toward the miserable emigrants from each. They are to be told that the Romish Calendar has canonized a Glamorganshire Saint, one St. Samson, the founder of the see of Dol, in Brittany. For as the good people of the Principality are of historical reminiscences that glorify Cambria, we think they will require other arguments to induce them to put their Bibles aside, and resign their faith and understanding to the guidance of M. Mahé and his Vice Apostolic.

MARRIAGES.

1845. Aug. 4, at the Unitarian chapel, Collumpton, Devon, by Rev. M. L. Yeates, FRANCIS FORCE to MARY ANN WILLIAMS, both of Bradninch, near Collumpton.

Sept. 28, at the Unitarian chapel, Collumpton, Devon, by Rev. M. L. Yeates, Mr. ROBERT DUMMETT to Miss JANE LIPSCOMBE, both of Collumpton.

Sept. 29, at the Unitarian chapel, Collumpton, Devon, by Rev. M. L. Yeates, JOHN LEMON to MARIA SEARLE, both of Langford, in the parish of Collumpton.

Oct. 4, at the Old meeting-house, Birmingham, by Rev. Hugh Hutton, M.A., Mr. E. M. V. SADLER to Miss M. A. LONGMORE, both of that place.

Oct. 7, at the New meeting-house, Birmingham, by Rev. John Kentish, the Rev. REES L. LLOYD, Unitarian minister, Belper, to REBECCA, daughter of the late Richard GREVES, Esq., of Kingswood.

Oct. 8, at the Presbyterian chapel, Tenterden, by Rev. Edward Talbot, ROBERT MILLIGAN SHIPMAN, Esq., solicitor, Upper Broughton, Manchester,

to AMELIA, eldest daughter of the late Joseph MACE, Esq., of Tenterden.

Oct. 9, at Little Portland-street chapel, by Rev. Edward Tagart, CHARLES ARTHUR AIKIN, Esq., of Albion Street Hyde Park, to LOUISA JANE, youngest daughter of the late Joseph SHEPHERD of Cottingham, Yorkshire.

Oct. 14, at Worship Street, London by Rev. Dr. Hutton, the Rev. WM VIDLER, to AGNES CATHERINE, eldest daughter of the late Mr. Samuel BOREHAM, of Marchmont Street, London.

Oct. 16, at Warrington, by Rev. R. Brook Aspland, M.A., of Dukinfield JOSEPH RIDGE, Esq., M.D., of Cavendish Square, London, to MARGARET eldest daughter of John ALLEN, Esq. of Warrington.

Oct. 16, at Bank-street chapel, Bolton, by Rev. Franklin Baker, M.A. Mr. JOHN WOOD to Miss ELIZA YEARNshaw.

Oct. 22, at the Old chapel, St. Nicholas Street, Ipswich, by Rev. T. F. Thomas, Mr. DENNIS BIRD to Miss SARAH ANNE BELL.

OBITUARY.

G. A. ESCHER, ESQ., OF ZURICH.

We noticed in our obituary of last month, the death of this lamented and accomplished gentleman. A few more particulars respecting his brief career will doubtless be acceptable to our readers. Mr. Escher was born at Zurich on the 13th of March, 1807. His parents, Casper Escher and Anna de Muralt, belonged to the most respectable families of that republic. His father, being originally destined for an architect, had pursued his professional studies in Rome and the south of Italy; but on visiting England, about 30 years ago, his attention was strongly called to manufacturing industry, and this circumstance led to a change in the direction of his career. His early taste, however, remained with him, and was communicated to his son; and to its influence must be ascribed the constant effort of both of them, in their undertakings as engineers, to combine a certain artistic beauty of outward effect with the utmost simplicity and completeness of mechanical construction. In 1823, the elder Mr. Escher brought his only son with him to this country, intending to place him in some school in the south of England, to acquire the English language; but finding the different establishments which he visited for this purpose decidedly inferior to the excellent school which his son had just quitted at Zurich, he finally determined on leaving him in Manchester, where he had the benefit of private tuition, to study mechanics under Mr. Bodmer, an eminent engineer, also a citizen of Zurich. This arrangement fixed the taste and determined the future course of young Escher. The latent energy of his character, which had not yet assumed any decided manifestation, was awakened and drawn out by the innumerable objects of interest exhibited in this vast theatre of industry, and by the vague prospects of honourable ambition which now broke for the first time on his opening mind. He saw the path which lay before him, and resolved to pursue it. Having been introduced by his father to the heads of the principal manufacturing and engineering establishments of Manchester, who soon discerned his remarkable aptitude for mechanics, he was freely admitted into their mills and workshops, where *he soon made himself acquainted with*

the various processes employed, and acquired, at an early age, an extraordinary amount of practical knowledge. The youth already gave full promise of the future man. He united, at this period of his early life (we write from the vivid recollections of habitual intercourse), with remarkable acuteness of perception, that seized at once upon the main point of the question under consideration, and with a vigilance and readiness of apprehension which appropriated, as if by instinct, every thing worth notice in reading or conversation, and converted it into available knowledge—dispositions the most amiable and generous, a spirit full of life and enjoyment, and manners singularly frank and unassuming, which tempered the effect of his very superior intellectual endowments, and greatly endeared him to his friends. The two years spent by him in Manchester, from the 16th to the 18th year of his age, were devoted to the preparatory studies of his career with an assiduity which overtasked his strength, and perhaps laid the foundations of the disease under which he prematurely sank. In 1825, he returned home, and joined his father in the spinning and engineering establishments conducted by him at Zurich. A workshop of limited extent had been set up by the elder Mr. Escher, to supply himself and some of his friends with machinery for some of their mills. But this department of the business gradually increased; and new impulse was given to it by the enterprize and ability of his son, fresh from the stimulating example and gigantic undertakings of England. Mr. Albert Escher was employed for some time, as an engineer, at Naples and Vienny, draining marshy tracts and constructing water-courses; and was particularly active in planning and establishing mills in different parts of Austria, for which his father's concern at Zurich fabricated the machinery. Between the years 1824 and 1836, the two Mr. Eschers were very successful in developing a manufacturing interest in Italy, Austria, Switzerland, and Germany. About 1834, they opened a new field of enterprize by the introduction of iron steam-boats on the Swiss lakes. In the first instance, the shells only of these vessels were constructed by Messrs. Escher

and Co., the engines being furnished by Mr. W. Fairbairn, of Manchester, who had long been a personal friend of the family. At length, however, it was thought better to fit out the boats entirely at Zurich—an arrangement which gave new scope and activity to the operations of the native workshops for mechanics; and at the present day, we are informed, the principal lakes of Switzerland and the north of Italy, as well as the Danube, are navigated by iron steamers from the manufactory of Messrs. Escher. Travellers, struck with the singular beauty and perfection of these boats (those on the Danube are said to be particularly admired), have often expressed astonishment, and even incredulity, on being told that they were brought out of the mountains of Switzerland, a region to which nature has grudged the iron and the coal, on a ready and abundant supply of which engineering skill would seem to be entirely dependent. The complete success with which all these difficulties were surmounted is a striking proof of the fertile resources, the ingenuity, the energy and the perseverance which Mr. Escher brought to bear on every project which he took in hand. In 1836, he strengthened his connection with England by marrying Annie, the youngest daughter of John Kennedy, Esq., of Ardwick. Soon after this event, by an arrangement with Mr. Peter Fairbairn, another respected friend of his family, he introduced machinery for the spinning of flax into Switzerland and Wurtemberg—into the latter country at the express wish, and under the immediate patronage, of the present king, who was desirous of encouraging that branch of industry in his dominions. He also introduced machinery for the manufacture of paper. The products of the Zurich workshops—steam-boats and machines of various kinds—are now, we understand, widely diffused in various parts of Europe, from the south of Italy, through Germany and Hungary, northward into Russia. In these extended enterprizes the father and the son acted together with the most perfect harmony, and seemed governed by one spirit. The bold conceptions of the latter carried out beyond their original limits the more cautious projects of the older man; but these, once approved and adopted, were taken up and executed by the father with the calm and patient energy of an unbroken age. Often in his last illness, when disabled from

sharing the burdens which his own ambition had imposed, Mr. Escher was heard to express his thankful admiration of the vigour and cheerfulness with which the whole weight of them was sustained by his father. Efforts like these to develop useful industry, to multiply the comforts and conveniences of life, to facilitate communication between distant regions, and to combine with a provision of the means of regular occupation and subsistence for increasing multitudes, a benevolent attention to their social condition and moral welfare—entitle men to the reverence and gratitude of their contemporaries, and constitute them the true civilizers of their kind,—breaking up new fields from which industry, guided by science, shall gather in rich future harvests, and destined to that place in the homage of a more enlightened era, which has been often less rationally conceded to the subjugator and slaughterer of his fellow-men. Mr. Escher's constitution was unequal to the tasks which he laid upon it. A noble ambition of excellence in all things—a determination to let nothing poor and imperfect pass from his hands and have the sanction of his name—sometimes urged him to exertions far beyond his strength; and at length a disease in the vital organs manifested itself, which his medical advisers, long before his decease, pronounced incurable. His career, brief as it was, was honourable, successful and happy; and the impression of it in the memory of surviving friends, while mingled with deep regret for his early removal from a world which he was so well fitted to adorn and improve, will ever be delightful. Energy, united with patience and enterprize, tempered by thoughtfulness, were marked features in his character. To the grace of courteous and attractive manners he added warm and pure affections, and a high-toned firmness of moral principle which never swerved from the line of strict integrity. The man was a natural expression of the spirited and ingenuous boy. Large intercourse with the world had not weakened the force or corrupted the simplicity either of his moral sentiments or of his religious convictions. In the strong consciousness of both, he assured his friends he found unspeakable consolation in his last hours. To England he had ever been devotedly attached. It was to him a second country. Here, in youth, he had met with a new home, and acquired the

tastes which decided his future course; here, in the bloom of manhood, he had formed the connection which exercised the happiest influence on his private life; and hither, when warned by invincible disease of his approaching end, he came, attended by his wife and child, to find in the presence of early friends an untimely grave.

October 1, at Wiseton Hall, near Bawtry, in the 64th year of his age, JOHN CHARLES EARL SPENCER, better known during the more active portion of his life under his former title of Lord ALTHORP. In history, Earl Spencer will be best remembered as having been the leader, through one of the most eventful and important struggles which it has had to maintain, of that great party which through successive periods of English history has sought to uphold and extend the liberties of the people at large against the unjust and exclusive claims, first of the Crown, and latterly of a large and influential body of the Aristocracy. "Amidst many errors and some crimes," to borrow the language of a high authority, whom we are compelled on this occasion to quote from memory, we believe that the influence of such a party may be traced for the last three centuries, seeking generally and on the whole the promotion of great and noble objects, and exercising a large and beneficial influence on the improvement of mankind; but at no period, we apprehend, since the momentous struggle which preceded the times of the Commonwealth, and secured, amidst some results which were unfortunate, the foundations of English liberty, has any question of English politics been agitated at all to be compared, in the general excitement which attended it, in the prevalent agitation of great political questions, or in the momentous results to society which were at stake, with that which the calm energy and firm wisdom of Lord Althorp conducted to a successful termination. That no results mingling to any serious extent evil with good followed from such a struggle,—that victory was achieved for the rightful party without any of those excesses by which a rightful triumph has been too often accompanied, was owing, in our judgment, in the first instance to the honest purpose and right feeling of the King—in great measure, certainly, to the native good sense of the great bulk of the English people—but in no small

degree to the calm and discriminating judgment, the inflexible integrity, and the wise and dignified steadfastness, with which Lord Althorp steered the vessel of Political Reform through the stormy sea of an excited nation. While to Earl Grey undoubtedly belongs the proud distinction of offering to the country for acceptance or rejection a large and ample measure of Reform, nobly redeeming the high promise of his earlier years, and performing that for which through life he had steadily refused power, emolument and Royal favour, we believe that Lord Grey did so with a heart undoubtedly, not as to the justice, but as to the issue of his cause, and that no one was more ready than he to declare that upon the peculiar and admirable qualifications of Lord Althorp for the conduct of political affairs rested the happy issue of that great struggle.

The clear, sound and firm character of his mind was indeed the peculiar excellence of Lord Althorp's character, and to this, rather than to any more brilliant qualities, was owing his unrivalled success as the leader of a popular assembly. For to eloquence he had no pretension, and, though in no respect deficient in information, he was not possessed of deep or extensive learning. Perhaps the absence of ambition from his mind produced this result in regard both to literature and to oratory; for, with abilities so excellent, he could hardly have failed of attaining to eminence in either, had he made it an object to do so.

The deceased Lord sat in the House of Commons for nearly thirty years as the representative of the county of Northampton. Never aspiring to a leading station, his calm good sense, clear and excellent judgment, and thorough attachment to his country's good, led to his being placed, by the irresistible expression of the general wish, at the head of his party in the House of Commons on the formation of the Grey Ministry in 1830. He occupied the position with reluctance, and quitted it, as far as he was personally concerned, with satisfaction. In the retirement of his later years, he on one occasion publicly declared that, having tried several trades, he liked that of a farmer the best. Those who had watched his course could not but be struck by the simple accordance of this statement with the truth. His delight was in the pleasures of the country; his favourite occupation was

agriculture, which he pursued as a science and a study, and followed out in practice with the most eminent success. Most exemplary in the private relations of life, and interested, from the natural excellence of his heart, in all that concerned the welfare of mankind, he boldly took as a public man, where duty called upon him, the course which his excellent judgment dictated, but it was from no love for the stormy excitement or for the honours and influence of political life; and with the highest offices of the State at his command, he withdrew, to pass the closing years of his life in dignified retirement amidst the occupations which he loved.

It may be marked as especially characteristic of Lord Spencer's pure, honest and clear-judging mind, how, on the most stirring question of the present day, his decision was perfectly irrespective of the opinions at that time held by those amongst whom he lived, and even by those with whom on almost all occasions he acted. At the head of the practical agriculturists of England, Lord Spencer was in favour of a perfectly free trade in corn. He never joined the League, partly, perhaps, from a reluctance to commit himself to the means by which members of the League might seek to attain the objects sought,—for as to the objects to be attained, there existed between him and the League no difference of opinion,—but rather, we believe, on the perfectly legitimate ground that his doing so was not called for as a declaration of opinion, inasmuch as the opinions which he had long held on this subject had been put forth on all proper occasions, were perfectly known by all with whom he was in habits of intercourse, and were of date long anterior to the formation of the Anti-Corn-law League.

Such are the claims to our respect and gratitude of the illustrious nobleman and truly good man whom his country has just lost. Such men deserve more than a passing notice; for surely, if there be any interest in the events of history, or any moral to be drawn from the contemplation of public affairs, a life at once so pure and excellent, and so useful to mankind, as that which is now closed, is worthy to be dwelt upon alike in grateful admiration, and as an example which others may humbly strive to imitate and follow.

Sept. 18, at Poole, at the age of 51 Miss LYDIA OLIVER. Her death was not unexpected, for it was preceded by a long and, towards the end, a painful illness. Her calmness and fortitude in the near view of death, as her perfect resignation in the will of God, testified to all who knew her that she had not sought the consolations of religion in vain. The firmness of her belief, founded on the Christian Scriptures, in the strict and simple Union of God, was evinced during her sickness; and the conviction she was then enabled to express, that every thing which He designs is wise, merciful and benevolent, is, to those relatives and friends who shared her religious confidence, a pleasing testimony to the worth of her views in supporting the Christian during the most trying hour of approaching dissolution.

Sept. 24, at Dukinfield, W. Wm. Esq., in his 84th year.

September 27, at Coseley, Staffordshire, Mrs. CATHERINE WALTERS, aged 92. She was the oldest member of the Unitarian congregation assembling in the Old meeting-house, Coseley, whose place of worship she had attended for upwards of 80 years. Her occupation was that of schoolmistress, which she had commenced at the age of 15, and left off only a few years ago; and her long and useful life was spent in the same neighbourhood, there a few in this quarter who have not, some time or other, been benefited by her instructions.—Her funeral sermon was preached by Rev. J. F. Manders to a crowded audience; parties collecting together from all quarters to pay this tribute of respect to their old mistress. She was noted for her frugality, industry and punctuality, and had amassed considerable wealth. Her moral character was irreproachable.

Oct. 11, after a few days' illness ANNE, the beloved and affectionate wife of Mr. JOHN ARNOLD, of Dalston, Middlesex, much respected by all who knew her.

October 19, deeply regretted by her friends, SOPHIA WILTON WALLACE, daughter of the Rev. James C. Wallace, is minister of the Unitarian chapel, Wexham, Dorsetshire.

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[Vol. I.

CHRISTIAN UNION AND THE "EVANGELICAL ALLIANCE."*

THE book on Christian Union named below has lain for some months on the table awaiting notice; while the "movement" of which it is a part has been in gradual progress towards the agglomeration of what now avows itself an "Evangelical Alliance." We may now perhaps say less about the book, and more about the movement, than we might have done immediately on the appearance of the former, and while the latter was quite immature. Indeed, the book is a mere reflection, eight times repeated in so many sermon-like essays by reverend pens in the Scotch Kirk and Free Church, and in the English Congregational sect, of the one idea of an Evangelical Alliance. It was written, as have been many other books and tracts, in furtherance of a professed non-sectarian feeling, and with the avowed purpose of bringing good Christians of all denominations (except a few mentally reserved) into kindly union.

Some of our readers may remember the appearance of a "Prize Essay" on Schism by Professor Hoppus, and another on Union by Dr. Harris (the "author of Mammon"). These books were written in response to an offered premium of £100 by Sir Culling Eardley Smith, Bart., in 1837. Shortly after this, the Rev. J. Angell James, of Birmingham, "having been strongly impressed during a season of private devotion" (as he informs us in his Essay in the present volume) "with the necessity of more love, harmony and peace among the redeemed, regenerated family of God," brought the subject before the *Congregational Union* for discussion, Dr. Leifchild strongly seconding the suggestion, Mr. James urged the matter next in the *Congregational Magazine*, and then reprinted his letter in the form of a circular, and sent it to "ministers of various denominations, both in England and Scotland." The suggestion seeming to be approved, especially by many Wesleyans, Dr. Leifchild made the first experiment of "a meeting" in his chapel, Jan. 1, 1843, "of which (we read) nothing higher or better could be said, than that it reminded all present of Watts's version of the 133rd Psalm:

Thus on the heavenly hills
The saints are blest above;
Where joy like morning dew distils,
And all the air is love.

"Addresses were delivered by the Rev. Mr. Bunting, of the Wesleyan body; the Rev. James Hamilton, of the Scotch Church; the Rev. Dr. Leifchild, Independent; and prayers were presented by min-

* Essays on Christian Union. London—Hamilton, Adams and Co. 1845.
Conference on Christian Union held in Liverpool. Liverpool—Marple. 1845.
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isters of three other denominations." (Essays, p. 179.) This meeting led the way to "the grand meeting at Exeter Hall on the 14th of June, 1843, which was conducted upon the plan of the previous one held in Craven chapel." The Church of England was represented on this occasion by the Revds. Thomas Mortimer and Baptist Noel. It was, we believe, immediately after this time, that meetings for Christian Union were held on the same plan in many country towns, exhibiting (wonderful as it was thought) a mixed assembly of Independents, Baptists and Methodists actually engaged in social worship and reciprocating declarations of theological peace. The clergy generally held aloof; "Papists and Socinians" were not invited to attend. Those "Evangelical Christians" who did attend, thought it (as Mr. James expresses it) "the most illustrious triumph of truth and love over sectarian prejudice and the selfishness of party that any age or any country had ever witnessed." (P. 181.) But no one seemed to know what real results were to be expected from these meetings. No more visible "Christian union" appeared in consequence. Sects were just as distinct as ever, worshipping apart, educating apart, missioning apart, as before. The movement might end where it began, in occasional religious meetings of different religionists in one chapel; which was indeed nothing more nor less than had already from time to time happened at Missionary meetings, Bible Society meetings, &c. The movers, however, it was evident, expected something more tangible to result, though even they do not seem to have seen their way clearly. Mr. James, at least, closes his account of the day at Exeter Hall thus: "What next may be done to promote this cause, it is not easy to say. God will direct." (P. 181.)

The subsequent steps are soon told, down to the present day. The press has been diligently employed to promote the idea of Christian Union, by the publication, for instance, of these and similar Essays; and just now, through the active arrangement of some members of the Scotch Kirk,—the same parties, we believe, who brought out this book of Essays (but the origination of the volume is not fully explained, though the authorship of each Essay is announced, and all are declared to have been written according to an understood division of topics),—the matter was brought to a bearing in the great "Conference" at Liverpool, held on the first three days of October last. For the proceedings of this Conference, we refer the reader to the pamphlet named at the head of this article, and to the *Intelligence* department of our present number; and presuming that he has read, there or elsewhere, of the recent establishment of the "Evangelical Alliance," we shall proceed to express freely, but we trust fairly, and in no less catholic a spirit, we are quite sure, than any advocate of the "Christian Union" has evinced, our opinions on the movement itself.

But, first, let us claim *orthodox* countenance for any heretical doubts we may hold on the matter: for some, at least, of the participants in the plan, and good wishers for its success, are by no means confident. The *Congregational Magazine* for October, in a long article earnestly wishing good to the then impending meeting, prayed that it might not prove "a failure," as, it confessed, the meetings up to that time had been. The *Record* newspaper (representing the Evangelical Church) speaks doubtfully, while lovingly, of the project. The Editor sympa-

thizes entirely in the Union proposed, as being "in opposition to the corrupt doctrines and practices of the Romish and Greek Churches, and to Socinian and Antinomian heresies." (Oct. 23.) He says (Oct. 27) that it must be approved, as it is only an attempt to carry into effect the prayer of the Liturgy, "that all who profess and call themselves Christians may be led in the way of truth, and hold the faith in *unity of spirit*, &c.;" and that this prayer ought to lead Christians to action. But he adds, "as regards Popery, we cannot attempt to join the corresponding action to the prayer;" and he then specifies two grand obstacles which seem to him to stand in the way of this "Evangelical Alliance" among professing Evangelical Protestants. These are, in his own words, only abridged of some fierce expressions against the Church of Rome,—

"1. The prevailing unscriptural leaning, in the high quarters of the Church, to look favourably on Rome, at least to the extent of acting towards her as a living branch of the true Church of Christ, &c.; * * * and, connected with this, a disposition in the same high quarters to depreciate all Protestant Churches not having what is called apostolical succession, &c. * * * 2. Another difficulty is to be found in the fierce hostility which, during the last dozen or fifteen years, has been exhibited to the Church by those whom we have truly called *political* Dissenters. * * * The political Dissenters are opposing these proposed assemblies." (Record, Oct. 27.)

One of these *political* Dissenters has already felt this latter difficulty on his own part, being equally well known in the ranks of orthodox Dissent for his "Anti-State-Church" zeal and his zeal for "Evangelical Alliance." It is no less a person than the Baronet himself,—Sir Culling Eardley Smith,—the giver of the Christian Union Prize in 1837, who now plainly perceives that Churchmen will love him less for his "Evangelicism" than they will hate him for his low radical politics on Church matters. And how does the Independent Baronet propose to compromise the difficulty? Actually, by letting Anti-State-Church agitation rest for a year at least, till the Church shall have learnt to love him for his orthodoxy; and if she will not, on this condition, fraternize kindly next June, why then—at her again with the Anti-State-Church battering-ram! Here is an extract from this good, simple gentleman's letter to the *Patriot* on the subject, which the *Nonconformist* embalms "as a matter of curiosity:"

"You and I believe that the State should not be connected with the Church; it is our duty to avow this opinion: but it does not follow that it is our duty to promote it in a specific way; it does not follow that it is our duty to operate by means of societies organized for that object. We have a perfect right to do so; but it is optional whether we should do so or not.

"May I, then, assign one or two reasons for pressing on the Christian men at the head of the Anti-State-Church Association, the question of suspending operations (at least) for the year 1846.

"1. Evangelical Christians from all the world are to be invited to London next June, to promote union. Will not our friends regret that they should see our streets placarded with notices indicative of disunion?

"2. Evangelical Churchmen wish to join us, but naturally feel pained at the same men who seek their connection maintaining a methodical and severe attack upon an institution of which they cannot, as yet, doubt the expediency.

"3. The union of Christians upon the basis of a frank, full and mutual brotherly recognition, is a command of our Lord. He will assuredly bless obedience to it. If thoroughly carried out, it will solve other questions. No

one can read the seventeenth chapter of St. John's Gospel and doubt that the visible and unreserved union of Christians is to have a wonderful, an unprecedented, effect on the world's destiny. It will assuredly throw light on all questions of Church and State.

"On these three grounds, then, let us try to promote the postponement of the Establishment question, at least until a fair trial shall have been given to our efforts after union. I believe that our doing so will evoke a generous determination in thousands of Churchmen and clergymen not to be behind-hand with Dissenters in manifestations of affection. If I should be mistaken, and if it should prove that the pious portion of the clergy are more ready to fraternise with Oxford than with Cheshunt college—with the successors of Laud than with the representatives of Matthew Henry—if it should prove that they are more anxious to retain a proprietorship in the population than to obey the Saviour's solemn injunction to his disciples, 'to love one another,'—in that case, bitter as will be the disappointment of my hopes, I shall no longer be entitled or disposed to argue for the suspension of the Establishment controversy.

Believe me, my dear Sir, faithfully yours,

C. EARDLEY SMITH.

"Bedwell Park, October 16."

We fancy the Church Evangelicals are not to be caught with chaff like this. Has the *Record* seen Sir Culling's letter?

Here, then, within the bosom of the "Alliance" itself we find confessed incompatibilities. The Evangelical Church are shy of the political Dissenters, and the political Dissenters, according to the *Record*, "oppose these proposed assemblies," while the repentant Sir Culling is ready rather to sacrifice his politics just for that one year 1846. Though, with a view to the Alliance, both those who believe too much and those who believe too little have been piously thrown overboard, in order that the rest may find a "platform of union," (as Dr. Candlish styled their declaration of faith,) it needs no great discernment to perceive that even the platform of Evangelical doctrine will never heartily blend Churchmen and Dissenters together. Their union will not be intimate, or else it will not be lasting. Of this we have no doubt.

Then this fierce hatred towards Roman Catholics and Puseyites, which equally belongs to the Church and the Dissenting "Evangelical," though it may be a bond of union within "the Alliance," is a plain confession of failure as to the original proposal for *Christian Union*, the union of good and pious Christians of all denominations. Neither the Church Evangelical nor the Dissenting denies that the Roman Catholic is a *Christian*, though they do deny it of the Unitarian. By their own showing, therefore, they are false to the principle on which they set out, that of "Christian Union;" and it is so far right that they have assumed a less deceptive appellation on becoming more of an organized body. "The Evangelical Alliance" is a name that cannot mislead the simple and unwary, as the other might have done. It is strictly and palpably an alliance of those whose conventional name for good or evil is already established, in the abuse of the once-honoured term Evangelical. And the purpose is sufficiently explained in the publications that preceded and the resolutions that flowed from the Liverpool Conference, as being to strengthen that dominant and tyrannical party, in the Church and out of it, by mutual alliance. Be it known and remembered, then, that there is no longer the pretence of promoting either union or unity among Christians as Christians; but that an alliance offensive and defensive is proposed among the self-styled Evangelical

party against the rest of the religious and secular world. It is something gained to have things called by their right names.

Looking, then, at the "Evangelical Alliance" in its now restricted and less honourable aim, we ask how far it is likely to fulfil its avowed purpose of procuring such a "visible and unreserved union of [Evangelical] Christians" as shall "have a wonderful, an unprecedented effect on the world's destiny"?

We are informed that the "two hundred Evangelical ministers and laymen represented seventeen religious denominations." Great need indeed is there of "Christian Union" here, if those who, according to their own account, agree perfectly on the saving articles of faith, are split into seventeen sects, worshipping habitually apart from each other and maintaining separate religious institutions of all kinds,—schools, charities, colleges, missions!*

What a pitiful picture does this admission give of British sectarianism! This boast of common agreement among seventeen distinct sects is, we repeat, an admission that their distinct existence is anti-christian. There are some distinctions of faith among Christians which necessarily involve the duty of separate worship and religious action. But no good Christian can look round on the multiplicity of sects that prevail in England, without wondering at the minuteness of their distinctions. Most orthodox lay Christians, we venture to believe, would find it difficult to define the grounds of their own separation from others. One must be fresh from *Evans's Sketch*, to know just how Wesleyan Methodists differ from New-Connection Methodists, and both from Primitive Methodists, and all from Independent Methodists,—and Church Methodists, again, from all these,—and Wesleyan-Association Methodists from all the rest; or to perceive those graduated shades of Calvinism denominated Supralapsarianism and Sublapsarianism, Antinomianism, Baxterianism, Lady-Hun-

* The *Congregationalist* for November makes eighteen, according to the following analysis of the members of the Conference; but Episcopalians in England and Ireland are the same.

Episcopalians—Church of England	16	
Church of Ireland	4	
	—	19
Presbyterians—Church of Scotland	2	
Free Church	12	
United Secession Church	17	
Original Secession	3	
Relief Synod	3	
Reformed Presbyterians	11	
English Presbyterians	18	
Irish Presbyterian Church	6	
Associate Synod of Ulster	1	
	—	73
Congregationalists—Independents	54	
Baptists	18	
Evangelical Friends	1	
	—	73
Methodists—Wesleyans	34	
Wesleyan Association	5	
New Connection	4	
Welsh Calvinistic Methodists	4	
	—	47
	—	212

tingdonianism, &c.; or to comprehend the refinement of Particular Baptism and General Baptism, with the further complications of open communion or close communion. For one layman so well versed in sectarian technicalities as seemed a worthy gentleman who avowed the present writer that "there was no sect that he quite approved as he was himself a Particular Baptist, but maintaining open communion," there are hundreds who know of no difference among Baptist Independents and Methodists, and none but the form of a Liturgy between all these and the Church of England, and who ally themselves to the sect whose minister they like best, or whose chapel is most convenient for them to attend.

Now, we submit that it would be indeed a great Christian achievement, if this paltry, minute sectarianism could by any means be fused into one religious whole;—if within the limits of what is called Evangelicism, a real Union could be formed. There would be something Christian in that. It was not unnatural to suppose, from the public tidings which heralded the Conference, that something of this kind was to be attempted,—some measure of consolidation among those who, of their own showing, have no rational or necessitating grounds for separation, but whose separation into seventeen needless divisions is felt by themselves to be a standing scandal to the cause of Christianity. If a simply "Christian Union" indeed been pursued, the case would have been different. Some Christians differ too widely from some other Christians, to allow of joint religious worship and effort. Trinitarians and Unitarian, Romanist and Protestant, are, in the opinion of the Conference, too wide distinctions to be harmonized. So, too, in our opinion as in that of the *Record*, are political Churchmen and political Dissenters, the State Church being essentially a political institution, and Dissenters therefore wearing an unavoidably political aspect. But the scheme for the union of Christians being relinquished, and a platform of unity being erected upon a doctrinal basis which the seventeen Evangelical sects all agree to, and the purpose of the whole movement avowed being to make manifest to the world the unity of the Evangelical body,—we repeat, the natural conclusion from these premises would be, that the Evangelical divisions were to be laid aside. But it turns out to be a mere "Alliance;"—no union, no abolition of visible sectarianism among those who agree exactly. Dr. Leischild remarked upon the devotional exercises at the Conference, "that in no instance could it be inferred from the tone, manner or expression of the respective supplicants, to what particular section of the Christian Church they belonged. The *Congregationalist* continues,—"Never were we present at such a season of devotion. The abundant confessions, the solemn, earnest intercessions, and the joyful thanksgivings, produced a tender, melting effect on most persons present. It was indeed a Bochim, a place of weeping, and many realized in all its fulness 'the joy of grief.'" And will those who can speak thus approvingly of the blessedness of what to them is the occasional taste of unsectarian worship, be content to go back to their small distinctions of mode and form and agency, and to feel themselves held in mere distant alliance with those with whom they ought to be in the closest religious union?

But, after all, we must be permitted to distrust the solidity of this doctrinal "platform of union." A mere glance at its articles shows

how hollow this present truce must prove, if any thing more close than an occasional and respectful alliance should be attempted. Its articles are, no doubt, conveniently vague, most of them admitting of the most contradictory interpretations, and would never be regarded as a satisfactory declaration of faith—except when a purpose is in view—by any of those who hold the notion of salvation by opinions. "The parties who shall be invited to the future meeting (it was resolved) shall be such persons as hold and maintain what are usually understood to be Evangelical views in regard to such important matters of doctrine as the following: (Here we take the liberty to insert a running comment:)

1. "The divine inspiration, authority and sufficiency of Holy Scripture." (We should like to know what is the Evangelical view of these subjects? Is Dr. Pye Smith Evangelical? Then so is the Unitarian, who knew, before Dr. P. Smith learnt it, how to distinguish between the religious character of the Song of Solomon and St. John's Gospel.)

2. "The Unity of the Godhead, and the Trinity of Persons therein." (Which Trinity? Is Dr. Wallis's "Trinity of relations" Evangelical? Or Dr. Wardlaw's "three Somewhats or Somethings"? Then is the Unitarian as Evangelical as the best.)

3. "The utter depravity of human nature in consequence of the fall." (We doubt whether the 54 Congregationalists at the Conference can be held Evangelical by this standard, as their "declaration of faith" most suspiciously avers, "that a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of Adam." The Congregationalists must not attend Conference again.)

4. "The incarnation of the Son of God, and his work of atonement for sinners of mankind." (But what *was* his work of atonement, on the Evangelical view? That ascribed to it by the Scotch Churches, or that believed by the English Wesleyans? For these views are far wider apart than is the latter from the *unevangelical* notions of Unitarians.)

5. "The justification of the sinner by faith alone." (This item is thorough Scotch Calvinism, to which English Churchmen, Congregationalists and Methodists, can only have submitted through courtesy for the sake of "an alliance." The Editor of the *Record* will presently, if we mistake not, espy Antinomianism in this article, and will doubt the desirableness of an alliance which he had fondly supposed to be "in opposition to Socinian and Antinomian heresies" alike. The Congregationalist declaration says not "faith alone;" it says, "constant faith in Christ and uniform obedience to his commands." English theology has come far nearer to good morals than the Scotch. It seems scarcely honest in those who have expressly laid aside the Assembly's Catechism and Confession, for a new "declaration" destitute of all the salient points of Calvinism, to give their adhesion to this 5th term of alliance.)

6. "The work of the Holy Spirit in the conversion and sanctification of the sinner." (But what is this work? Being left undefined, it is, for any thing that appears to the contrary, Evangelically believed by the Unitarian, who adores God in all things. We expect to be invited to the next meeting.)

7. "The right and duty of private judgment in the interpretation of Holy Scripture." (But what if one should feel the duty of interpret-

ing unevangelically? The Evangelical "right and duty" places t Unitarian in the Conference, and his exercise of the right excludes hi Better omit Article 7. It is by no means *Evangelical*.)

8. "The divine institution of the Christian ministry, and the aeth rity and perpetuity of the ordinances of Baptism and the Lord's Su per." (Again we say shame on the English Independents to prove what they do not believe! In the words of their Declaration, "Th believe that the New Testament authorizes every Christian church elect its own officers," and "that it is the privilege and duty of eve church to call forth such of its members as may appear qualified l the Holy Spirit, to sustain the office of the ministry." Yet, for t sake of their "Evangelical Alliance," they consent to avow "the divi institution of the Christian ministry." And then "the Alliance" rai at Popery and Puseyism! These may be honest, at least in the claims to "divine institution;" but those can hardly be so who clai it in alliance with others and deny it among themselves.)

The Declaration of Faith having been adopted unanimously, "tl Rev. Dr. Raffles proposed that an immediate thanksgiving be offer to Almighty God for that unanimity." So "the Doxology was sung

It is an ungracious task to impugn the perfect sanctity of a schen that promised so fairly in words, and from which so many really go men are expecting great practical religious good to flow. But v cannot indulge any such expectation. It is founded in dishonour. I pretended doctrinal unity is mental reservation. As a mere demon stration, the thing is pompously idle; as any thing else, it can nev work long harmoniously.

But what does the Conference, or the resulting Alliance, really pr pose to do? What is to come of all these meetings, with the "lengthened engagements* of devotion and discussion, in which tl happiest tokens of the Divine favour have been sensibly experienced' For an answer to this question, we look to the published resolution almost in vain. We find it distinctly avowed, indeed, that the Allian is that "of individual Christians, and not of denominations or branch of the Church." And in the vaguest manner, its objects are announce as being, "to exhibit the essential unity of the Church;" "to man fest and cherish brotherly love;" "to open and maintain, by corrs pondence and otherwise, fraternal intercourse between (*among we better English*) all parts of the Christian world;" "to resist Poper superstition and infidelity," and "promote our common Protestai faith." And another resolution proposes "the promotion of sour views on the subject of the sanctity of the Lord's-day, as well as tl better practical observance of that day, and the removal of hindranc and obstacles to its observance."

The history of this resolution respecting the Lord's-day is curiou and suggests a suspicion that more is meant than meets the eye. O the conclusion of the devotional services of the first session, "Rev. I King read a paper prepared by the requisitionists in Scotland." Th authorized minutes of the Conference do not give the contents of th paper, nor mention whether it was withdrawn or rejected by the Cor

* We wish a pure and unaffected English style were more in favour with tl new "denominationalism," as it calls itself.

ference; the next minute being as follows: "Rev. J. Jordan moved, Rev. John Blackburn seconded, That the subject of Christian Union practically considered, be taken into discussion at the evening sitting of the Conference.—Carried." But the *Congregational Magazine* gives this suppressed document entire;* and it is curious to observe a double variation bearing upon this Sabbath question, between the requisitionists' suggestions and the resolutions of the Conference. The requisitionists had said one thing that they ought not to have said, and left unsaid one thing that they ought to have said. They had not made the slightest allusion to "Sabbath observance" as an object to be contemplated by the Conference. But, on the other hand, they had laid it down expressly that the purpose of the Union should be—"First, negatively: not to petition the Legislature or hold any communication with the Government. We propose to address the people, and them alone." But this would have left little hope of advancing Sabbatarianism. So the memorial seems to have been quietly set aside by the resolution to discuss "Christian Union practically considered;" and at the fourth session, "Rev. Dr. Candlish moved, and Rev. R. Newstead seconded, That the Committee meet at nine a. m. on Friday, and that they be instructed to bring up a resolution on the subject of the Sabbath.—Carried." So on Friday the resolution, No. 10, was submitted by the Committee and "carried unanimously," declaring the observance of the Sabbath "one of the most important objects which the contemplated Alliance ought to have in view." Singular that one of the most important had been overlooked by the projectors! And the negative suggestion against petitioning the Legislature or holding any communication with the Government, having been before got rid of, the heart of Sir Andrew Agnew (who was prevented "by unavoidable circumstances" from attending) will rejoice in the hope of bringing the Evangelical Alliance to bear on the "bitter observance of the Sabbath." At least there is no one point of action so clearly intimated as this. The vagueness of the rest may be explained, perhaps, on the ground that the Liverpool meeting was only preliminary to the greater meeting proposed for next June, and that all further modes of action are to be matured meanwhile by the Committee, in its four divisions, for adoption at that decisive meeting in London. The great thing, it

* This document plainly betrays the fears of an Orthodoxy which feels itself in opposition to the world's progress. The "Scottish delegates" give four reasons why "our own day seems very specially to demand the union of Christians." The first is "the prevalence of Popery," on which head they venture to touch the *vexata questio* of Maynooth, and endeavour to make out that good Evangelical Christians may oppose *that* endowment without falling out among themselves as to State endowments in general. The 2nd reason is "the inroads of Infidelity." The 3rd, "the condition of the Heathen world." The 4th, which we quote as *symptomatic*, is in these words: "The loudest call for union arises from the condition of the Protestant Churches themselves. In too many instances their doctrine is corrupted, their discipline relaxed, and the flame of a once fervent piety well nigh extinguished. They are strong to destroy each other; but in the view of enemies they are distraction and weakness. The Protestant churches of the Continent are *generally Unitarian* and inanimate; and persons devotionally inclined have joined the Roman Catholic communion, on the simple ground that Popery was a religion where Protestantism was none." *Fas est ab hoste doceri*. One may see something through others' spectacles, and, allowing for the medium, appreciate the phenomenon.

thus appears, was to form the "Alliance;" what it is to do, may be considered afterwards. And in the doing, just in proportion as much shall be attempted, we venture to predict disunion as the result. And for this reason: All modes of religious action conceivable to the Evangelical sects have already been put in action by many or all of them, as individual sects. The Alliance is not an alliance of sects, but of individuals. This new Eclectic body seems to have no distinct work of its own; and in occupying over again the same ground as each of the others, it will seem at least to be a rival in the field, adding another to the multitude of sects. Doubtless it will print tracts by millions—"the Tracts of the Evangelical Alliance." But why should these stand in distinction and apparent rivalry with those of the *Religious Tract Society*, the *Christian Knowledge Society*, with the *Wesleyan* tracts and other already existing organizations, which are worked by the same parties in their sectarian capacity? If the other Tract Societies were all to merge in this one, there might be something of imposing "Union" in the plan. But not otherwise. Perhaps the "Evangelical Alliance" will send out missionaries to the Heathen. But already are the poor Hottentots and South-Sea Islanders sufficiently at a loss to understand why the one true and saving Christian faith should be called Methodism by some, and Baptism by others, the Church Mission by others, and the London Mission by others still. Will they think it a proof of increased Union to find yet another fresh distinctive term in the "Mission of the Evangelical Alliance"? If indeed it could be made an alliance of all the seventeen sects, instead of individuals merely from those sects,—if they could all merge their separate missions in one common mission,—call it simply Christian, or call it Evangelical—then might there indeed be some chance of "such a visible and unreserved Union of Christians" "having a wonderful, an unprecedented effect on the world's destiny." But there is nothing in the organization and plans thus far announced, to bear out one tithe of the magniloquence expended upon this "Alliance."

We fancy we ourselves entertain a far higher notion of Christian Unity than has been evinced by any of the writers or speakers in this movement. We have a more comprehensive idea both of the Unity that should be, and of that which, notwithstanding the jarrings of sects, really does exist. We call it *Unity* rather than *Union*; and we think that no small part of the confusion of idea and inconsistency of reasoning and purpose traceable in the Essays on Christian Union and in the documents connected with the Conference, is referable to the habitual use of these two words as interchangeable.* We take the Unity of the Christian Church to be internal and essential; its Union (or disunion) to be external, casual, ever-varying, accidental and capricious. The Unity of the Church Catholic is the prevalence of the spirit of Christ among the good of all sects. But it does not necessarily bring them all into visible, bodily, external union. Distance defies this; but the Unity still prevails. National peculiarities defy that uniformity of religious worship and action which strict Union would demand; but the Unity of Spirit still prevails, and the diversity of operation makes it the more striking to the spiritually discerning. Difference of opinion

* See *Essays*, pp. 22, 23, 31, 82, 134, 152, &c.

on important matters must in those matters prevent entire union of action; but Unity is traceable still in all the varied agencies by which the sincere of every sect endeavour to promote the prevalence of religion and virtue. Even that paltry sectarianism which has made more sects than there are great diversities of religious opinion, while it effectually defies Union, and presumes to question the Unity of the Church beyond its own pale, cannot despoil the outcasts of their Unity with the true living Church of Christ; it can only rob its own members of the wider Christian sympathies which might make them, if they desired it, at one with all Christendom. The "Evangelical Alliance" may pretend to contain in itself the Union of all Christendom. It may excommunicate the Papists, the Socinians and the Antinomians; yet it cannot affect their Unity with Christ and with his Catholic (Universal) Church. Every good Christian is and must be in Unity with every other good Christian, though some (who say they are *unco gude*) may resolve not to be in union with certain others. Union they can deny to us. Of Unity they can only despoil themselves. We still retain "the better part."

It is very possible to risk Christian Unity by striving too earnestly after Union. Far better recognize and hail the harmonious diversity which belongs to Nature and Providence, to Matter and Mind. The inspired apostles recognized it as acting in Christianity too. "There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."

Of all bonds of Union, a minute doctrinal one must be the most narrow. "Many men have many minds." It is impossible for all to think alike. If a Union is to be formed on opinionative grounds, the opinions so taken as the "platform of Union" must be few, clear, broad and important. Bring in many and minute opinions, and each addition drives out a larger and larger portion of those who could unite before, or bids them resort to mental reserve in order to continue in visible union. If a certain number of men agree on some one opinion, there may probably be only half of them who hold at the same time a second opinion; and if a third opinion be introduced, six sects may from that moment arise; if a fourth, then four times six (or twenty-four) sects; if a fifth, then five times twenty-four, or one hundred and twenty sects; just as many as the changes that can be rung on five bells. How many different casts of opinion prevail among Churchmen in regard to the Thirty-nine Articles, or even among the Conference with their Eight Articles, (taking each Article as only a single bell with a single clapper,) would be a slateful of figures to reckon,—or how many mental reserves, rather, among those who have sworn that they take the Articles in their evident sense, and do not put their own meaning upon them.

If for any purposes a doctrinal or opinionative Union be formed, it should embrace only those opinions that are essential to the purpose of Union.

Then the question returns, What is the purpose of Union, and what are the opinions essential to it?

We should answer this question by saying (as the promoters of this movement said in words at first), The purpose of Union is Christian

worship, duty and love. The basis of Christian Union should therefore be the adoption of mere Christianity. And if no other test had been adopted than the scriptural confessions of the Christian faith, the world would have been no need to devise means for uniting sects which never would have separated. But more minute confessions of Christians have been insisted upon. Creeds have grown higher than the Scriptures, and Christian Churches have taught men to think that salvation depends upon the adoption or rejection of a creed.

This dogma of Salvation by Opinions is the grand obstacle alike to Unity and to Union in the Church of Christ. Union it cannot produce. Rome tried the experiment, with temporal power aiding her spiritual ascendancy. But men could not be made to think alike, even in face of the rack and hope of salvation. Protestantism proved this by fact though Protestants soon began to talk and act as though it were not proved. The "Evangelical Alliance" itself abjures all Union with the larger part of the Christian world. And as for Unity, this notion of the necessity of particular doctrines for salvation, is at the root of all the heart-burnings and bigotry of Christian Churches. There is no harm in differences of opinion. But there is deep mischief in insisting upon uniformity, whether by the power of temporal or of spiritual threat. The idea of a saving creed is cruel and horrible. Hence bigotry and spiritual pride. Hence spiritual cowardice. Hence worldly conformity. Hence hypocritical professions of religion. Hence practical persecution against the sincere professors of unorthodox views. Hence the great scandal of the Gospel, that "these Christians hate one another." Lay Christians may well rebuke, as they repeatedly do, their spiritual guides, for seeming to make religion consist in doctrinal polemic. Secular literature may well cry shame upon theological, as in the following extract, casually met with "on the nonce," in the pages of the *Athenæum* (Oct. 11) in reference to some virulent book or other called a "Text-book to Heresy, by a True Son of the Church;"—a remoteness which we venture to apply, in conclusion, to the constitution and proceedings of the "Evangelical Alliance:"

"When shall we hear the last of polemical disputations, which have no other effect than to stir up the angry passions of man's nature? and when shall we begin to see something of the true Christian spirit which is emulous of Charity only? It is a melancholy but an obvious fact, that disputed dogmas and fanciful points of discipline seem to constitute the sum and substance of religion, as professed at the present day. Away with such religion! If the pains were taken to make men good, that are now taken to exasperate them,—to produce a union in brotherly offices, instead of an impracticable one in belief, the world would be much better, and religion something more than a name."

E. H. H.

JEAN PAUL.—II. FASTING.

THE Catholics have fast-day dishes; the Protestants have, instead, fast-day sermons. By emptiness, those sanctify their stomachs, and these their heads and both, in the annual celebration of Passion-week, convert the period of Christ's suffering into a suffering of reason.

SONNETS,

COMPOSED DURING A CONTINENTAL TOUR.

IV. AT PARIS.

CITY of palaces and pleasures ! thou
Strange things hast seen, nor distant is the day
When on this very spot,* so fair and gay,
Thy king and thousands of thy sons did bow
Their heads to meet the fatal axe ; what see I now
That of these horrors tells,—what signs are here
That may remind me of that time of fear,
When vainly Mercy pour'd to Heaven her vow ?
Myriads of lamps are twinkling 'mid the trees,
And music floats upon the summer breeze,
The very leaves with merriment seem stir'd,
As if no factions dire, no foreign foes
(And all by men yet living seen and heard),
Had brought within these walls unutterable woes !

V. AT PERE LA CHAISE.

GREAT names arrest the traveller's curious eye,
As, slow and musing, here he learns to thread
His passage through these gardens of the dead,—
Names that have reach'd the stars, and still shall fly
On wings of Fame, till Time itself shall die ;
But wither'd now here hangs the poet's wreath,
The warrior's sword is idle in its sheath,
And Genius, Wit and Love all mouldering lie ;
Yet is this place of tombs, where, as a king,
Death sits enthroned, no place of cheerless gloom :
Gay flowers, entwined with sculptured honours, bloom,
And " beauty out of ashes " seems to " spring ;"
And here the living with their lost ones meet,
Their pious offerings bring, and hold communion sweet.

VI. AT ST. CLOUD.

PENSIVE and slow I tread thy cool alcoves,
O sweet St. Cloud ! the river wanders by
Like some fair spirit, soft and noiselessly,
And fragrance breathes along these lime-tree groves ;
Bright flowers, and graceful plants so glad and green,
Bloom in the path-ways and the gay parterres,
And not a breath the lightest leaflet stirs ;
Yet factions fierce these regal halls have seen
Raging for power, when hostile men conspired
The mastery to win ; then lustroously
Napoleon's dazzling star shot forth, and he—
By dauntless ardour and by genius fired—
Braved every peril, awed his sturdiest foes,
And on an eagle's wing to fame and glory rose !

* Place de-la-Concorde.

LOCKE AND SCHLOSSER.

Quid de quoque viro, et cui dicas, sepe caveto.

HORACE.

It is proper to notice distinctly the opinions of Locke respecting miracles, as Schlosser, in his History of the Eighteenth Century, has misrepresented them and so classed him with the Christian Deists.—J. J. TAYLER.

MY attention is, for the second time, called to the names forming the title of this paper. In a volume of "German Experiences,"* I meet with the following passage: "No nation has so many systems of philosophy, and so many histories of the world, as Germany, written by its ponderous and persevering professors. Nay, they can just as well write on subjects which they have never examined, as others on those which they have sifted through and through. Thus, Professor Schlosser, of Heidelberg, has written a History of the Eighteenth Century, in which the literary history of that period in England was, to my positive knowledge, written without ever reading the works of the authors on whom he most confidently pronounces judgment; yet with such success, that the *Allgemeine Zeitung* triumphantly declared that there had never been more than three real historians in the world,—Herodotus, Tacitus, and Schlosser."

It is only with Mr. Howitt's statement of a matter of *fact* that I am concerned. He avouches it, on his *positive* knowledge: he lived, for some time, at Heidelberg; and his character forbids us to doubt of his veracity.

Mr. Howitt does not specify any one of the authors on whom this Professor has confidently pronounced judgment, without having read their works. The defect, however, may easily be supplied: an example is at hand. My second motto presents it: the valuable writer of the "Retrospect of the Religious Life of England" instances in Locke.

In an article which I communicated to the *Christian Reformer*,† brought forward the same charge against Schlosser, and substantiated it by direct and copious proofs. I shewed that Locke was no Anti-super-naturalist: I complained of Schlosser's literary and moral injustice to him; and, in the belief that my remarks would fall under the eyes of some of his friends and acquaintance, (though they might not reach his own,) I intimated the duty of his either retracting or making good his allegation.

No defence, no retraction, has appeared. I have not heard of any Fortified, therefore, by Mr. Howitt's testimony, and by Mr. Tayler's opinion, I will copy a sentence or two of the paper to which I have been referring:

"Literary and indeed Social Justice demands of Professor Schlosser that he call his witnesses—Schlosser must confess himself a stranger to Locke's Theological publications. Had he been acquainted with them he would not have ventured on a statement which is altogether without and against evidence."

Schlosser, I believe, has an honourable reputation among many of his countrymen. If his fame is merited, I must the more regret that he has in any degree tarnished it by the manner in which he speaks of

* By William Howitt.

† Vol. XI. 201, &c., 2nd Series.

Locke: I must the more earnestly wish that he may revoke or modify his language.

Here I leave the Professor, and pass to the claims of *Literary and Social Justice* generally.

The opinions of eminent men can never be viewed with indifference by their contemporaries and by following ages. Whether their sentiments are expressed in conversation or in writing, they do not fail of influencing other men's judgments; and they may even affect the character of large communities and of distant times. Hence it is of moment that they be not, from any cause, misrepresented. Critics and Historians come under special obligations to be diligent, impartial, faithful, in this respect. The propensity of most readers to take statements upon trust, renders it the more essential that authors weigh all the circumstances which they record as points of fact, all the opinions which they ascribe to either the living or the departed. Though no man is infallible, yet Care and Assiduity will go far towards checking the promulgation of many an inconvenient, and even serious, mistake.

On points of mere taste and literary judgment, I would strictly require, and would aim at exemplifying, the utmost attainable correctness, which is yet more to be insisted upon, where it regards topics of the deepest import to Mankind.

There is a love of ease, an aversion from trouble, which, if it becomes habitual, will be of great injury to its possessor and the public. Let the *act* then be deprecated, lest, by repetition, it ripen into a *habit*: let scholars and literary men examine *original* authorities, before they put forth their own opinions, or make a report on those of their predecessors.

He is justly censured who, in conversation, hazards rash and ill-considered statements; and should he persist in them, he will be shunned. The like result awaits the same cause in writers. No books which are not marked by correctness can go down with credit to Posterity.

There are objects vastly surpassing "all Greek—all Roman—fame," yet perfectly consistent with high degrees of it. Candour, Ingenuoussness, Moral Discrimination and Justice, a lively sense of what is due to the sentiments of their fellow-men, as well as to their own—these qualities should never be wanting in persons who aspire to instruct the world. Poor are the triumphs of Party, be it political or theological,* when compared with those victories over Selfishness which are frequently essential to the fidelity of the Historian, and to the usefulness of the Philosopher and Critic!

November, 1845.

N.

JEAN PAUL.—III. THE UNBELIEVERS.

WE all resemble the *Adam* of the poets, and mistake our first night for the last day, and the setting of the sun for that of the world. We mourn over our friends, as if there were no better future for them *there*; and lament for ourselves, as if there were no better future *here*: for all our passions are born infidels and atheists.

* See C. R., 2nd Series, Vol. III. p. 669, &c.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM
THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE
BLASPHEMY ACT.

No. V.

THE last publication of the year 1694, to which it will be necessary to advert, is *A Letter to the Reverend the Clergy of both Universities, concerning the Trinity and the Athanasian Creed, with Reflections on all the late Hypotheses, &c. Non quis, sed quid.* This stands third in the Third Collection of Unitarian Tracts, and is dated Dec. 10, 1694. The author does not identify himself with the Unitarians as a body, for he speaks of "*our own writers*," in contradistinction to them; and of "*our divines*, who so extremely clash with one another." But his Letter is, from beginning to end, an able and triumphant exposure of the disagreements existing among professed Trinitarians.

He divides his Letter into ten chapters, the first of which is explanatory of the object of the rest. He addresses himself to the clergy, as he tells them, to gain all the assistance which he can in his religious inquiries. By satisfying his own scruples, he informs them, they will be satisfying those of a great number of pious men, who are harassed by the same doubts as himself; doubts occasioned, in a great measure, by the differences and divisions existing among the clergy about the doctrine of the Trinity. He lays it down as a principle, that a man who is obliged to believe a thing, must know what that thing is, before he can believe it. He contends, that a person can neither affirm nor deny, believe nor disbelieve, a proposition, which he does not understand; that it is impossible to assert something of nothing, or of that respecting which we have no idea; and that a man may as well be required to do a thing, when he knows not what it is that he has to do, as to believe, when he cannot apprehend what he is to believe. He dwells upon the danger which there is of falling into idolatry, or the worship of three Gods, when there are almost as many Trinities as writers, and when their Trinities are not only various, but actually opposed to each other. The Trinitarians, he says, agree only in the same words, by which they make their party and number to appear more considerable than it is; whereas, if they are reckoned according to their divisions and subdivisions, they are the most inconsiderable of all sects. They are so far from agreeing, that they are infinitely divided among themselves; and he who has the good luck to write last, is sure to expose the errors of those who have had the misfortune to precede him. On this diversity he founds an argument for greater moderation towards the Unitarians; at least, till the Trinitarians can agree among themselves whether it be a Trinity of Minds, Essences, Somewhats, Attributes, Faculties, Modes, External Denominations, or what not, which is to be adored.

The whole Letter is one continued chain of sound and close reasoning; and it would be difficult to select any passage to which a preference could be given, as abler or better argued than the rest. We shall content ourselves, therefore, with running hastily over the subjects of the remaining nine chapters, which will give the reader some idea of the nature of the author's plan.

Chapter ii. contains some general reasonings on the Athanasian

Creed. In Chap. iii. we have an outline of the schemes of the Nominal Trinitarians. Chap. iv. relates to the Trinity of Dr. South; and Chap. v. to those of Dr. Wallis, Dr. Bury, and the rest of the Nominalists. Chap. vi. is devoted to a consideration of the schemes of the Real Trinitarians. Chap. vii. relates to the Trinity of Dr. Fowler, Bishop of Gloucester; Chap. viii. to that of Mr. Howe; and Chap. ix. to that of Dr. Sherlock, as revised and improved by himself in his Defence against Dr. South and Mr. Howe. The concluding Chapter treats on a belief in Mysteries.

At the commencement of the year 1695, an honest tradesman, of the name of John Smith, wearied and disgusted, like the author of the *Letter to the Clergy*, and many others, with the repeated unsuccessful attempts of the learned to give an explanation of the Trinity which should afford general satisfaction, ventured to draw up and print a little treatise, under the title of *A Designed End to the Socinian Controversy; or a rational and plain Discourse to prove that no Person but the Father of Christ is God Most High*. For reasons which will soon appear, this was not included in the Third Collection of Unitarian Tracts, published in the course of that year; and if chance had not brought it to light, after the lapse of nearly a century, it might have been irretrievably lost, and little more than the bare title have gone down to posterity. But the late Michael Dodson, Esq., on turning over a heap of waste paper, happened to cast his eye upon a copy of it, from which, under his superintendence, it was reprinted, in 1793, for circulation among the tracts of the London Unitarian Society. For twenty years after the republication of this rare tract, as little was known of the history of its author as had been previously known of the tract itself. It appeared, indeed, from the title-page, that it was written by a certain John Smith. But who John Smith was, no one was able to tell. There were doubtless hundreds of that name then, as there are still: but with the aid of no better clue than the bare name of John Smith, the attempt to discover the author and establish his identity would have proved utterly vain and fruitless.

At length, in the year 1813, the late J. T. Rutt, Esq., gained some information upon this subject, from an octavo volume which he picked up at a book-stall, and of which he gave an interesting account in the *Monthly Repository* for that year. The title-page of this volume was as follows. *A divine Antidote against a devilish Poyson, or a scriptural Answer to an antisciptural and heretical Pamphlet, entitled, "A Designed End to the Socinian Controversie, written by John Smith." Answered by Francis Gregory, D. D. and Rector of Hambleden in the County of Bucks. London, 1696.* The following is from the learned Doctor's Address "*To the Christian Reader.*"

"To shake the faith, and stagger the minds of orthodox Christians, touching the doctrine of the glorious Trinity, there came out a little book, which by mere accident I met with. A book stuffed with blasphemous falsehoods, too much magnifying humane reason, abusing the sacred word of God, denying the divinity of Christ and the personality of the Holy Ghost. What censure its author deserves, let authority judge; but I will venture to say that the book itself doth both deserve and need the flames: for 'tis so abominably foul, that

nothing can purge it, save only that which consumes it too. The book was first put into my hand by an eminent citizen of London, who informed me 'that its author is by trade a clockmaker.' This being so it may be thought a matter of no great credit for a divine of the Church of England to dispute a point of faith against an illiterate mechanic. On the face of this extract, it would appear as though no notice had been taken, by the civil or ecclesiastical authorities, of the publication of John Smith's pamphlet. But we learn from other sources, as will be seen by and by, that this was not the case.

In the year 1695, Dr. Hickes, the celebrated non-juring clergyman published, anonymously, *Some Discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the former upon the latter*; and in No. viii. of the Appendix to these *Discourses*, we find the following allusion to John Smith's pamphlet. "Besides several libels against the state, many heretical and Socinian books have been seized and stopt, particularly one entitled, *A brief and clear Confutation of the Trinity*, which was publicly burnt, by order of both Houses of Parliament, and the author prosecuted; and one other lately taken with its author, called *A Designed End of the Socinian Controversy, or rational and plain Discourse to prove that no other Person but the Father of Christ is God Most High*." Dr. Hickes, in his Preface, ascribe the prosecution of John Smith to the active vigilance of Archbishop Tillotson; but probably on insufficient grounds, for this sturdy non-juror is known not to have been over scrupulous as a writer on subject in which his own prejudices were concerned, or his own personal feelings excited. Dr. Birch, in his *Life of Tillotson*, alludes to the "strong and clear answer" of Bishop Burnet to Hickes's *Discourses*; and to "the many charges of misrepresentation and falsehood" imputed to their author by the Bishop. The following is the title of Burnet's answer. *Reflections upon a Pamphlet entitled, "Some Discourse upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the former upon the latter;" by the Rt. Reverend Father in God, Gilbert, Lord Bishop of Sarum. London, 1696.* But in this answer, although some gross calumnies are examined and exposed, no the slightest notice is taken of the one in which Archbishop Tillotson is charged with persecuting the Unitarians, or of many others of less importance; the reason of which appears from the following paragraph, extracted from p. 155. "I have left many trifling things without any answer; not for want of good matter, but from that just tediousness that it gives to a man's self, as well as to his readers, to enter into a long discussion of many trifling stories relating to himself. I have not considered many reflections he makes on some of my *Reverend Brethren*, nor those he levels at our *Most Reverend Primate*; they shew a keenness of spite that can hurt no man but himself, and therefore pass them all over." But, as regards the particular charge now under consideration, it is sufficient to observe, that Archbishop Tillotson died Nov. 22, 1694; and that *The Designed End of the Socinian Controversy* was not published till the beginning of the year following. Yet, who ever may have instigated the prosecution of John Smith, for the publication of this pamphlet, there is great truth in the following remark of Dr. Hickes respecting the Unitarians of those times, that "certainly

there must be something formidable in their books, and some reasonings in them, which these men of latitude cannot well answer, that they use so much diligence to suppress them."

Most of the publications in this controversy, and particularly those on the Unitarian side, were anonymous;* and the authors of the latter so effectually preserved their incognito, that no clue to their discovery is known to exist. It was, therefore, a bold thing for John Smith to announce his name in the title-page of his pamphlet. But he had not anticipated, and was not prepared to meet, the consequences of his own rash act. An information was lodged against him in the Spiritual Court; his book was suppressed; and, to ward off ulterior measures, he submitted to the humiliating act of signing a recantation. The documents by which this fact is attested were brought to light by Mr. Rutt, in 1829. That gentleman discovered them among Bishop Kennet's Collections, in the Lansdown Manuscripts (938, N. xvi. fol. 242), and made them public through the medium of the *Monthly Repository* of that year. But as the attention of some will probably be directed to this account, who may not have access to that work, it has been thought expedient to reprint these curious documents, which are as follow.

"Die Mercurii xxiii Januar. 1694, coram Henrico Newton, Legum doctore, Henrici Lond. Episc. Vicario in Spiis. Generali, comparuit Johannes Smith parochiæ Sancti Augustini Londinensis civis et clockmaker, cui Dominus objecit librum per eundem Johannem Smith, scriptum et publicatum, cui titulus, A Designed End to the Socinian Controversy, &c., Anno Domini 1694, impressum, in quo varii continentur errores in religione, et contrarium triginta novem Articulis Ecclesiæ Anglicanæ, quorum omnia fassus est esse vera, ac submisit se.

"Tunc Dominus monuit eum ad agnoscendum crimen, quod statim perfecit, legendo ac subscribendo schedulam presentibus annexam."†

* Since the publication of that part of the "Historical Sketch" which is contained in the number of the C. R. for July, (see pp. 480, 481,) the author of the Sketch has been favoured with a letter from James Yates, Esq., of Norton Hall, Derbyshire, which enables him to communicate the following curious particulars respecting one of the writers who took part in the controversy. Mr. Y. is referring to a collection of the Tracts which he possessed many years ago, and says, "This collection had been made by Dr. Wallis; it contained all his tracts in the controversy, with the Socinian replies; also some MS. letters to him from a non-juring clergyman resident at Totnes, and copies of Wallis's replies to these letters. But the most curious and valuable tract, in my estimation, was that of the 'Melancholy Stander-by,' entitled 'An earnest and compassionate Suit for Forbearance,' &c., to the title of which Wallis had written an addition, shewing the author of it to be Dr. Wetnal, or Wetenhall, Bishop of Lichfield and Coventry. Whether this was Dr. Edward Wetenhall, previously Bishop of Kilmore, I do not know. The tract contains, among other things, a curious parody on the Litany, thus,—

'O holy, blessed and glorious Trinity, three Somewhats and one God, have mercy upon us, miserable sinners.'

"I write this account of the volume more especially, because I think you would like to know who the 'Melancholy Stander-by' was."

† [Translation.] Wednesday, 23rd of January, 1694, before Henry Newton, Doctor of Laws, Vicar-General in Spirituals to Henry [Compton], Bishop of London, appeared John Smith, of the parish of St. Augustine, London, citizen and clockmaker, to whom his Lordship objected a book, written and published by the said John Smith, entitled, A Designed End to the Socinian Controversy, &c., printed in the year of our Lord, 1694, in which are contained various errors

"Jan. 23, 1694.

"Whereas I, John Smith, Citizen of London, presuming too far upon my private reason and understanding, have lately compiled, and rashly against my duty sette forth a book entitled, *A Designed End to the Socinian Controversy*, &c., printed in the year 1694, and thereto, with unusual confidence, have set my name, in which book I have undertaken to assert, maintain, and prove several points in divinity, contrary to the Articles of Religion commonly called the Thirty-nine Articles of the Church of England, and contrary to the established laws and statutes of the realm,—I, John Smith, do hereby declare, that I am very sorry for the same, and wish, with all my heart, I had not either written, or caused to be printed, the said book, asking forgiveness of all such as have been hurt thereby, or justly scandalized therat, and retracting all pernicious errors and heretical positions contained in the said book. And I do hereby promise, with sincerity and truth, to abstain from all occasions of falling into the like miscarriage as much as in me lies, and to behave myself, for the time to come, as befits an humble, peaceable, modest, and quiet Christian. In witness whereof, I have hereunto set my hand, &c.

JOHN SMITH."^a

It will be seen that the date of these documents is January 23, 1694; but, according to the mode of dividing the year which then prevailed, from the 1st of January to Lady-day was considered as belonging to the preceding year, so that their proper date, according to our present mode of reckoning, would be January 23, 1695. It is probable that most of the copies of John Smith's pamphlet were seized before they had got into circulation; and on a comparison of the date of the recantation with that of Dr. Gregory's *Antidote*, it becomes difficult to acquit the Doctor of an affected ignorance of the legal process which had been commenced against the unfortunate clockmaker. Expressions certainly occur in the course of the volume which convey the idea, and are intentionally worded so as to leave on the reader's mind the impression, that the author was in doubt whether *John Smith* was a real or an assumed name.

Dr. Gregory, as Mr. Rutt observes, "is a polemic of the school of South rather than of Tillotson." In modern times "he has scarcely been excelled, if even equalled, as a coiner of opprobrious epithets;" and the name and occupation of his adversary afford him inexhaustible subjects on which to discharge the shafts of his wit. Much of his time had been spent in teaching youth; and this may account, in some measure, for the dictatorial tone which he often assumes, and the terms of disparagement which he lavishes upon those who, not having enjoyed the same literary advantages as himself, venture to express an opinion of their own on theological subjects. In the early part of his life he was an usher at Westminster school, under the celebrated Dr. Busby; after which he became successively master of the free-schools at Woodstock and Witney. At both these places he continued several years, and attained considerable eminence as a schoolmaster. His contemporary, Anthony Wood, says, "this Dr. Gregory is now at Hambeton, free from the noise of a school;" and it was at his own

^ain religion, and contrary to the Thirty-nine Articles of the Church of England, ev¹ which he confesses to be true, and has submitted himself. licaThen his Lordship admonished him to acknowledge his crime, which he did of Drdiately, by reading and subscribing the schedule annexed to these presents.

^an. Rep. Vol. III., N. S., p. 353.

rectory in that quiet village that he prepared his *Antidote* to the "devilish poysen" of John Smith, whom he classes with "Ebion, and that villain Cerinthus, who held and endeavoured to propagate the same cursed opinion."

"This very assuming Socinian champion," says the Doctor, "calls himself, if his printer do not nickname him, John Smith; and truly, as the poet observes, *convenient rebus nomina saepe suis*, this person's name is apposite enough, and somewhat of kin to his occupation; for I am informed this great undertaker and reconciler is by trade a clock-maker, and therefore a man, in all probability, who never had any thing of a liberal and learned education; perhaps, indeed, some little skill in the *mathematicks* may be useful to him in framing a clock, but in his managing this great controverted point of divinity, as we do not expect any *mathematical*, so neither can we find any *logical* demonstration."

After investing the author of the *Designed End to the Socinian Controversy* with the titles of "heretical clockmaker—illiterate mechanick—Socinian scribbler—Socinian babbler—Socinian pamphleteer," and many others of the same cast, the learned Dr. Gregory recommends him "not to prefer the private opinions of a few particular men above the *general judgment* of the Catholic Church;" and concludes by giving him the following well-intended advice.—"And now, for a farewell, let me recommend to you that counsel of the Roman orator—*artem, quam quisque novit, eam exerceat*, and those vulgar proverbial speeches, *ne sutor ultra crepidam*, and *tractent fabrilia fabri*: since the wisdom of nations is said to lie much in their proverbs, it will be your prudence to govern yourself by these; the meaning whereof is this: that every man should exercise that art only which he well understands; that a shoemaker should not presume to go beyond his last; that a smith should deal with those materials and tools only which are proper for his vocation. And since your name is Smith, and, as I am credibly informed, your employment being that of a clockmaker, is somewhat suitable thereunto, you may do well to lay aside the use of pen, ink and paper, in order to the writing of books, and to take up the hammer, or use the anvil; to mind the springs, wheels and movements of your clocks; to leave the interpretation of scriptures, and the decision of controversies, to learned men, who are able to manage them a great deal better."

But in spite of the Doctor's superior acquirements, of which he takes special care that the reader shall not want proofs, a vein of practical good sense runs through the pamphlet of honest John Smith, which, notwithstanding a few erroneous scriptural interpretations, chargeable rather upon the age in which the author lived, than upon the author himself, contrasts agreeably with the coarse wit and pedantic conceit of his Reverend assailant.

The following is a brief outline of the matters discussed in the *Designed End to the Socinian Controversy*.

There is a God, who is one in nature, essence and person; and it is He only who is the Father of Jesus Christ. Christ is not the true God, because he himself has a God above him; because what he does is by a power received from God; and because God and he are plainly distinguished. The Scriptures represent Christ as a man: the primitive

confessions, recorded in the New Testament, correspond with this representation; and we are nowhere enjoined to believe, on pain of damnation, either that Jesus is God Most High, or that he is both God and man, or that he is eternally begotten of the Father. Christ, however, is not a common man, but the chief, and most transcendently excellent of all human beings; yea, in dignity, even above the angels. Yet it is not in any way justifiable to honour him falsely; and those only give him the honour really due to him, who receive him as the undoubted Messiah, and steadfastly believe and obey his gospel.

The author having, as he thinks, established these points to the satisfaction of all whose understandings are not enslaved by the tyranny of self-conceit, interest or education, proceeds to consider the objections which have been urged against the views of Christian doctrine advocated in his pamphlet; and when he has replied to the principal of these objections, he lays down the following rule, by which all others may be answered. "If any principle in religion be true by the greater and by the plainer number of its evidences, it can never be false by a few in number, or by them that are dark and doubtful. If, then, the arguments to prove the true God to be only the Father of Jesus Christ, are more in number, and plainer to be understood, than those are which are objected in favour of the contrary, you need then only to reply thus, that the proofs that make for it are more both in number and weight, than those that are against it; and that therefore it would be unpardonable to suffer such trifles to unsettle and shake your faith."

The question respecting the true notion of the Holy Spirit he reserves for his last section; and on this subject he is very explicit, contending that the Holy Spirit has no distinct personality. "It is plain," says he, "from the general analogy of true faith grounded on scripture evidence, that the Holy Ghost is no distinct person subsisting of himself; for then it is clear that our Lord could not be the Son of him who is now called God the Father, or the first person in the supposed Trinity, since it is plain that the Virgin *Mary's* conception was occasioned by the *overshadowing of the Holy Ghost*, Luke i. 35, which all Trinitarians acknowledge to be the third person, and not the first: It is expressly said, that *that which was conceived in her was of the Holy Ghost*, Matt. i. 20. *And that she was with child by him*, Matt. i. 18. Wherefore it is evident from these additional words, *And the power of the highest shall overshadow thee*, Luke i. 35, that the Holy Ghost is only that divine and invisible power of God, by which he works his will and pleasure in the world; and by consequence, that God, and the Spirit of God, are no more two distinct persons than man and the spirit of man are; for to the one the other is compared in scripture, 1 Cor. ii. 11. And as the members of man's body do secretly and wonderfully obey the dictates of his will or mind, so, and much more so, do all creatures act, and are commanded by the Almighty power of God's divine and most wise will and pleasure."

A sincere and earnest spirit pervades the whole treatise; and the design of its publication evidently was, as the author declares it to have been, "the alone glory of God Almighty, and the church's peace, which no ways can be established firmly, but on the foundations of truth." The writer, however, feels himself constrained to give expression to a secret distrust, that what he offers will not be kindly received.

"They that love riches," he observes, "will hardly run the hazard of losing any temporal preferment for the sake of truth. Others will be averse from acknowledging themselves in a mistake, who before have been honoured with the repute both of orthodox and learned men; and those who have been long prepossessed with the contrary persuasion will hardly relinquish it, though the best of reasons be offered to convince them of their error." These forebodings were soon realized. But their author could scarcely have believed, when he penned them, that, with his convictions unchanged, he would be reduced, by the strong hand of ecclesiastical tyranny, to the sad necessity of confessing, that, in delivering his sentiments so freely, and with such "unusual confidence" setting his name to them, he had presumed too far upon his own reason and understanding; of expressing his regret that he had given currency to such sentiments through the medium of the press; of entreating the forgiveness of all who had taken offence at the publication of his little book; and of retracting the "pernicious errors and heretical positions" which it contained. Alas for poor human nature, when such a confession could be extorted from such a man! But what shall we say of the existence, in free and enlightened England, and in less than seven years after "the GLORIOUS Revolution," of an authority competent to demand such a confession, and invested with power capable of enforcing compliance with the demand?

Manchester.

R. W.

CHILLINGWORTH CHARGED WITH SOCINIANISM.

By the following extract and note from P. Des Maizeaux's *Life of Chillingworth* (they form the concluding paragraph), some of your readers may be reminded, others perhaps informed, what honourable company they keep; doomed so often as they are to receive an appellation, which ignorance indeed makes men think to be more than it is; ignorance, however, which might be the more easily forgiven, did not arrogance and presumption make it wilfully blind.

"Thus, that incomparable man, who was an example of virtue, piety and moderation, and will ever be a model of clear, strong and fair reasoning, and that in the Protestant cause, had the hard fate to be harass'd by Protestants as well as Papists, and to ly under the odious charge of *Socinianism*: an imputation, which seems to have been the lot of men distinguish'd by the excellency of their parts; and more particularly of those who have endeavour'd to free religion from enthusiasm and fanaticism, and to establish it upon its true rational grounds and foundations. 'I know not how it comes to pass,' says that eminent Prelate, *Archbishop Tillotson*,* 'whether through the artifice of the Popish party, who hate the light, lest it should reprove them, and make them manifest;† or thro' the ignorance of too many well-meaning Protestants; I say, I know not how it comes to pass, but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon ra-

* *Sermons on various Subjects*, published by Dr. Ralph Barker, Vol. XII. Sermon vi., on Heb. xi. 6, entitled, *The Efficacy, Usefulness and Reasonableness of Divine Faith*, pp. 167, 168.

† We must remember the age in which Tillotson lived.

tional principles, is presently branded for a *Socinian*; of which we have a sad instance in that incomparable person Mr. *Chillingworth*, the glory of this age and nation, who for no other cause that I know of, but his worthy and successful attempts to make Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be *Socinianism*, for a man to enquire into the grounds and reasons of Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate, inquisitive men, that are above fancy and enthusiasm, must be either *Socinians* or *Atheists*."

The Archbishop himself appears to have known what the imputation was. The note of the biographer upon its having been the lot of men distinguished by the excellency of their parts is the following:

"It would be an easy matter to give a long catalogue of eminent persons, both divines and laymen, who have been unjustly charged with Socinianism: but it will be sufficient, for my present purpose, to transcribe here a passage of the famous Mr. Le Clerc, whose lot hath been to fall under the same invidious imputation. *Si quis ingenio aliquo polleat*, says he,* *eruditionēque vulgus superet, nec vulgaria scribat, illico est Socinianus; quasi sapere nemo posset, nisi in Socini castra se conferret. Insigne idēque nuperum ejus rei exemplum est optimus atque acutissimus vir Joannes Lockius, qui quia accuratius de multis philosophatur, quā hactenus ab ullo factum est, in eximio libro de Intellectu Humano, continuō tamquam Socinianus infamatur a Censore et aliis. Hoc demum est verē favere Socinianis, eximia omnia ingenia eorum numero adscribere. Paria olim in Hug. Grotium paria in Ren. Cartesio sunt jactata; quæ illis quidem viris dedecori non fuerunt, sed honori Socinianis. Similiter antea et Des. Erasmus Arianismi est ab illius ævi monachis, aliisque non melioribus insimulatus; quasi nimio fuisset ingenio, quā ut Orthodoxus esse posset."*

I subjoin a translation:

If a man have genius and be learned above the common, or write any thing out of the common way, he is forthwith put down as a Socinian; as if no man could be wise without marching to Socinus's camp. The excellent and sagacious *John Locke* is a remarkable and recent example of this; who, because in his distinguished work on the *Human Understanding*, he writes on various subjects in philosophy with more thought than any one before him, is presently calumniated as a Socinian by Censor and others. This, forsooth, is truly to take part with the Socinians, to enrol the choicest spirits in their number. The same reproach formerly was aimed at *Hugo Grotius*, the same at *Renatus Des Cartes*; no disgrace indeed to them, but an honour to the Socinians. *Desiderius Erasmus*, too, before their time, was in like manner accused of Arianism by the monks of his day, and others no better; as though he had too much genius for an *Orthodox* man.

R.

A SAFE RELIGION.

I CAN never believe that a man may not be saved by that religion which doth but bring him to the true love of God, and to a heavenly mind and life; nor that God will ever cast a soul into hell that truly loveth him.—*Baxter's Autobiography*.

* *Epistola Criticæ et Ecclesiasticæ, &c., sive Artis Criticæ*, Vol. III., Epist. D. p. m. 272, 273.

CORRESPONDENCE.

HETERODOXY OF HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX.

SIR,

WHEN I attended, some time since, the sale of the books of His Royal Highness the late Duke of Sussex, I bought a work entitled "Hay's Religio Philosophi." It is not my intention to trouble either yourself or your readers with any remark of my own upon the work, further than to say that, in my humble opinion, it contains much that is true and valuable, together with much that is objectionable, not to say absurd. The Duke appears to have perused the work with considerable care and attention, as there is not a page the margin of which does not contain one or more remarks. That the Duke was at all times the firm, consistent and able advocate of civil and religious liberty, is well known to all your readers, and it may be suspected by many that he was not altogether what is called *orthodox*. The remarks made by the Duke upon several passages in the work alluded to, will prove beyond a doubt that such was the case, and from henceforth he must be numbered among the already noble list of *heretics*. The custom of the Duke in reading was to mark every passage which he thought worthy of attention: and in numerous instances, not content with marking the passage, he also drew the figure of a hand, the forefinger pointing to the passage marked.

I shall now proceed to quote a few sentences from the Preface, giving the Duke's remarks upon them in *italic*: the remarks are short, but significant.

"Christianity is a good cause, and will bear any examination; to prevent an examination is to betray, and not to defend it." *Good*. "Leave the Gospel with every man to examine; the excellence of its doctrine will defend it." *Good*. "It is to be trusted with the laity as well as clergy; for it makes no distinction between them." *Good and true*. "Every one may understand the most necessary parts of it, which want neither popes nor councils to explain them." *Good and true*. "No human authority, though dignified with the name of primitive, can add the least weight to it." *I believe this to be correct*. "It is better defended by appeals to reason than to human authority." *Good*.

I shall now pass on to that part of the work where the author speaks of our Saviour. "That there was such a person as Jesus of Nazareth, can no more be doubted, than that there was such a prince as Augustus Cæsar, in whose reign he was born." *Certainly*. (P. 67.) "He was himself a pattern of those virtues which he recommends to his followers, and the only person of the race of Adam free from sin." *Granted*. His superior worth drew on him hatred, malice and persecution; to which he made no other return than patience and forgiveness. *Granted*. And when he could have called for legions of angels to his aid, he yielded himself up to the most cruel indignities and torments, and prayed for his enemies at his death. *The latter part is granted*. He was, as the prophet describes him, a man of sorrows, and acquainted with grief. *Granted*. He was oppressed and he was afflicted, yet he opened not his mouth. *Granted*. He was brought as a lamb to the slaughter; and, as a sheep before her shearers, was dumb. *Granted*. He did no violence, neither was any deceit in his mouth. *Granted*. Yet it pleased the Lord to bruise him, and to put him to grief, when he made his soul an offering for sin: he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. Thus it pleased God, in the wonderful dispensations of his Providence, (having before prepared men by a very general notion of expiation of sins by sacrifice,) in this instance, to make the only man that ever was without sin, to atone for the sins of mankind. *This is the doctrine of atonement*. His life was one continued scene of laudable and

benevolent actions. *Granted.* He went about doing good, and instructing men how to behave in this life so as to be happy in the next, that life of immortality which he brought to light through his gospel." *Granted.* (Pp. 68, 69.) I need scarcely remark that, had the Duke been a believer in the doctrine of atonement, he would not have contented himself with merely writing, *This is the doctrine of atonement*; he could not have failed to have added, *Granted.* "He hath prescribed no particular form of public worship, but hath left it to the choice of every particular person in private, and of every country in public." *Consequently, no creed.* (P. 75.) "Creeds are human compositions, and therefore of no authority. They are no farther to be attended to than they are warranted by Scripture, which is the sole rule of faith. *I agree with the author.* They may be proposed, but cannot be imposed. *Mark.* Every one who is able, should compare them with the Gospel, to see if they be agreeable to it. *Proper test.* Of this a man must judge for himself. He can have no other opinion than his own: others cannot think for him, nor he for them." *This I completely accede to.* (P. 79.) "The tenets which principally distinguish the Christian religion from all others, and of which men could have no conception or idea by the light of nature, relate, 1, to the Deity; 2, to the union of Christ to the Deity; 3, to a resurrection and judgment preceding a future state. As to the first—God, whose nature is incomprehensible, hath been pleased to reveal to us, that there are three persons in the Godhead; not three distinct qualities or attributes, but three distinct intelligent agents," &c. *This I call at once dogma and above our comprehension. If they be intelligent agents, they must have free, independent wills of their own, and what becomes then of the Unity of the Deity?* (P. 80.) "They are often expressly mentioned together in Scripture. *I do not admit this.* The whole tenor of the Scripture implies that they are distinct; and the Scripture would be unintelligible if they are not conceived to be so; and that all nations should conceive them to be so, was the intention of Christ when he ordered them to be baptized in the name of the Father, Son and Holy Ghost." *I doubt.* (P. 81.) "He is begotten, not made. *In what consists the difference?* That is, he is of the same essence with the Father, from whom he derives his existence; and the expression (begotten) is used to convey that idea to us; for, in our conception, every thing that is begotten is of the same nature with that which begot it; but nothing that is made is of the same nature with that which made it." *This explanation neither satisfies me, nor does it carry conviction to my mind.* "The expression (begotten) is not used to convey any idea of this Divine generation; that is known to God alone. Man is ignorant of the manner of his own generation, or that of any animal or vegetable; and it would be the most blasphemous presumption in so inconsiderable a creature of the universe to attempt to explain that of the Son of God. *Therefore you ought not to attempt it.* Though the Son is of the same substance or essence, yet he is subordinate to the Father, who is greater. This is expressly said in Scripture, and is implied through the whole tenor of it; therefore, when the Athanasian Creed says—*This is but a Creed, and consequently of human invention*—he is equal to the Father as touching his Godhead, it must be understood only, that he is equally of the same Divine nature, not equal in authority, for he in every thing does the will of the Father. Not my will, says he, but thine be done." *That, in my opinion, sets the question at rest, which ought no more to be discussed in this world.* (Pp. 81, 82.) "That expression, therefore, in the Athanasian Creed, that none of the Persons is before or after other, none greater or less than the other, but their glory equal, is scarce reconcilable to Scripture; or, to reconcile it, must be understood with great limitations." *I, for one, do conscientiously think that the less we trouble ourselves about Creeds, and more especially with that denominated the Athanasian Creed, the better for us.* (P. 84.) "It is sufficient for Christians to believe that there are three Persons in one Godhead. *This is the author's opinion, but not so with any*

reflecting mind; for we cannot be called upon to believe that which we do not understand, and which, after all, is only handed down to us by tradition. It is arrogant in any to insist on their own sense of Scripture as a necessary rule of faith, and impious and unchristian to curse others, if they do not believe it. These things were revealed to make men humble, not proud and contentious." *This is the light in which I view it, and in which statement I perfectly agree.* (P. 86.) "If we cannot tell how the soul is united to the body, much less can we explain how the body and soul of Jesus was united to the Deity. I think the clearest explanation that is to be found of this abstruse point is in the Athanasian Creed, viz., that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who, although he be God and man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ." *Really, this is such a jargon of undigested thought, and such a mixture of inconsistency, that I cannot accept the explanation.* (P. 87.) "The Athanasian Creed is justly blameable for setting up a human composition as the standard of salvation, and for requiring an implicit belief of the tenets contained in it, under the penalty of damnation." *This word in the New Testament means nothing but condemnation. No human being has the power of damnation; it is horrible to think of such presumption.* (P. 89.) "For he is the way to lead men into the right way—*True*—the truth to guide them into all truth—*True*—and the life to conduct them to everlasting life. *True*. He is the only Mediator between God and man. No man cometh to the Father but by him. His is the only name under heaven by which man can be saved. *This I believe.* The next distinguishing tenet of the Christian religion is the belief of the resurrection of the body." *This is a question of a more abstruse nature. As to a future world, I have a firm belief in it, but how accomplished is another question, beyond my comprehension: but we have a hope of it, which operates in a most wholesome manner upon all those who enjoy such a belief.* (P. 95.) "For in his Father's house are many mansions, that is, different degrees of reward. *This I believe.* For God, who weighs the minutest actions, will reward every man according to his works." *This I admit likewise.* (P. 107.) "Many shall be admitted within the suburbs of the new Jerusalem, who shall not approach him who sitteth on the throne; but when the four-and-twenty elders fall down to worship him and the Lamb, the whole circuit of men and angels, after their example, shall fall prostrate in adoration." *Here the author goes too fast for me.* (P. 108.) "He very truly foretold that he hath not sent peace, but a sword. It has been used as an engine of slavery, instead of freedom; and of the destruction, instead of the salvation of mankind." *Never was remark more just, and sad indeed is the reflection.* (P. 100.) "What disputes, what quarrels, what murders, what massacres, have been caused among Christians on frivolous questions, that not only a man of sense, but even a child, would be ashamed of; and prosecuted with zeal, as if essential to salvation; and out of the same zeal often impiously declared to be so! *How sad, but how true the picture!* And the greatest sinners have been esteemed saints for espousing them!" *Henry VIII., Elizabeth.* (P. 111.) "Where two or three are gathered together in God's name, there is a congregation; and where a congregation is, there is the church. *Church means nothing else but congregation.* The walls are not a church, nor can any particular place be always appropriated and secured to the same use. *Good.* Convenience may alter it; time certainly will. *Mark.* Consecration of a church, therefore, in the most rational sense, is only a publication that that place is designed for the people to meet in to serve God, with a prayer that they may serve him there in spirit and in truth." *The*

author is right. (P. 116.) "The most rational forms are those which have the fewest ceremonies, as they are the least burthensome, and are most agreeable to that liberty and simplicity which Christ intended to establish." *Here, again, I agree with the author.* (P. 120.) "When princes became converts, they were zealous for their new faith, and liberal to their instructors. *This is the case with all the present zealots and bigots.* They gave them earthly for their heavenly things, and those instructors were glad of the exchange. *The rogues!* The clergy gained an ascendant over men's consciences." *True; and they would do so again, if they could.* (P. 123.) "The apostles claimed no worldly possessions, much less a divine right to tithes." *Mark—it was then the voluntary system.* (P. 127.) "Those things which Christ left mysterious, his apostles attempted not to explain, patiently waiting for a more full revelation of them in a future state. Their pretended successors, more positive and presumptuous, have *magisterially* explained them all. *Well put.* The Divine essence is incomprehensible to weak and mortal man; yet they have undertaken to demonstrate how the three Persons of the Trinity exist in it; and have wrangled, and in turn have persecuted each other, for many centuries about it." *Very true and just this account; but it is a sad, a very melancholy fact.* (P. 131.) "Reconcile Scripture to Reason—that is the true way to support its credit and authority." *This is my doctrine.* (P. 138.)

"Let every one judge by this criterion," (the author is treating of Miracles, and alludes to what he has stated in the preceding page, viz., whether the miracle related is to promote some great and good end of Providence,) "and determine for himself; and if he cannot discover any great or good end in the miracle related, he may safely doubt whether that part of Scripture is so authentic as the rest, and whether it has not been corrupted." *I think, upon a nearer view, the conclusion of the author is just, but still I think there are some objections to it.* (P. 142.) "But to dwell no longer on the historical parts of Scripture, let us consider the whole (both Old and New Testament) as a religious and moral lesson to mankind. *This is the most interesting and important view of it.* Where is there, or ever was there, a book comparable to it?" *Certainly not.* (P. 143.) "A man cannot believe it (viz. Scripture) to be true, without some reason for his belief; and it is not a good reason, because another either does or says he believes it. *Certainly not.* Nor can he believe any part of it that he thinks repugnant to reason, which is the only rule by which he can judge of it; and he is sure that whatever is repugnant to right reason, could not be delivered by men commissioned and inspired by God." *This is a very wise and just conclusion.* (P. 149.) "It is vain to endeavour to stop a free inquiry into the grounds of religion; it makes men more eager after such inquiries. It is very imprudent; it hurts both religion and the clergy; for men are apt to suspect a cause that is not suffered to come to a trial, as well as the advocates for it." *Just suspicion.* (P. 149.) "It is monstrous to believe, or to endeavour to persuade others, that any one would be damned for a mistake in judgment or opinion. *In this I perfectly agree.* What an unworthy notion must he have of the Deity who holds such a tenet! *Good.* I have now delivered my sincere sentiments on the subject of Christianity, and with unusual freedom. And I thank God that I live in an age and country in which that freedom is not restrained." *So do I.* (P. 150.) "Before I conclude, I would willingly obviate any misconstruction of what I have said relating to the false pretensions and usurpations of the clergy, that I may not be thought to point reflections where I never intended them. I refer all I have said on that topic to past times, and not to the present; to times of ignorance and superstition, and not to an age so enlightened as this. I sincerely honour the present clergy of this island."* *Yes, but the Oxford*

* Though the author, William Hay, died in 1755, the remark is worth preserving, as it shews the decided opinion of the Duke respecting these *Oxford worthies*, as he calls them. Had Hay lived in the present times, no doubt he would have held the same opinion.

worthies are endeavouring to bring us back to that period, although under false colours. (P. 151.)

I might, Mr. Editor, select many more passages with equally pointed remarks of the Duke; but I think that a sufficient number have been placed before your readers to enable them to judge whether the Duke is to be numbered with those called Orthodox or those called Heretics, and I cannot doubt but there will be but one opinion, viz., that he said with St. Paul, "This I confess, that after the way which they call heresy, so worship I the God of my fathers."*

R. COGAN.

POPULAR AND UNSECTARIAN EDUCATION—TENTERDEN BRITISH SCHOOLS.

THE plan of education in Ireland introduced by Lord Stanley, and by which Roman Catholics, Episcopalian Protestants and Dissenters, may be all educated together, as well as the unsectarian Colleges about to be established in Ireland, indicate a willingness on the part of Government to act fairly and impartially with regard to the education of the people. Such a course is not only just, but politic, and would lead to the charitable supposition that the blunder of Sir James Graham's Bill was owing to ignorance of the unconquerable repugnance entertained, not only by Dissenters, but also by the more liberal and intelligent laymen of the Church of England, against allowing the clergy a preponderating influence in the education of the people. The clergy as a body, and more particularly so on questions of education, are behind the age. It was this conviction on the part of thinking men which prevented them from coming forward in favour of Sir James Graham's measure, strongly as they were persuaded that almost any education, even though attended with many drawbacks, would be a great boon. They felt that so prominently to connect the clergy with the instruction of the people, would not only lead to a narrow and imperfect system of education, but would bring education itself into suspicion, as designed not so much to make virtuous and intelligent men, as to add to the numbers of a sect, or train up the adherents of a party. In a country like this, not of one religion, but of many, the superiority which it was proposed by this Bill to give to the clergy of the Establishment was most galling and invidious, and could not have been quietly submitted to by Dissenters, without shewing a tameness to invasion, which would have led some of the clergy, at least, to seek a still farther extension of their power.

But the great and immediate evil which has sprung from this ill-advised measure is the fresh impetus which it has given to sectarian zeal, both within the Church and out of it. It is to be feared that this measure has put off to a distant day the period when all the various denominations in the British isles will seek to prove their patriotism and their Christianity, by combining (whether as individuals or as concurring in some *just Government measure*) to bring it to pass that their children shall be trained in the same schools, and thus learn, while not less true to their principles than their forefathers, to maintain them with greater charity.

He who loves his country, and whose wish for the spread of Christianity is something more than the desire that the numbers of his own sect may be increased, cannot contemplate without anxiety the zeal that has been shewn in the establishment of denominational schools. If Government, whether through ignorance of the feeling of the country or yielding to powerful eccle-

* On one occasion, while attending the sale, I heard a gentleman tell a friend, that he had been looking into a book, which he had bought the day before, in which mention was made of the Athanasian Creed. The Duke, he added, had marked the passage, and written on the margin—I don't believe a word of it.

siastical influence, has erred on one hand, Dissenters have erred on the other. If the Church would not unite with them on terms of equality, surely on such terms they might amongst themselves have formed a common union. The difficulties of so doing no doubt were manifest and great. *But what attempts were made to overcome these difficulties?* To cultivate those feelings which can render such an union easy, is one of the great objects for which we are placed in this world. "By this shall men know that ye are my disciples, if ye have love one to another." Now, both with individuals and with sects, love without union is faith without works. And there is reason to fear, therefore, that that repellant, jealous, selfish sectarianism which leads men of different persuasions each to train up their own children and to form them after their own image, will but very imperfectly teach those great lessons of charity and of mutual respect which, notwithstanding important differences, will enable men to unite for the good of their common country and for the advancement of their common faith.

The Christian Reformer for the month of May contains a most interesting account of the Dukinfield and Stalybridge Day-schools, in the establishment of which "Churchmen, Unitarians, Independents and Methodists cordially concurred." A school on the same comprehensive principles was opened at Tenterden on Tuesday, Oct. 13th. The Committee of management consists of four Calvinist Baptists, four Wesleyans, and four Unitarians. Members of the Establishment subscribe to its funds, and would also have been placed on the Committee if they would have consented to serve. The object of the founders of the school is, that the children of the middle and poorer classes in Tenterden may have the means of instruction within their reach, without being trained in religious doctrines at variance with the convictions of their parents. Experiments of this nature are important and full of promise for the future. A few schools on this principle will prove the possibility of union on a larger scale, and will enable us to regard denominational schools as the provisional arrangements of a transition state. It has been the endeavour of the united Committee of the British Schools at Tenterden to form such a constitution as shall place the children of all denominations in possession of the same advantages. But the main trust of the founders of these Schools is in the mutual honour and forbearance of themselves and of those who shall come after them. Paper constitutions are of little worth where the habits and principles of the people do not give unto them a living efficacy. The subjoined Report of the Secretary, the Rev. D. Pledge, minister of the Calvinist Baptist congregation, whose persevering energy and business talent most materially facilitated the labours of the Committee, will explain how the funds have been raised for the erection of the building, and how the current expenses are to be met.

E. T. T.

Tenterden, October 31, 1845.

REPORT.

The Provisional Committee for the establishment of British Schools in this town are happy to meet their friends on this deeply interesting occasion.

The work with which they were entrusted has at length been brought to a successful issue. The Schools are established, and an opportunity is now afforded to the middle and lower classes to secure for their children a good education without the slightest compromise of sentiment or surrender of principle. In carrying out their object, your Committee have had some difficulties to encounter; they had to meet at different times to deliberate relative to the means of obtaining the required outlay. The result of their discussions on this point was the recommendation that the sum be raised by £10 shares, with the understanding that the School Committee pay the respective shareholders, in the form of rental, at 3 per cent. for their money. Adopting this as the plan of procedure, your Committee sought to obtain the requisite number of shares, and succeeded in so doing: forty-four £10 shares were disposed of, making a fund of £440 with which to commence operations.—The attention of your Committee was next directed to an eligible spot for building; applications were made to

several parties for a site of ground, but without success. At length, John Ellis Mace, Esq., very kindly met the difficulty of your Committee by offering them the present site, on terms so reasonable as to lead them at once to accept the offer. The ground being purchased, the building was thrown open for public competition, and the lowest tender was accepted, the amount of which was £333. 19s. Certain extra work has been done since the contract was taken, which, with the purchase of ground, legal and sundry other expenses, will make the entire outlay little more than £500. The sum thus expended is more than your Committee first contemplated; this they a little regret, having been desirous from the first that the Schools should not be burdened with a rental exceeding £12 per annum; but though the rental will now be about £15 a-year, your Committee look with confidence to the friends of education for support, assured that they will readily come forward to enable the School Committee to meet the annual expenses of so excellent an institution. It may be proper here to remark, that the managing Committee has been formed in accordance with a resolution passed at the first public meeting, and is composed of an equal number of members from the respective religious bodies which subscribe to the funds of the Schools. That Committee has acted in accordance with another resolution passed at the same public meeting, and has obtained two teachers from the Borough-Road Institution; the excellence of which establishment is a sufficient guarantee both for their competency and moral character.

With regard to the funds for carrying on the Schools, your Committee are happy to state that subscriptions have already been promised to the amount of £66, and it is to them a gratifying fact that the subscribers are persons who belong to the three Dissenting bodies in the town, with some few members of the Establishment. This circumstance, it is hoped, will tend to remove any impression that may be abroad, that these Schools are sectarian in their character. It must surely be obvious to every man of common understanding, that the Tenterden British Schools cannot be for the benefit of any particular sect, when the managing Committee is made up of members of different denominations, and the union of all denominations in the town is given to their support. With the subscriptions promised and the proceeds of the Schools, it is expected the managing Committee will be able to meet the current expenses of the first year; but should there be a deficiency, a further appeal must be made to a generous public, in the hope that such appeal will not be made in vain. Encouraged by the past, your Committee would hope well for the future, and trust that the Schools now established will never lack supporters to carry them on.

Your Committee would now advert for a moment to an act of liberality on the part of the British and Foreign School Society. An application was made to that Society for a grant of books and school materials. This application they kindly entertained, and soon forwarded to the Secretary two large boxes of slates, books, &c., for the use of the Schools. This grant, so opportunely made, will materially lessen the expenses of the School Committee, which during the first year will be necessarily greater than at any subsequent period.

In closing their Report, your Committee would express the hope that the Schools which they have had the honour to establish may henceforth be well sustained and efficiently conducted. The system of education which will be here pursued cannot but be productive of the happiest results, tending as it will to elevate and improve both the mental and moral condition of the middle and labouring classes. The fact that the system is perfectly unsectarian demands for it a more than ordinary degree of public patronage. Here, be it remembered, the poor man may send his child without being compelled to learn the dogmas of a particular creed or the articles of a particular faith. Here, religious liberty will be recognized, the claims of conscience regarded. On the Sabbath, the poor may take their children to whatever place of worship they please. It will be no object of these Schools to make proselytes—the main design will be to impart a good sound education, without the use of Catechisms or Formularies. The Bible, and the Bible only, as it is the religion of Protestants, so it will be the religion of these Schools. Such being the catholicity of the principle on which they are founded, your Committee now close their Report, and with it their labours, by earnestly calling on all the friends of a liberal and unsectarian education to unite with them in wishing success to the British Schools of Tenterden.

ZUMPT'S LATIN GRAMMAR.*

SIR,

IN the Eighth Number of the "Classical Museum," just published, of which Dr. Leonhard Schmitz is the editor, the following passage from the "Examiner" appears, as an advertisement of his Translation of Zumpt's Latin Grammar:

"It would seem, by a Preface to this Translation, from the pen of Professor Zumpt himself, that the translation so long in use in our English schools and colleges had not been satisfactory to the learned author. He describes it as imperfect, inaccurate, and translated from an early edition; 'while the German original, by continued labour on my part, had, in its details, become quite a different work.'"

Had this opinion been pronounced by the reviewer in the "Examiner," in his own character, I should have thought it unnecessary to take any notice of it; but being imputed to Professor Zumpt, it seems to come with some weight of authority. An *inaccurate* translation is one which does not correctly give, in the language into which it is made, the meaning of the original words. Such a work can proceed only from a person incompetent to the lowest duties of a translator. The following is the passage in Professor Zumpt's Preface, which, though not correct in its statements, contains no such imputation:—

"In the year 1843, I received a letter from two English scholars, suggesting to me the necessity of a new translation of my Latin Grammar, and requesting my assistance in the undertaking. Until then, I had not been aware of the fact, that the existing translation, which had been made from the third edition of my work (of which, however, it was not an exact representation, as some portions of the original were omitted), had remained in its original condition; and although it had gone through several editions, yet had not been adequately improved and corrected, while the German original, by continual labour on my part, had, in its details, become quite a different work."

It is evident that Professor Zumpt has not himself seen, or not examined, the successive editions of my translation, but has relied on the statement made to him by the two English scholars, "that it had remained in its original condition." Had he compared the fourth and fifth editions with the first, he would have found them enlarged by about eighty pages. Nor could he have been in doubt as to "the considerations which induced his learned translator to allow his work to be printed again in its first and imperfect form," since he would have found an advertisement at the end of the Preface, in which I notice the great increase in bulk in the later editions of the original, and state that "I had not thought it necessary to translate all the additional matter, as it frequently consisted only of repeated illustrations of the same point, by a variety of examples, and would have been inconsistent with the limits of size and price which I had prescribed to myself; but that I had endeavoured, by selection and compression, to give the substance of all that was new in the last (seventh) edition."

In not changing, with every new edition, the arrangement, paging, and price of my translation, I acted not merely on my own judgment, but on the advice of one of the most eminent of our public teachers, the late Rev. James Tate, of Richmond, Yorkshire, who thus wrote to me:

"I have only to hope that you will be content with what you have done already for Zumpt's Latin Grammar. Great annoyance ensues from alterations and additions being made every time that such a book is reprinted. And though I think you perfectly right in improving the second edition of your translated book from the author's fourth in Germany, yet now I cannot help recommending to you, on many accounts, *to let well alone*, and allow the next reprint, if one is wanted soon, to stand, page for page, just as it is."

* The Editor of C. R. regrets that this letter has been so long delayed. It will interest not only Mr. Kenrick's friends, but all attached to classical learning.

In accordance with this advice, I made little or no change in the third edition, but added a great deal to the fourth. The fifth is a reprint of the fourth; but long before the announcement of a new translation, I had prepared for a revision of my own, when a sixth edition should be called for, on the same principle of selection and compression which I have always followed.

I am not surprised that the author should wish his labours to appear before the English public, in what he regards as their most perfect form. I, however, have had a practical object in view,—to present the scholars and teachers of England with a Latin Grammar which should neither bewilder them by its complexity, nor overwhelm them by its length. And I believe that the admirable improvements of Professor Zumpt have found their way more readily to general adoption in this country, from their being exhibited in a simpler and more compact form than that which he had given them. The question of comparative utility the public must decide.

York, July 8th, 1845.

JOHN KENRICK.

A PRAYER BY CAPTAIN GIFFORD,
AUTHOR OF THE ELUCIDATION OF THE DIVINE UNITY.

SIR,

I HAVE much pleasure in being permitted to transmit to you a copy of a Prayer by which your readers will be edified. It was written by the author of *The Elucidation* (father to the present Captain James Gifford and Miss Gifford, of Jersey, to Captain George Gifford, of Penzance, and others). The Prayer will shew the highly favourable circumstances in which these estimable persons were brought up. (Prov. xxii. 6.) I content myself at present with the following particulars respecting him. The pious author, educated at Rugby, went into the army at eighteen; served as an officer in Canada at the beginning of the American war; after giving up his commission, resided at Gorton, near Cambridge; twenty-five years; knew Tyrwhitt, Fyshe Palmer, Friend, George Dyer, Theophilus Lindsey and Mrs. Rayner. The last left him a considerable legacy. Dr. Jebb's Works made Gifford Unitarian. A letter was addressed by him to the Archbishop of Canterbury, 1785. The last and best edition of *The Elucidation* was published in London,* in 1815, at the expense of the author's son, *General Gifford*, since deceased. Many copies of this edition were distributed in Glasgow and Edinburgh during the early part of my residence in Scotland. Captain Gifford married a lady born at Halifax, Nova Scotia, 1747. She will be recollected by our friends at Swansea. Having been long a widow, she resided many years in Jersey, and closed her amiable life there, April 16th, 1840. I lately visited her grave in the burial-ground of St. Saviour's church in that lovely island, into which the Unitarian doctrine has been lately introduced.

October 23.

B. MARDON.

PRAYER.

FATHER of mercies! in the name of our blessed Lord Jesus Christ, I implore Thee to have compassion upon me with respect to my endeavours to elucidate Thy Divine Unity and Supremacy,—that great and important cause in which Thou knowest my soul hath been long engaged. To give the glory due unto Thy Sacred Name, to discover (amidst the dissonant opinions which prevail amongst Christians even on the highest points) a plain and well-enlightened path of true religion by the help of the Holy Scriptures, and to free myself and others from error, doubt and perplexity,—these have been my ultimate designs and endeavours, though mixed with great diffidence,

* See Mr. Worsley's account of the book, which he rightly calls "very interesting," *M. R.* (1816), p. 143, &c.

infirmity and ignorance, and with exceeding fear, as Thou art my Judge, lest I should offend. O pardon all my errors and mistakes, whatsoever they may have been or are, since I humbly trust that, by Thy Divine mercy and favour, which I have continually implored, none of them have been wilful. So far as I am able to judge, what I have written appears to me to be, upon the whole, consonant to the Holy Scriptures; to the doctrines of Christ, who is highly blessed for ever, Amen, and of his apostles; to the precepts of Moses and all Thy other holy prophets of old; and likewise consonant to reason. If, therefore, it should be in any measure acceptable in Thy sight, infinite is the happiness and blessing to me, Thy sinful creature: the glory is due, O Lord, my God, to Thee alone, from whom every good and every perfect gift cometh, and every faculty we have. Suffer us to hope that Thou wilt accept of even the humblest endeavours of Thy poor creatures in that most glorious, surely, most necessary and most important search after Thee, our Almighty Creator and most merciful Preserver, and of Thine eternal and inestimable truths.

Suffer me to hope that Thou hast heard my solemn, sincere and continual prayers, offered unto Thee from this spot of thy boundless universe for mercy, light and assistance, in this the greatest and most interesting undertaking of my life. Suffer me more especially to trust humbly that Thou hast condescended to grant my most fervent prayer, and hast saved me, Thy poor creature, from gross errors and from offences. For I have not meant to offend, but to seek Thee, O Lord, and Thy truths: neither would I wilfully offend Thee, O omnipotent Father of all, as I hope in Thy mercy, for the whole universe, if it could be offered unto me; nor Thy Holy Spirit, if he be a Divine Person distinct from Thee; nor Thy Son, Jesus Christ our Lord,—not for worlds, if I could obtain them by so doing. Therefore, in mercy, if I am unhappily wrong, timely direct me right. Send that the pure and true light of the Gospel may again shine amongst mankind in all its original simplicity, and we shall then be freed from all this error, this uncertainty, this perplexity and anxiety concerning the Great Object or Objects of all religious worship, adoration and prayer, which I (with many others now) humbly conceive to be due to Thee, O Almighty Father, Lord of all! That Thy Holy Spirit is included in Thee, and that we are taught to worship Thee, to pray to Thee, and glorify Thee as the only true God, in the name and as the disciples of our Lord Jesus Christ, whom Thou didst send,—these religious principles, as Thou knowest, have appeared, and do still appear, to me, upon the whole, to have the strongest and the clearest evidence in their favour throughout the Scriptures: therefore have I endeavoured to adopt and practise them, so far as my situation allows.* But O may it be under Thy gracious assistance and direction; for I cannot, dare not, place any trust in myself. Thou, O Lord God, knowest the variety of religious opinions which still prevail in the world even amongst Christians, and how greatly they have distressed me. Whether, therefore, the doctrine of the Trinity, or the doctrine of thy Divine Unity, be the true doctrine, let me, I fervently pray Thee, in mercy infinite, let me but clearly know it, and I and mine are all most willing and anxious to follow that which is the true doctrine, whichever it may be, to the utmost of our knowledge and power. But Thou knowest well what strong and accumulated evidence I have gathered from Scripture in favour of Thy Divine Unity and Supremacy, O Father, and I humbly refer myself to Thy mercy and guidance for evermore. I thank Thee for any the least assistance that I may possibly have received in any mode or measure from Thy Divine goodness and compassion, and humbly (if it be so) implore, through Jesus Christ our Mediator, the continuance and increase of it, that I may be enabled to do good in this great cause, and avoid the doing evil; that I may be saved from deceiving myself and from deceiving others. Lord of heaven and earth! bless me with

* There was no Unitarian chapel nearer to the author than forty miles.

that peace and satisfaction for which I have so ardently prayed, and direct me and mine, I most earnestly implore Thee, in those very paths of the Christian religion which are most acceptable in Thy glorious sight, and uphold us therein; saving us all evermore, in our religious principles and practice, from vanity and presumption, from error, offence and neglect, through Jesus Christ, our blessed Lord. Amen and Amen.

SOME RENDERINGS IN THE GENEVA NEW TESTAMENT OF 1835.

SIR,

I HAVE before me the Geneva French Translation of the New Testament of 1835, the last published there.

On reference to the 28th verse of the xxth chapter of the Acts, I find it thus translated: "Prenez donc garde à vous mêmes et à tout le troupeau donc Dieu vous a confié la surveillance, pour paître l'église du Seigneur qu'il s'est acquise par son propre sang"—the words in our copies, "Holy Ghost," being rendered *God*, and "the church of *God*," the church of the Lord.

The 16th verse of the iiird chapter of 1 Timothy is thus: "Et certainement il est grand le mystère de la piété: celui qui a été manifesté en chair (a) a été justifié par l'esprit, vu des anges, prêché aux Gentils cru dans le monde et reçu dans la gloire."

(a) Note added—"Selon d'autres Manuscrits: Dieu a été manifesté en chair. Et selon d'autres: mystère, qui a été manifesté en chair."

1 John iii. 16: "Nous avons connus la charité de *Jésus Christ* en ce qu'il a donné sa vie pour nous; nous aussi nous devons donner notre vie pour les frères." In this verse it is to be observed that *Jesus Christ* is substituted for *God*, the word used in the common translation.

In 1 John v., the 7th verse is omitted; the 8th is thus: "Car il y en a trois qui rendent témoignage: (b) l'esprit, l'eau et le sang, et ces trois là se rapportent à un."

(b) This note follows—"Par respect pour le texte sacré, et pour se conformer aux plus anciens et aux meilleurs Manuscrits, on a omis ici le passage suivant, qui est généralement reconnu aujourd'hui comme n'étant pas authentique: *au ciel le Père, la Parole et le Saint Esprit, et ces trois là sont un. Il y en a aussi trois qui rendent témoignage sur la terre,*" &c.

You may perhaps think these few observations worth attention in the Reformer. I may add, that the Preface to this copy of the Testament has much valuable information as to the labours of the Geneva Pastors in publishing their editions of the Bible since the year 1588, when the first appeared. This Preface would, I think, be an acceptable addition to your pages.* It shews how active the Geneva Church has always been in its exertions to obtain a perfect Translation.

The Church here admits of no alterations in that dedicated to the *Most dread Sovereign*, King James, notwithstanding the opinion of the first scholars that it is not perfect. The Pope admits no railroads in his dominions. He must be, as well as James's Translators, quite right, all being infallible. Improvements cannot be grafted on infallibility, any more than new cloth on the old garment: both would be thereby destroyed.

M. Y. N.

* Our correspondent would oblige us by a Translation of this Preface. Ed.

CRITICAL NOTICES.

Ultramontaniam, or the Roman Church and Modern Society. By E. Quinet, of the College of France. London—John Chapman. 1845. Pp. 184.

WHAT are the mass of English people to think of Ultramontaniam? We recommend a change in the *order* of the title-page when a second edition comes to be called for, which we predict will soon take place. The spirit and tendency of the Roman Catholic hierarchy force themselves more and more on the attention of liberal men, and will receive, if we mistake not, from the coming age repeated and searching investigation. We cannot be suspected of that uncharitableness which would deny to other communities the right of maintaining their own sincere opinions. We were not inactive in the former successful efforts to procure for our Catholic brethren an extension of political rights, with which nothing *purely* religious should ever be suffered to interfere. But as we dare not be uncharitable, the same Christianity forbids that we should be indifferent. There are points of speculation affecting the general spirit and the practical influences of religion, which demand the attention of all who are really concerned for the well-being of man. We take up this enlightened volume, which aims, in the spirit of history and philosophy, to analyze the Romanist principle, with peculiar pleasure. A glance at the headings of the chapters much interested ourselves, and we doubt not will our readers: The superlatively Catholic Kingdom of Spain—Political Results of Catholicism in Spain—The Roman Church and the State—The Roman Church and Science—The Roman Church and History—The Roman Church and Law—The Roman Church and Philosophy—The Roman Church and Nations—The Roman Church and the Universal Church.

We must deny ourselves pleasure in our selection. *Brevis esse laboro.* Let us take the fourth Lecture, on *Galileo*. The following passage is spirited and ingenious:

"From those heights of philosophy, as from the summit of the tower of Pisa, he presided over experiments and facts. But being forbidden the moral world, he was reduced to enlarge the physical one. Who knows even whether this necessity of compressing himself in one direction, has not in another added to his natural strength? They have often compared Bacon to Galileo; I find only differences between them. The former shews very ingeniously the road we must take to arrive at truth; but, as soon as he has made a step to find it, he wanders from it. He traces wonderful theories to discover the unknown; but he cannot seize it. In Galileo, on the contrary, no lessons; but much reality. In him, every thing is life, discovery and creation. He does not say how we must find; he finds. The difference between these two geniuses is that between a man making good poetries, and another making a fine poem. Galileo treats science as Raphael treats art. He acts; he enlarges the universe; he creates; he does not discuss. In this point of view, Galileo resembles much rather his friend Kepler; they both pursue the same order of truths; only science appears in the German Kepler with all the enthusiasm of the apostle. Before resolving a problem, he exclaims, I give myself up to the sacred fury; *lubet indulgere sacro furori*. He intersperses his formulas with prayers, canticles and psalms. In this geometrician of Prague, you perceive something of the fire of John Huss and Jerome of Prague. He leaps for joy in the bosom of mathematical truth, as if he had been struck by the burning rays of revelation."—Pp. 54, 55.

Our readers may be pleased with a second extract, in reference to the same noble prosecutor of truth.

"All the Catholicism of the middle ages had represented the earth as a condemned world, formed for chastisement and evil. It was a valley watered by the tears of worlds; an impure sink of the universe. And lo! Galileo, by an overthrow of their accustomed theology, releases nature from this condemnation.

He restores to the earth her former dignity; he establishes equality between heaven and earth; he shews how the latter, being subject to the same laws, floats in the same splendour; he brings back serenity and life in the place of mystic theory; and, to make use of his own words, he replaces the earth in the heavens from which she had been banished."—"It was then truly and necessarily a new form which Galileo imposed upon the dogma (the doctrine of the Romish Church). See the question that begins to arise from that moment. On one side, is the book of the ecclesiastical canons and the decrees of the Holy See; on the other, the volume of the universe and the eternal laws of geometry. These two books are diametrically opposite, and seem to give each other the lie. Which will yield to the authority of the other? If they be both made by the same hand, which must give way, favour, and comply with the other? Is it the revelation written in the Old and New Testament, as interpreted by the councils? Or the permanent revelation, which is every day made manifest in the living works of nature? Will the whole universe, with its inexorable geometry, draw back before one word, perhaps badly written and badly interpreted, but adopted by the Holy See? Such is the problem which, for the first time, is plainly proposed in the volume: it is the divorce between the Church and Science."—Pp. 61, 62.

The *Jesuits* represented that Galileo's book was even more abominable and pernicious to the Church than the writings of Luther and Calvin.

The title of the ninth Lecture, On the Roman Church and the Universal Church, suggests a very important idea. Long since were we familiar with the distinction, Catholic, not Roman Catholic. This Lecture opens with the following instructive anecdote:

"During the pontificate of Urban VIII., an Italian poet, Pallavicini, conceives a singularly bold idea; in a poetic whim, he imagines Christ in his heavenly kingdom repenting of his alliance with the Roman Church. Saint Paul descends upon earth to repudiate her. After the celestial divorce, other Churches take the bridal veil; but they are all rejected one after the other. Rather than espouse any particular Church, Christ prefers to remain in eternal widowhood. The author of this apocalyptic work was living in safety at Venice under the protection of the Republic. A young poet among his friends proposed to him that they should take a poetical trip together in the direction of France. They accordingly started; having arrived at the frontier, they turned aside to visit Avignon, the city of the popes. Hardly had they entered the town when the friend threw off the mask. He was a spy of the Roman Inquisition. Pallavicini was cast into prison and beheaded in 1644."—P. 143.

Our author admits us to the private history of his Holiness, Urban VIII., who writes pagan verses to the *Cavaliere Berni*. Instead of the *Stabat Mater* or the *Salutaris hostia*, the princes of the Church compose mythological sonnets, at the time when Luther is thundering the *Te Deum* of the Reformation: "Our God is a strong tower, *ein feste Burg ist unser Gott*."—P. 144.

Our author is deeply political in his tendencies, but apparently imbued with the spirit of universal philanthropy. He asks, p. 152, "Ought not the trumpet of the angel, able to wake Ireland, to resound equally loud among all the Catholic ruins, at Prague, Warsaw, Florence, Madrid, in Paraguay, and even as far as Rome, in the tomb of Adrian? Shall one member of that great universal body arise to life, and another remain buried?" He remarks that O'Connell has hitherto made of the Catholicism of Ireland only an insular question. See Balbo's *Esperances de l'Italie*, p. 268. And of the Italian Reformers, they persuade themselves that when the mind has entirely resigned itself into the hands of Papacy, it will then justly have the electric strength to burst the stone of the sepulchre!

An Appendix contains an answer to some Observations of the Archbishop of Paris.

Instability of Character ; its Causes and Remedies. A Sermon to the Young, delivered in Lewin's Mead Chapel, Bristol, on Sunday Morning, May 4, 1846. By the Rev. William James. London—Chapman. 8vo. Pp. 20.

WE always rejoice to hear of sermons being preached to the young. It promises well for the future prosperity of a religious society that there is in it a sufficient number of young persons to make them the objects of a special address, and that the minister is careful not to leave this most interesting portion of his flock untended. Great have been the advantages of the young who have worshiped at Lewin's Mead, at least during the last three quarters of a century, as the recorded labours and writings of those venerated worthies, Estlin and Carpenter, attest. The May-day Sermon to the Young is of long standing at Lewin's Mead, and, as Mr. James informs us, was "provided by some friend of the young, connected with that religious society in former times." There is something touching in the provision that this annual address shall be delivered to the young "at that interesting season of the year, the sweet, joyous and beautiful season of Spring, which bears so much analogy to their own period of life, and is so fruitful in lessons of wisdom to the youthful mind." In this sermon Mr. James has done justice to the occasion, and from the words of Jacob to his eldest-born (Genesis xlix. 4), has earnestly but lovingly warned his youthful hearers against that moral instability which prevents excellence and destroys dignity of character. There is a practical tone in this Sermon that we greatly like. Well does the preacher warn the young against the habit of indulging dreamy aspirations and unprofitable, enervating musings.

"Many a fine intellect has been enlaved by it, and many a noble design has faded and perished under its influence. What good for humanity might not the great and sagacious mind of Sir James Mackintosh have achieved, had he been possessed of diligence and application in working out his ideas! And how mortifying and painful is the reflection, that of such a man 'a few hints and a fragment of finished work are all that remain!' Nor can we in this connection fail to think of Coleridge, whose *life* was, as it were, a long dream, from which, it has been truly said, he never sufficiently awoke to record 'the glorious visions which floated before his majestic fancy,' and many of which, we may well believe, 'the world would have been the wiser and the better for knowing.'"—Pp. 14, 15.

There never was a time when, in our denomination at least, the preacher was more imperiously called on to warn the young against instability in religious opinions and connections. We have no sympathy with those who would leave the mind a prey, on some of the most solemn topics of revealed truth, to perpetual doubts and oscillations. The man who admits the importance of religion, if true, and yet leaves the evidence of its truth an open question, exposes himself to the imputation of being an idle man, and idle on that which deserves all his energy,—or a cowardly man, afraid to pursue his investigations lest they confirm him in an unpopular conclusion,—or an incapable man, as feeble in his mind as the paralytic in his limbs. What Mr. James has said on this subject is so judicious, that we wish he had pursued the topic a little further.

"Be not unstable in your religious opinions and connections. Whilst you keep your minds ever open to receive new light from God's works and word, seek to attain settled convictions in regard to the essential, the fundamental teachings of Christianity. Be careful to know *why* and *what* you believe. But avoid that indecision of mind which is carried about with every wind of doctrine, and never experiences the blessedness of feeling that it is established in the truth. It is neither desirable nor edifying for the young, nor indeed for persons of any age, to be perpetually running here and there in quest of novelty. We should attach ourselves, if possible, to some Christian society, whose opinions and mode of worship are most in accordance with what we think to be right ;

and having done this, we shall find that our spiritual improvement is best secured by stated communion and co-operation with it. That young man will generally, it is to be feared, be a waverer in other things, who is ever unsteady in his religious convictions, and has no religious home that he calls his own; who, on the Sabbath morning, has always to consider *where* he shall go, and to what minister he shall listen; who thinks more of having his ears pleased than his heart impressed; and, unstable as water, he shall not excel."—P. 18.

A Discourse occasioned by the Death of the Hon. Justice Story, LL.D., delivered in the Church of the First Parish in Cambridge, on Sunday, Sept. 14, 1845. By William Newell, Pastor of the First Church in Cambridge. Cambridge (N.E.). 8vo. Pp. 23.

ALAS! how quickly are the lights of both the new world and the old being extinguished! The last that we have been called upon to deplore is Judge Story, who died at his residence at Cambridge, September 10, in the 66th year of his age. Judge Story was born in Marblehead, in the year 1780. He graduated at Harvard University in 1798; he entered early into the practice of the law, in Essex county; he was for a short period a member of the Massachusetts Legislature; he was appointed in 1811, by President Madison, to the high judicial station in which he has so much distinguished himself; in 1820, he was an active, influential and most useful member of the Convention for revising the Constitution of Massachusetts; and for a number of years past he has been at the head of the Law School in the University. It is stated by the American journals that he had decided to bring his long, useful and brilliant judicial career to a close, after a service of 34 years, as one of the Justices of the Supreme Judicial Court. Nevertheless, it was hoped that his still vigorous mind might, for many years to come, be devoted to the service of his friends and the public, particularly in completing the learned works on which he was engaged, and in continuing his invaluable instructions in the Law School of the University. These hopes are disappointed. Fortunately, however, the fruit of his labours is, much of it, imperishable. It remains in the records of American jurisprudence, the decisions of the courts, and his elementary works. His learning does not perish with him, for it is preserved in its application, by the power of his discriminating mind, to the innumerable cases which have occurred during his long and laborious judicial life. His memory will long remain as the model of a learned, upright and independent Judge, and happy will it be for his country if it often finds his equal among his successors.

The death of this distinguished man appears to have made a deep impression on the public of Boston. The District Court of the U. S., immediately on the news being known, after a pathetic address from the District Attorney, echoed by the presiding Judge, adjourned, as a token of respect and grief. Various meetings have been held to give utterance to the universal feeling of sorrow at Judge Story's death and reverence for his memory. The most important was that of the Suffolk bar, at which some very striking resolutions were submitted by Mr. Webster, and supported by Chief-Justice Shaw, the venerable Judge Davis and Judge Sprague. The funeral, which was private, took place on Friday, September 12, and his remains were deposited at Mount Auburn, where lie the remains of his class-fellow and friend, Dr. Channing. On the following Sunday, Mr. Newell delivered the funeral discourse whose title is placed above. When we state to our readers that its publication was desired, amongst others, by John G. Palfrey and Andrews Norton, we give sufficient proof that the preacher rose to the height of his solemn subject. We offer a few extracts, guided in our selection less by the rhetorical excellence of the passages quoted than by their containing facts.

His early Distinction.

"Very early in life he distinguished himself in the profession which he had chosen, and was a prominent leader in this Commonwealth of the political party

whose principles he had espoused with all the ardour of youth and the warmth and eagerness of his temperament. At the age of thirty-two, a period of life at which most of his brethren are but just making their way into the practice of the law, he was appointed by President Madison one of the Judges of the Supreme Court of the United States. The result proved the choice to have been most wisely and fortunately made. Young as he was, he was found equal to his office. What higher praise can be given him?"—P. 11.

Character of his Mind.

"His mind was very peculiarly and happily endowed. It was richly and variously gifted both by nature and by study. It might be compared to the lithe proboscis of the elephant in its union of delicacy, dexterity and strength. He combined surprising quickness of apprehension with caution and solidity of judgment; the sagacity of a practical understanding with the depth of a profound reasoner on the subjects of his profession; an eagle-eyed insight into the dim and remote truth, with indomitable patience and intense industry in bringing it to light and clearing away the rubbish which had gathered over it; the comprehensiveness of a wide-searching intellect, seizing upon the general principles of his noble science, and mastering its most complicated problems, with the suppleness and tact and microscopic vision of a mind that inspects and grasps the minutest facts and elaborates the minutest details,—reminding us of the mighty power which, in its varied applications, with equal ease moves a mountain mass or finishes the point of a pin."—P. 13.

His Services as a Jurist wide-spread.

"It is not America only which recognizes the debt of gratitude which is due to him for his services and his writings. His name is widely and honourably known beyond the Atlantic. 'The loss,' it was truly said on the day of his funeral by one of our most eminent statesmen and advocates,—'the loss is not confined to this country nor to this continent. He had a wider range of reputation. In the High Court of Parliament, in every Court in Westminster Hall, in every distinguished Judicature in Europe, in the Courts of Paris, of Berlin, of Stockholm, and of St. Petersburg, in the Universities of Italy and Spain, his authority was received, and when they hear of his death, they will agree that a great luminary has fallen. He has, in some measure, repaid the debt which America owes to England: and the mother can receive from the daughter, without humiliation and without envy, the reversed hereditary transmission from the child to the parent.'"—P. 14.

His Private Character.

"His life was without stain. No breath of suspicion ever rested on the spotless ermine of his character. He was the truly upright and honourable man, as well as the just and independent Judge, without fear and without reproach."—P. 15.

He was a Christian.

"He was not only a Christian in spirit, but a Christian in faith. He was a Christian in spirit, *because* he was a Christian in faith. His life bore the fruits of his creed. His death was in accordance with it. He bowed humbly to the will of God. His last words were words of prayer. He was a believer on conviction in the divine mission of Christ, in the facts of the Gospel history, and in the truths of the Christian revelation. He was a sincerely religious man, without any parade of piety. He revered Christian institutions. He was a devout and constant worshiper at the sanctuary. As long as his health continued firm, he never failed to appear morning and evening in the house of God.* He was deeply interested in religious subjects and in the religious movements of the day. He gave his voice and his influence, his authority and his example, to the Gospel of Christ."—Pp. 18, 19.

He was an Unitarian.

"He had rejected the so-called orthodox doctrines, because they were at

* "An anecdote is told, characteristic of and honourable to the man. He gave directions to the sexton of the church to use his pew freely during his absence, and to keep it open for all strangers and visitors who might wish for a seat. He was indeed 'given to hospitality' in the church as well as at his pleasant home."

variance, as he thought, with the teachings of reason and the true interpretation of the Bible. *He was an avowed and earnest Unitarian,** and on more than one occasion bore his eloquent public testimony in behalf of that form of Christian faith which we deem it our privilege to have embraced as the truth of God and the teaching of the primitive church. When it can number in its ranks such men as Newton and Locke among philosophers, and Milton among poets, and Lardner and Channing among divines, and Parsons and Story among jurists, it may be fairly presumed that it is no weak or pernicious heresy; that it rests on safe and strong grounds; that it has God's smile upon it. We only ask the world to judge the tree by its fruits; at least, before they condemn it on hearsay, as a barren and poisonous thing, to remember a few of the names which shine among its branches, and whose fragrance yet fills the world."—Pp. 19, 20.

Modern Apostacy, or Popular Christianity a Departure from Evangelical Truth. A Lecture, delivered in Blackwater Chapel, Rochdale, March 2, 1845. By W. Smith. Pp. 44. London—Chapman.

MR. SMITH finds proof of the modern apostacy from evangelical truth, 1st, in the prevailing use of unscriptural terms, phrases and sentiments; 2nd, in the employment of scriptural terms and phrases in an unscriptural sense. He has very ably sustained his positions, and presented us with a spirited and interesting doctrinal lecture. Travelling as he does on a well-beaten and familiar road, he yet gives novelty to the journey by the piquancy of his style and the happy fearlessness of his illustrations. We recommend the pamphlet as an acceptable addition to our Tract Society Catalogues.

The Influence of Knowledge on Domestic and Social Happiness. By Dr. Bowring, M.P. London—John Chapman. 12mo. Pp. 12.

So greatly do we appreciate the benevolent spirit which led to the delivery of this Address, and so much do we admire the ability and judgment with which Dr. Bowring has executed it, that we requested permission to insert the whole in our pages, not knowing at the time that, through the public spirit of Dr. Bateman, means were being taken to present it to the public at the cheapest possible rate. Greatly as we value the Address, we cannot, with so much original matter pressing on our attention, reprint it; but we can and do recommend every reader not merely to procure it and read it himself, but to distribute copies of it amongst his poorer neighbours. It will make a very useful addition to our cheap tracts for Missionary and other Societies.

PERIODICALS.

The Edinburgh Review, No. CLXVI., October, 1845.—This is a very rich number, a banquet suited to different tastes—the antiquarian, the jurist, the political economist, the historian, the critic, and the general reader. The first article makes us acquainted with Mr. Laing's Translation of the *Heimskringla*, or Chronicle of the Kings of Norway. The reviewer makes it appear that the translator has by warmth of temperament become so enthusiastically *Scandinavian* in the progress of his work, especially in the preliminary dissertation, that he has been seduced into injustice to our Anglo-Saxon forefathers, their institutions and their literature. This part of the subject is handled very dextrously, and is the most valuable portion of the review.

"Fenerbach's Narratives of Remarkable Crimes," published a few years ago at Giessen, introduces us to the novel topic of the penal jurisprudence of Germany. Defective as our own criminal jurisprudence may be, as a system for discovering guilt, it is at least not chargeable with unnecessary severity to innocent parties unfortunately involved in the charge of crime. The tedious interrogations of a German trial, sometimes spread over whole years, involve long-continued imprisonment and mental anxiety sufficient in the end to deprive the innocent man of his self-composure and the mental vigour needed

* "He was for several years the President of the American Unitarian Association, and a speaker in its public meetings."

to extricate himself from a labyrinth of circumstantial evidence. The working of German jurisprudence is very strikingly exhibited, as respects its advantages and its evils, in the case of Francis Riembauer, a priest of Lanterbach, the murderer of his mistress. The story is fearfully interesting, and illustrates in the most striking way the temptation to crime that may assail the Roman Catholic priest. If our Exeter-Hall orators had wit and literature at their command, they would soon leave the beaten circle of calumny, in which, like the blinded and patient animal at the mill, they have been content to move, and betake themselves to authentic narratives, like Fenerbach's. The story of the priest of Lanterbach, worked up with theatrical effect by a not unskilled actor, like M'Neil, would drive the feverish auditors that love to hear him into a state bordering on frenzy.—The economist who reviews Mr. McCulloch's treatise on Taxation and Funding, quotes largely from that gentleman's censures of the income-tax, and though he differs from him in some points, yet agrees in the judgment that the present income-tax, imposed as it is without reference to the different classes of income, is unjust and oppressive, and therefore in the very highest degree impolitic. The injustice of the tax to professional men is well put:

"A tax on professional income is a tax on capital of a very severe kind. The actual income of a clergyman, a lawyer or an artist, is his all. Out of this he is to replace the capital expended in his education. Out of this he is to provide for the casualties of ill health or ill success. Out of this he is to make future provision for his family. His death annihilates the income at once. His sickness, or the mere accident of a failure—a deranged nervous system at the moment when a cause is to be pleaded, or a work of art completed—is sufficient not merely to interrupt, but even to destroy it. It is not truly called a life income: it is an income confined to a few years of life. * * * Nay, more than this: the professional man who lays by part of his income, literally pays part of his income-tax twice over. He pays first on the income-tax itself; and next, if he funds part of his surplus, he pays on every dividend arising out of his savings."—Pp. 378, 379.

The article on Lord Chesterfield is a temperate and candid estimate of that nobleman's public character, (the current Quarterly Review has, to our astonishment, chosen the *private* character of his Lordship, about which the less that is said the better for youthful readers of each sex,) and shews that he had qualities which would have entitled him in any age to respect, and some which in his age shewed him more of a philosopher and a statesman than those who adopt the Johnsonian *mot* concerning his Letters to his Son would be willing to credit.—Of Mr. Willis, the American author, the subject of the 7th article in the Review, we know nothing. A description of Dr. Channing in one of his earlier works shewed both taste and power. If the reviewer have made his extracts fairly from the new work, entitled "Dashes at Life with a free Pencil," it is clear that Mr. Willis is not bettered as a writer by his professed familiarity with fashionable society. The specimens given of his "Dashes" shew a mixture of the literary coxcomb, the second-rate London fop, and the vulgar American trying to be fine. They remind one of the worst coxcombries of D'Israeli's, and the questionable morals of Bulwer's novels.—The last and incomparably the best article in the No. has Daniel De Foe for its subject; and the novelty of thought, the rich grouping of its series of pictures, and the brilliancy yet mellowness of its colours, proclaim it to be from the pen of Macaulay. The life of De Foe naturally forms an episode to the great historical work on the Revolution of 1688, on which, according to report, Mr. Macaulay is engaged. De Foe was a fearless lover of liberty, civil, religious and commercial,—the personal friend of William III.,—and the finest English writer of his age, who knew how to make his fictions more life-like than other writers' biographies and histories. He was misunderstood by his age, but continued to the last disinterestedly to devote his rare talents to the instruction and amusement of his countrymen. His life was full of vicissitudes—now standing in the pillory, and now a daily and welcome visitor at the

palace—at one time a fugitive rebel, at another negotiating by his sovereign's command the union of England and Scotland. How heartily Mr. Macaulay has thrown himself into his subject, and how successfully he has vindicated the character of one of England's truest-hearted sons and best worthies, will be easily imagined by all familiar with his previous graphic and historical articles.

British Quarterly Review, No. IV.—There is much that we agree with and much that we admire in this No. of the new Congregationalist Review. The prevalent tone of the work is liberal and wise; and, as we may safely take it as an exponent of the views and sentiments of the highest class of orthodox Dissenters in England, we rejoice in the indications which it gives of a healthy progress in that very important body. To persons accustomed chiefly to what is called *serious* reading, not at once repelled by a dry subject or a heavy mode of discussing it, this work will appear sufficiently varied and very interesting. To that somewhat frivolous class, general readers, it may appear somewhat monotonous and solemn. In order that its conductors may realize their wish, and obtain a general as well as a "denominational" circulation, we hope that its future numbers will contain a larger portion of those light and sketchy articles on biography, the phases of society, and foreign travel, which all readers fasten on when they occur in the *Edinburgh* and *Quarterly*.

A vigorous attack is in the first article made on those who are striving to infuse into religious systems the influences of Transcendental philosophy. It is entitled "German Philosophy and Christian Theology." The writer is well informed and a clear thinker, sometimes stopping abruptly to avoid an undesired conclusion, but his steps are mostly in the right direction. He quarrels with most of the terms in common use to designate the new *ism* which has sprung from the alliance of theology with the philosophy of Kant. In preference to "Anti-supernaturalism," "Neology" and "Rationalism," he proposes the term "Ideology." We have not space for an abstract of the article, which gives a very clear narrative of the progress of religious Transcendentalism, and points attention to some of its effects. There are a few passages which we desire to set before our readers, and we must be content to do little more than extract them. Speaking of the great Transcendental teacher, Kant, and his celebrated disciple, Fichte, the reviewer has little respect for the common plea that their system is inexplicable in the English tongue, and unintelligible to an English understanding.

"There are departments in science, the ultimate positions of which no man must hope to understand except as the result of long previous study and training. But we deny that this is the case with metaphysics. Here the mechanism to be examined is within us. The appeal is to our own consciousness; and though in this case, as in others, practice may bring skill, the latter is not so much dependent on the former in this connection as in most beside. Even Fichte was charged with not understanding his great master, to which he replied—'As to not understanding Kant, I do not account that as implying any reproach, for I hold—and this I am prepared to repeat on every proper occasion—I hold the writings of that philosopher to be altogether unintelligible to any one who does not know beforehand what they contain.' So that the object of the great instructor Kant was not to impart knowledge, but merely to simplify and systematize the knowledge which his readers had already in possession. * * * Gravely, strongly, then, do we demur to the assumption that the Transcendentalists are the only *men* of their generation, and that all beside are children. Indeed, without detracting from the great merits of this class of writers, we shrewdly suspect that much of the fame which has attended them may be traced to the very obscurity of their productions."—Pp. 306, 307.

After quoting, at pp. 316, 317, Dr. Beard's admirable exposition, in his *Voices of the Church*, of the Hegelian philosophy, and its occasional alliance with orthodox doctrine, thus warmly does the reviewer deny something more than the orthodoxy of such philosophical professors:

"Thus do these men retain the name of Christianity, and its distinctive forms of thought and language, only that they may the more effectually destroy it. The kiss is given, only that the wound may be the more sure. They have a Trinity, an Incarnation, an Atonement, a Holy Spirit, a Gospel, a Salvation, but all in a philosophical sense of their own, and not at all in the sense of holy Scripture. On this system, juggle and hypocrisy are every where written. Whatever truth may be in it, as a whole it is the great fraud which the learned of a nation have descended to practise upon the unlearned. The right of these men to be sceptics, atheists, any thing they please, we do not question; but this retention of the shell of Christianity for selfish purposes, by men who have thrown away the kernel, is an abomination against which we most solemnly protest."—P. 317.

The reviewer appears to be acquainted with the struggle of opinion going on in the English Unitarian body. He, however, greatly over-states the progress which Transcendentalism has made amongst our divines. But we can scarcely wonder at his mistake, when we remember that so much zeal has been shewn by some very able men to throw the mantle of Christianity over the singular fancies of Blanco White.

"In Britain, its direct influence on theology is almost confined to a section of our Unitarian divines; and the measure in which it is connected with our literature is to be traced mainly to the writings of Mr. Carlyle. Some of our Unitarians appear to estimate the Christian Revelation precisely after the manner of Kant, Fichte and Strauss; while others have done good service in exposing the absurdity and disingenuousness of attempting to perpetrate the profession of Christianity along with such a state of opinion."—P. 322.

In another passage, p. 333, Mr. Martineau is spoken of as having proceeded to the verge of Transcendental theology, and appearing to be amongst those who are "content with their ideal universe and their ideal God." This, we submit, is very extravagant. We differ most widely from some of Mr. Martineau's opinions; we greatly regret some of his recent expressions respecting the Jewish Scriptures; but we do not believe either that he has adopted the Straussian myth, or that he has travelled to the Ultima Thule of ideology, as the reviewer represents him to have done.

With the following observations we more cordially agree:

"Mr. Carlyle may appear to account it a small matter, a trivial incident, that the philosophy in Fichte should carry such consequences along with it, ensuring, at least, an utter rejection of Christianity; but there are many who cannot judge of things after that rule, and who deeply deplore that Mr. Carlyle should seem to have done so. We leave such men full liberty to choose their creed or their no-creed; and if they are men of high mental, and even moral worth, we freely concede to them the honour due to such qualities; but if the destruction of Christianity be the clear purpose of their labours, we must presume so far to think our souls are our own as to take cognizance of what is done; to give faithful monition of it; and to use our poor endeavours, as far as may be, to spoil a game which we hold to be neither wise nor harmless."

The reviewer is (p. 332) guilty of misrepresentation when he states that "the course always pursued by Unitarians is to bring the lessons of inspiration to the test of the unwritten revelation within." Unitarians may think the moral argument against Calvinism to be very strong, but they think the scriptural argument equally strong; and the accepted manuals of Unitarianism in circulation amongst us, whether by Priestley, Lindsey, Belsham, Carpenter, or by living writers, are appeals to Scripture and attempts to prove that *Unitarianism is the doctrine of the Gospel*. It is not denied that Unitarians rejoice in the conviction that their scriptural conclusions are in accordance with and confirmed by the highest results of reason; but the intelligent and able reviewer cannot consistently blame—he ought to praise them for this. For the eloquent and truly wise conclusion of the article before us is an appeal to theologians, preachers and writers, to defend revealed truth by shewing "its reasonableness." He says it is Dr. Chalmers' praise that he has demonstrated

that the theme of the preacher "is, after all, a theme in harmony with every thing most intelligent, most beautiful, most ennobling in modern cultivation." This, too, is the Unitarian's aim, and he enters on this honourable labour with a heart full of hope and reverence, because he thinks that his views of Christian truth are peculiarly suitable to the mind of man, and best glorify the God of Truth.

We have left ourselves little room to speak of the other articles in this No. The critic of Miss Barrett's *Poems* gives value to his praise of her excellences by freely pointing out her frequent defects. The writer on the law of population is not equal to his subject. We agree with the critic in the *Morning Chronicle* in thinking him incorrect in his facts and wrong in his political economy. "*Origen, his Life, Writings and Opinions*," is a noble subject, treated with considerable power. We confess we should have liked it better if it were more simple. There is too much visible arranging of the scenes, too constant an effort after a kind of theatrical effect. The closing passages are very fine; they really relate to the topic of the first article.

"Christianity was not sent into the world to go the round of the high courts of our philosophy, and thankfully to accept the place which might be allotted to her in a verdict from that quarter. It is not an imperfect system which the later wisdom of the world has been left to correct and mature—no temporary edifice which a future age might pull down and re-construct in adaptation to new principles of taste. . . . Our philosopher invites us to his Canaan, but has first dried up the milk and honey which flowed there. Nor will any man be attracted towards the promised land of these speculators by the bright light resting upon it. They provide not a little against attack by taking care not to be understood. The force of the enemy advances with the more formidable appearance from coming upon you in a fog. When the Duke of Angier was besieging a castle on the coast of Italy, a potent necromancer promised 'to make the ayre so thicke, that they within shall thynke that there is a great bridge on the see;—and whan they within the castle se this bridge, they will be so afayrde, that they shall yelde them to your mercy.' German metaphysics can perform its feats of this kind upon occasion. Favoured as they are by obscurity, these heroes fight like the soldiers of Vespasian, who were indebted for the victory in a night engagement with the Vitellians to the long shadows which the rising moon threw before them. It has been a common policy with powerful nations, when entertaining designs on the liberty of a neighbour, to pretend that the weaker state stands in need of their assistance, and then to exact subserviancy as the price of protection. This has been too much the course pursued by the philosophy of the schools towards the religion of the Scriptures. Sound philosophy and sound theology are one, and the best means of protecting Christianity against the mischiefs of a false philosophy is to demonstrate its just relation to the true."—Pp. 526, 527.

The article on Baptist Noel's pamphlet is written with temper and discrimination. It opens up the important question of the electoral policy of Dissenters. The writer does justice to the Whigs, although he rebukes them for halting rather than advancing in respect to religious liberty as affected by the Maynooth grant. But we are not disposed to enter again on this question. The Southwark election has dispelled most of our fears. Dissenters of all classes will be, as heretofore, for the most part, united when the hour of political battle comes. The next general election, so far as our darkened political horizon permits us to foresee, will turn, not upon the little question of a £30,000 annual grant to a Catholic College, but upon the fearfully important question whether our people are to starve in order that the proprietors of land may reap the profit of famine-prices. We are greatly mistaken in our men if on such a question the Independents do not to a man vote against the "Conservative monopolist," even though his opponent be what the reviewer calls "a Popish-endowment Liberal."

INTELLIGENCE

GERMANY.

Rome and the New Reformation.

The fourth day on which the Council of Leipzig sat, when the constitution of the German Catholic Church was provisionally determined, was occupied with the most important deliberations; namely, those on the subject of the Confession of Faith. The President Wigard pointed out the fundamental principle in the following introductory words:

"A positive confession of faith, as confessions have hitherto been drawn up, full of sharply-defined dogmas, and without regard to individual belief, with our principles we cannot seek to attain. We have guaranteed freedom of conscience to every branch of our community. But if we were willing to draw up such a positive confession, embracing all the minutiae of our faith, we should not be able to perform our promise, and should again be compelled to infringe on the liberty of the individual. Men, indeed, seek to unite the admissibility of such a confession of faith and liberty of conscience, by saying that a difference ought to be made between what the Church has to teach and the individual to believe. But I cannot allow the justice of this remark, and must use a course of reasoning entirely opposed to this. Do we ask, then, what particular ideas we ought to attach to a Church's confession of faith? It is that confession which the majority of the members of the Church recognize as true and right. Ought we then to allow that any thing can be the doctrine of a Church which is not regarded as true by the majority of its members? Or would you seek to hide the contradiction by a different interpretation of the idea 'Church'? What is the Church, but the union of all believers? And as in every society of men, united for whatever purpose, the majority decides what is to be considered as the opinion of the whole, so is it also in the Church. Therefore *that* only can be considered a confession of faith which the majority of the members of the Church regard as true. Now, if we wish that it should be thus in our Church, we wish that there should be among us no dead formula of faith, but a confession that lives in the heart of the community; and therefore we ought to lay down only certain

fixed points of union, with regard to which the faith of all members of our Church coincides. And herein we have the best precedent in the Author of our religion himself. To his disciples, when he sent them forth as apostles of the faith, he said nothing more than, 'Go forth to all the world, and teach all nations, and baptize them in the name of the Father, and the Son, and the Holy Ghost.' And he also who lays aside even this short confession is, according to Jesus's own declaration, a Christian. Yes, Christ has said also, 'By your works shall men know whether ye are my disciples.' And can it appear doubtful to us, after this plain declaration, how simple are those requisites which constitute a Christian? Why should we not, as Christians, be able to agree to a simple confession? To me one thing only appears necessary for this agreement. It is the distinct separation of religion and dogmatism. As long as this separation is not clearly before our eyes, such an agreement is impossible. Religion is the ideal of the Divine in men and in the Scriptures. Dogmatism is not this ideal itself, but only its abstraction in the human understanding. For were these dogmas equivalent to Scripture interpretation, they would be contained in the Scriptures, whereas they were first propounded by ecclesiastical councils. We cannot then attribute any divine import to them. We cannot also allow ourselves to be prevented from union by their means. We would especially and altogether abstain from speaking of the doctrines of our Church; and we would lay down only points of union, by a belief in which a congregation may be admitted as German-Catholic into our communion. And when we have found this common and binding token, every community may abide by its peculiar convictions, as by a holy and unassailable possession. Far be it from us to tear any body of believers away from their convictions, if they only consider themselves bound in conscience to hold fast by their particular form of faith. But also let them not desire that others should share these convictions with them, if they feel thereunto no inward impulse. For the measure of faith can be given to no man."

As the points which include the widest range of Christian profession,

Wigard laid down the following objects of faith. 1. God the Father, who has created and who rules the world. 2. Jesus Christ, our Saviour. 3. The Holy Ghost. 4. Forgiveness of Sins. 5. Eternal Life or Immortality. 6. A universal Christian Church. On many sides (Czerski, Mauritius Müller and others), the recognition of the Divinity of Christ in the confession was demanded as essential. To which it was opposed (by Blum, Wigard and others), that the adoption of this doctrine would tend to mislead. The bare proposition, Christ is God, would not suffice: we must also define the essence of this divinity, and then we should fall into the old dispute which pervades all Church history. Besides, a great scholastic dispute on this point is immediately introduced, the results of which men will not be able to put off. And wherein lies the all-holy consecration of Christ? In his immediate procession from the Father, or in his works as Saviour and Redeemer? But whether he proceed from God or man, he is a divine man, and there is no more comprehensive, more holy, and more beautiful a name for him than "our Saviour." But in this, as in all other points, let each community have full freedom to adopt the doctrine into its confession. This last remark decided the assembly unanimously to sanction the original proposition of the President. The opposition which arose against the retention of only two sacraments, Baptism and the Lord's Supper, was overcome in the same manner by the assurance that the independence of each community was fully recognized, and by the addition of the following clause—"We would not limit particular communities in their retention of Christian usages."

Czerski, though, with others, he had assented to the confession of faith adopted and put forth by the Leipzig Council, published some time after a letter, in which he spoke disparagingly of the doctrine to which its sanction had been given. In the true spirit of a self-styled orthodoxy (the Nicene), he threw out the imputation of infidelity on the supporters of the Leipzig confession. Whether or not he was urged to this unseemly step by the Anglo-Trinitarian party in Germany, with Hengstenberg at their head, and English gold for their support, we do not know. But he seems to have soon half repented of the step he had taken, and published some kind of an apolo-

getic explanation. Ronge's friends, however, in the conviction that the question of religious liberty was at issue, wisely determined to put forth a reply, which we lay before the reader.

"Answer of the Consistory of the German Catholic Church to the circular of J. Czerski, Curate of Schneidenmühl, July 19th, 1845.

"To all the German Catholic congregations of our country. Dear Fathers and Colleagues in the Faith—We have seen in the public papers that the Curate of Schneidenmühl, J. Czerski, has thought it his duty to publish a circular, in which he declares himself to be against the decisions of the Council of Leipzig, and against all persons and churches who are not willing to adopt a positive confession of faith, such as that of Schneidenmühl. We regard this circular either as an invention, or as a result of the machinations, of the Jesuits, calculated to bring division into the young Church, to torment those whose faith is feeble, or to lead astray those who are incapable of judging for themselves. We believe that they have abused the name of Czerski by placing it at the end of this despicable production: he was present in person at the Council of Leipzig, and now, for the first time, he protests against the second clause of the general confession, 'We believe in Jesus Christ, our Saviour:' he, with all the rest, approved this confession; he has given his assent to the propositions and the general principles; we maintain that, in spite of any evidence, we cannot mistrust such conduct. We could the less foresee it, in that Herr J. Czerski, during the assembly, very frequently and with loud voice declared himself in favour of the free development of Christianity; he has done so also in the numerous letters which have come before the notice of the public; we could allege this in justification of our confession and of the questions which depend upon it. We were not deceived as to the open and frank character of Herr Czerski; but, after having read his circular, addressed to the German Catholic congregations, which has come to us through the hands of the booksellers, we are convinced that his end is not to favour the free development of Christianity among these congregations. While we remark that the efforts of Herr Czerski for the reign of love and concord have not turned him aside from taking this hostile step against the great majority of the faith-

ful belonging to the new Church, without any attempt at reconciliation, we must also say that his attack does not reach us. Herr Czeraski disclaims vehemently against a confession 'in which, although called a Christian confession, Christ, who is the foundation of our faith, is passed over in silence,' and against men who, with inconceivable audacity, dare to deprive Christ of his divinity, or who deny it, and who fear not to uproot this corner-stone of our faith and of all Christianity; and thus the faithful are exposed to the danger of departing from Christianity to lose themselves in the arid sands of Paganism. But this cannot be addressed either to the Council of Leipzig, or to any community of the New German Church, because such principles have in no way been put forth by us. That Christ is our Saviour and Redeemer, we confess with joy, with a heart full of faith and of holy veneration. We know not, then, against whom the objections of Herr Czeraski are directed; but we declare them, in the face of all the world, to be an audacious calumny, and that to apply them to us is an act of Jesuitical knavery. To conclude: whatever may have been the end which Herr Czeraski has had in view in publishing his circular, whether he has obeyed the impulses of his own mind, or whether his good-nature has been imposed upon by any Catholic or even Protestant Jesuits, we are sure that he will soon dissipate all his doubts on this point; and that it is his interest publicly to recognize the inconsistency of criticising and condemning to-day, what but a few weeks ago, in the sight of all Germany, he approved with voice and signature. On this occasion, however, we feel a wish to express with great simplicity our opinions on those questions with which the world is so much occupied, namely, on the subject of the person of Jesus Christ.

"From the moment when Christianity became strong and was able to relax the efforts necessary for her defence against enemies from without, she manifested in her bosom two important opinions on the person of Jesus Christ. They penetrated deeper and deeper with the course of time, and even at this day they divide both the church and theologians. One party confesses that Christ is the God-man, although in a crowd of passages he himself promulgates a different doctrine; nevertheless, this opinion rests upon numerous passages where all figu-

rative interpretation is done away with, that it may be founded on the dead letter. The other party confesses that Christ is the promised Messiah, the Messenger of God, the Saviour and Redeemer. This party relies upon at least as many passages of Holy Scripture as the other; and as to those who present to their notice considerable differences in the Bible, they engage to put upon these a figurative interpretation, relying on diversities of time, of place, and of nation. As long as Rome could continuously pursue the plans of her infallibility, she combatted this second opinion by her excommunications, by fire and sword, by violence and war, without making it disappear from the bosom of Christianity. Millions of men were sacrificed, hundreds of thousands were devoured by war, nations were destroyed and countries were ravaged, under pretence of defending theological definitions; but they were not established more firmly, for truth rejects such abominable means. The Reformation which rejoiced the world, which broke the corrupt power of the Church of Rome, altogether conformed itself to the intellectual position and to the doctrines dominant in the Church; it placed truth in creed-books, which it drew up with a method and a precision truly Roman, so that chains of another sort were imposed upon liberty of thought.

"Hardly had the Reformed Church gained a stable foundation, when the theological tendencies which we have just pointed out appeared at once in its bosom and waged a fierce war. And you are not ignorant, well-beloved brethren, as to what is the state of things in the Christian Church at this very moment. In the Romish Church, conscience and free inquiry are chained; the mind is enslaved; free thought is banished; science is dead on the spot where it was degraded; the inventions of sinful men reign in the place of liberty and love, which are the law of God, the All-powerful, and of Jesus Christ, whom he sent. In the Protestant Church, two well-defined parties are in a state of war with one another: on the one side, the less numerous party of zealots who call for Romish servitude in matters of faith, the authority of the dead letter and absolute sacerdotal domination, strong in historical precedents and in the support of external authority; on the other, the party of the great majority of ministers and of well-instructed laymen who,

call for Protestant liberty and the power of the spirit of God to interpret the Holy Scriptures. If, on the one side, it is impossible to doubt of the reality of this state of things,—on the other, we must not forget that the great mass of indifferent and neutral persons, which exists in both Churches, is deeply impressed with the idea that the doctrines of the Church no longer answer the wants of a cultivated age. It must not any more be forgotten that an opinion may arise that an ecclesiastical body, when thus artificial and constrained, has no longer any thing in it which answers to the deep convictions and wishes of the people, and that then it may happen that it numbers in its ranks very many hypocrites. At this time, and in the midst of circumstances whose existence it is impossible to deny, what ought a Church to do which, as God commands us, seeks to place Love at the head of its doctrines?—a Church which wishes to be truly Catholic, that is to say, a universal Christian Church; which wishes to be a land of liberty; which wishes to become a centre of union for these opinions and these parties, so long at variance; which wishes to realize the Divine promise, that there shall be but one flock and one shepherd. It is necessary that this Church, recognizing the precedents of history and the rights of science, should return to primitive Christianity, and should efface from its confession of faith a crowd of articles which ought to find no place there. Thus our Saviour did not demand from his disciples the declaration of their faith in God and Christ; neither has Christ or his apostles laid down a confession of faith; and in proportion as men have wished to enclose the vivifying spirit of Christ's doctrine in creeds and confessions, dissensions have come, and hatred has disfigured the Church of Love. If the new Church feels itself compelled by actual circumstances and by its relations with the State to draw up a creed, at least let it comprise only the abstract of those doctrines which all Christians admit.

"This is what the Council of Leipzig, and afterwards the community of Breslau, has done; and these are the resolutions which the German Catholic Church also ought to recognize. The new Council has set forth these doctrines in a manner brief, simple and clear. On this simple exposition depends its future, its power, its certainty of victory, and its conquest of the world.

On this account all the friends of mystery, Catholic as well as Protestant, have emulously assailed this exemplar, well knowing the enormous power of a simple confession. For this very reason, well-beloved brethren, be content to attach yourselves more and more to it. Our Church will blot out from its annals the day when it could think of making its confession of faith a kind of strait-waistcoat for the brethren. When you find in our confession a short abstract of those doctrines only, the reception of which constitutes a Christian—and we shall never desire to express any thing else in our confession—then you will evidently see the sum-total of our convictions. We have said over and over again, that it is only the deaf who will not hear: we receive the Holy Scriptures, all Holy Scripture, as the basis of our faith.

We repeat this declaration loudly and joyfully; we declare aloud that we mean by that the pure and simple Word of God, not those dry and dead formulas which a Pharisaical clergy wish to impose upon us as the truth. We confess Christ, the foundation of Christianity, our Saviour and Redeemer, the divine Teacher of love and duty, and we receive him with deep affection and entire trust; but we will never allow this divine model of the true Christ to be disfigured by sacerdotal subtleties, and we are resolved to drive away these clouds, in the midst of which men wished to destroy mental liberty. Raise your eyes, dearly-beloved brethren, to the vault of heaven, brilliant with its luminous blue, all set with stars; it is a most grand and magnificent dwelling above the head of man. Let the excited imagination take pleasure in beholding there a vast crystal tent; let rigid science find there an infinite ocean of ether, an absolute void, limitless space; still the heavens are, for all men, an object full of grandeur, wonder and beauty. Under this immense pavilion men build huts as well as palaces, hamlets as well as cities, according to their several wants. In the same manner our confession, large and simple, is this immense tabernacle which spreads itself out over the whole Christian world. Under this pavilion let every man and every church build the edifice of their faith, according to their wants and convictions. But never let any particular and individual faith arrogate to itself the right of constraining all Christianity to confine itself within the edifice of its max-

row doctrines. Liberty nourishes truth, and by the side of truth dwells love. Be resolved, then, well-beloved brethren, to defend the liberty of our Church, and with it will come Christian love, which, pure and cloudless, will reign in its bosom till the end of time. In the name of the all-powerful God, and of our Saviour and Redeemer, Jesus Christ, we offer to you our brotherly salutations.

“The Consistory of the German Catholic Church.

(Signed)

F. WIGARD,	R. BLUM,
S. SCHMIDT,	Dr. CH. HOTTENROTH,
E. FAULHABER,	J. N. TRÖNDLIN,
M. BAUSCHKE,	J. TSCHARMANN.”

DOMESTIC.

“The Evangelical Alliance.”

[The following account of the much-vaunted October meeting in Liverpool, is taken from the *Leeds Mercury* of October 11, as being the report of a friendly party. To this we subjoin the resolutions, as advertised in various papers since.]

We are happy to hear that the result of the great meeting of delegates, from various Christian bodies of the country, held last week in Liverpool, for the purpose of promoting a common Union, has been most satisfactory and successful. An esteemed friend, who was present, has favoured us with the following sketch of the proceedings.

The Conference, though only preliminary, brought together upwards of two hundred Evangelical ministers and laymen, representing (it is said) seventeen religious denominations. Its meetings, which were held in the Medical Hall, Liverpool, on the 1st, 2nd and 3rd instant, were six in number, each presided over by a different Chairman, representing one or other of the leading sections of the Christian church.

The whole of the proceedings were considered as of a preparatory character, a much larger meeting being meditated in the course of next summer in London. The meetings on this occasion have been characterized by deep solemnity of spirit, great Christian affection, and devotional feeling. The first meeting was distinguished by the delightful circumstance that nearly the whole of the first two hours were devoted to prayer and praise and the reading of the Holy Scriptures; the ministers of different denominations en-

gaging by turns in these sacred exercises.

Many of the first ministers that adorn our Christian churches, of various names, and who have guided public opinion on religious questions by their writings, and led on as well as originated the great Christian efforts of the day, were present, each vying with the other in the common object to promote the harmony of united exertion in the spread of the gospel, without compromise in their creed or interference in their profession. The Church of England was ably represented by the Hon. and Rev. B. W. Noel, the Rev. E. Bickersteth, the Rev. Mr. Jordan, (vicar of Enstone,) &c. The Free Church of Scotland, by Dr. Candlish, Dr. Buchanan, Dr. Cunningham, Revds. Messrs. J. Hamilton, Chalmers, &c. The Dissenting bodies, by the Revds. J. A. James, Dr. Leifchild, Dr. Raffles, Dr. Reed, Dr. Cox, Dr. Wardlaw, Dr. Harris, J. Sherman, and J. Blackburn, &c. The Wesleyans, by the President and Secretary of their Conference, (the Rev. Jacob Stanley and the Rev. Dr. Newton,) Dr. Alder, Rev. W. M. Bunting, J. Scott, G. Osborne, R. Newstead, F. A. West, F. J. Jobson, &c. The Established Church of Scotland was also represented, and a letter read from the Moderator of that Church, expressive of cordial good-will and readiness of co-operation. Letters were also read, or messages delivered, from Dr. Bunting, unable to be present from ill health, Dr. Pye Smith, and others, who were reluctantly absent, but all fervently joining in the general object. Amongst the distinguished lay gentlemen present were—Sir Culling Eardley Smith, Bart., Sir J. Bickerton Williams, Thomas Farmer, Esq., of London; James Heald, Esq., of Parr's Wood; William Gilyard Scarth, Esq., of Leeds; and T. P. Bunting, Esq., of Manchester, &c. &c. The utmost freedom of speech, blended with the most cordial good-will, pervaded all the discussions; and from multifarious valuable suggestions thrown out by the different speakers, a digest was gradually formed, embracing the general principles of a basis of Union, the objects proposed to be effected by it, and the means of carrying them out. Those points were successively dwelt upon with great wisdom and skill, and often with brilliant eloquence. We are assured that the feeling and spirit, and evidently Divine influence, which marked these solemn and delightful discus-

sions, were altogether of an extraordinary and hallowing character, such as can never be forgotten.

A series of most important and luminous resolutions was prepared with great deliberation, and passed unanimously, embracing a basis of Union, formed on the leading articles of the Christian faith common to all Evangelical churches. These will be very soon, no doubt, before the public; their general objects being the promotion of individual piety, the glory of God in the world, and the salvation and happiness of mankind; objects becoming the united effort of the whole Christian church.

Four Committees have been appointed from the gentlemen who were present at the Conference, to correspond with foreign churches and make all necessary home arrangements.—They will sit in London, Liverpool, Glasgow and Dublin, and carry on preparations for the intended great meeting in London.

We cannot doubt, on reviewing the existing state of the church and the world, and the wonderful transitions which are even now going on, that the present movement is destined, under the direction of Eternal Providence, to effect a mighty, moral and religious transformation; and we, therefore, most cordially wish all possible success to the newly formed and appropriately named “*Evangelical Alliance.*”

At a meeting of Ministers and Christian friends of various denominations, held in Liverpool, on Wednesday, October 1st, and subsequent days—the Chair having been occupied successively by the Rev. J. A. James, of Birmingham; the Rev. Dr. Raffles, of Liverpool; the Rev. Edward Bickersteth; the Rev. Dr. Newton; the Rev. W. Innes, of Edinburgh; and the Rev. Dr. John Brown, of Edinburgh—

The following Resolutions were unanimously adopted:

I. That the Conference now assembled on the important subject of extended Christian Union, after lengthened engagements of devotion and discussion, in which the happiest tokens of the Divine favour have been sensibly experienced, offer to the brethren in Scotland, by whom they were invited to assemble, most cordial thanks and congratulations.

II. That, as the Conference rejoice in the substantial agreement which exists among the people of God, so they

are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement; believing, as they do, that the alienation of Christians from one another, on account of lesser differences, has been one of the greatest evils in the church of Christ, and one main hindrance to the progress of the Gospel; and that the aspect of affairs, in a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation.

III. That this meeting desires to express its humiliation before God and his Church, for all the divisions of the Christian Church, and especially for every thing which we ourselves may have aforesaid spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and, in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven us; in every thing seeking to be followers of God as dear children, and to walk in love, as Christ also has loved us.

IV. That, as the Christian Union which this Conference desires to promote, can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the Throne of Grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose.

V. That the Conference records with delight and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian Union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion of all Evangelical Christians; so that, cheered by these auspicious commencements, the Conference would go forward with its great object, de-

pending on continued help from the Divine Head of the Church; and now determines that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.

VI. That the Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting shall be such persons as hold and maintain what are usually understood to be Evangelical views in regard to such important matters of doctrine as the following, viz.

1. The divine inspiration, authority and sufficiency of Holy Scripture.

2. The unity of the Godhead, and the Trinity of persons therein.

3. The utter depravity of human nature, in consequence of the fall.

4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

5. The justification of the sinner by faith alone.

6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

7. The right and the duty of private judgment in the interpretation of Holy Scripture.

8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

VII. That it be recommended to the future meeting in connection with the promotion of Christian Union, that they form an institution, whose name shall be The Evangelical Alliance.

VIII. That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held as free as before to maintain and advocate their views, with all due forbearance and brotherly love. Further, that any Union or Alliance to be formed should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this Alliance shall be to exhibit, so far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of

brotherly love—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world—and, by the press, and by such scriptural means as, in the progress of this Alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries.

IX. That the practical suggestions which have been made, in the course of the meetings of the Conference, be remitted to the Committee, with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June.

X. That, in the judgment of this Conference, one of the most important objects which the contemplated Alliance ought to have in view, is the promotion of sound views on the subject of the sanctity of the Lord's-day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

XI. That a Provisional Committee, in four divisions, be appointed from among the members present at this Conference. The first division to sit in London, with power to act for foreign countries, and for the Midland and Southern counties of England: the second to sit in Liverpool, with power to act for the Northern counties and Wales; the third to sit in Glasgow, and act for Scotland; the fourth, in Dublin, with power to act for Ireland.

That this Committee have power to add to its members, from among those Christian friends who may from time to time signify their adhesion to the objects of the present Conference, and their readiness to join the proposed Alliance.

That it be an instruction to the Committee to hold an aggregate meeting of the four divisions, in Liverpool, in the month of January, and at Birmingham, in the month of April, next ensuing; and that the aggregate meetings be authorized and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June, 1846.

That the London division of the Committee shall have power to convene an aggregate meeting at their discretion.

That the several divisions of the Committee shall interchange their minutes after each meeting.

That it shall be an instruction to the Provisional Committee to use their best efforts, by holding meetings, and by all other suitable means, to awaken attention to the subject of Christian Union; to explain the objects, and, as far as possible, to diffuse the spirit, of the present Conference in their several localities.

That this Committee have power to originate local Committees on the same principle.

Unitarian Chapels repaired or rebuilt since the Passing of the Dissenters' Chapels Act.

During the memorable struggle for the Dissenters' Chapels Bill, one argument used, both in and out of Parliament,* was, that security of possession was necessary to induce congregations occupying ancient chapels to keep them in proper repair. The desired security having, by the liberality of the Legislature, been provided, English Presbyterians have not been slow to offer the proof that this argument was used in good faith. It is thought that the following list of chapels that have been or are immediately to be rebuilt or repaired, will both interest many readers and be a valuable historic document.

Cheshire.

1. *Crook's Lane Chapel, Chester*, built for Matthew Henry, 1700.—The roof and the pews are entirely renewed. Underneath the gallery a large and convenient school-room has been constructed. An appropriate place beneath the pulpit is railed off for the communion and for the celebration of marriages.† The West entrance is

* See the admirable paper, largely circulated amongst the Members of the Houses of Parliament, entitled "General Legislative Reasons for the Bill;" also the Petitions of "the Minister and Congregation of the Octagon Chapel, Norwich," of "the Trustees of Dean-Row Chapel;" also the excellent Statement of the Case of the Knutsford Congregation, &c. &c.

† It is to be desired that the example of the Chester congregation on this point may be generally followed by congregations occupying ancient Presbyterian buildings. If we desire that marriages at chapel rather than church shall become more general amongst our

new, and is protected by a simple portico. The entire cost of the alterations and repairs exceeded £600, and was provided by the congregation, without either an appeal to their neighbours or a collection at the opening. This took place on Good Friday of the present year, and the proceedings were briefly reported by us, pp. 258—260.

2. *Dean-Row Chapel, near Wilmslow*. This ancient chapel was, at the time when the Chapels' Bill was discussed, in such a state of dilapidation, that a few years' more neglect must have made it a mere ruin. The surviving trustees had indeed taken steps for making the needed repairs, but, as they stated in their "Appeal" to the public, they were induced to refrain from all expenditure on the building, "owing to the state of the law relating to chapel properties, combined with a threat, held out by certain Calvinistic Dissenters wholly unconnected with the place, of taking legal steps to gain possession of the chapel, so soon as repaired." The whole building, including the outer walls, the roof and the windows, has been put into a state of very substantial repair. The wood-work is entirely new. The chapel now presents an appearance of neatness and comfort not surpassed by any of our small country chapels. As many of the congregation come from a distance, stables have been built capable of accommodating 6 horses. Commodious school-rooms have been constructed at one end of the chapel. Here there is a Sunday-school, attended by nearly 100 children, and here also a Day-school is conducted, attended by nearly 50 children. The renovated chapel was opened on 23rd of April last. Since that time it has been well filled every Sunday afternoon, and both the congregation and the schools appear to be still on the increase. Nearly £400 has been expended on the chapel and

people, we must provide places more slightly and commodious than the high-backed pew in which our ancestors delighted. In some of our newly-erected chapels this matter has been well attended to. At Dukinfield, the principal aisle leads directly from the West entrance to the communion-table, which is raised a little, in the Dais fashion, and is protected by oak railings. In front of and around the rails, are placed cushions, on which, during the prayer, the parties celebrating the marriage kneel. The effect of the entire arrangement is very good.

out-buildings, raised by subscription and by a collection at the opening. The first Sunday-school sermon was preached to a very large congregation, Sunday, Oct. 12, by Rev. J. H. Thom, when £26 was collected.

3. *Geo-Cross, Hyde*.—This chapel, built about the year 1708, needing repairs, the congregation have resolved to build a new and superior chapel. With a view to this, they have bought additional land and raised and placed in the bank a sum amounting to £4000. A Building Committee is appointed, who are now engaged in selecting a suitable plan.

4. *The Old Chapel, Dukinfield*.—The debt on this chapel has been paid off, the interior very beautifully painted and adorned, under the directions of Mr. Bowman, the architect of Manchester, and a costly heating apparatus put down, altogether requiring an outlay of £500. The chapel was re-opened Oct. 12th, and the services attended by very large congregations.

Derbyshire.

5. *Chesterfield*.—The chapel in Elder Yard has been repaired and painted. An effort is being made to enlarge the school-rooms. But no particulars have been communicated.

Devonshire.

6. *Collumpton*, originally built, 1698; rebuilt, 1814. "The chapel and school-rooms here have been under repairs, and they are now completed, an entire new ceiling having been put to the chapel, the pews fresh painted, the walls, both within and without, recoloured, and every other needful repair;—the thatched roof of the school-rooms, and also of the wall, inclosing the burying-yard adjoining the chapel, taken away and re-covered with slate. Towards defraying the expense of these repairs, amounting to above £70, the trustees have received a donation of £10 from the Committee of the British and Foreign Unitarian Association, and from other friends altogether about £50, and the remaining sum raised by the members of the congregation, who have contributed thereto to the utmost of their means. They have now the gratification of seeing the whole of the buildings placed in such a state, that no further expense on them will be required for many years to come; above all, the gratification of knowing that the place so dear to them, and the cemetery where are deposited the mortal remains of those who were dear to

their hearts, are now no longer in danger of being wrested from them."

7. *Colyton*, built about 1737.—The old meeting-house has been generally repaired; but no particulars have reached us.

8. *Sidmouth*.—"Since the passing of the Dissenters' Chapels Act, our place of worship here has been thoroughly cleaned and painted, &c., and a small additional piece of ground has been inclosed for the purpose of giving greater privacy and retirement to the vestry, which before looked out upon ground open to the public."

9. *Moreton-Hampstead*.—One of the two chapels here has been repaired.

Glamorganshire.

10. *Swansea*.—Respecting this place, we are indebted to the minister, the Rev. G. B. Brock, for the following information. "The Unitarian congregation at Swansea are about to take down their present place of worship, and erect a new one. The new building has been contracted for, and will be commenced at Lady-day next, and completed by the end of July following. It will be called the *Unitarian Church*. The plans were furnished by Joseph Gwilt, Esq., a name which ensures taste, elegance and convenience to the utmost degree which the site and the cost to which he was limited will permit. The premises stand back some distance from the street, and are besides shut out from public view in some measure by other buildings; so that there is very little room for architectural display in the exterior; and in consequence, the architect has paid attention chiefly to the disposition and appearance of the interior. The ground-plan embraces a space of 66 feet by 44, exclusive of the portico. The style is the Tudor-Gothic. The windows, ten in number, are ranged five on each side of the body of the church, supported, together with the principal roof, by a corresponding number of ornamental pillars. The timbers of the roof throughout will be open to view, in conformity with the style of the building. There will be two side galleries standing under a separate roof, and an organ-gallery at one end opposite to the pulpit. The wood-work of the interior will be of Christians-deal, varnished. In the portico will be two uniform entrances, one of which will lead into the vestry, and will be mainly for the use of the minister: adjoining (in the portico also) will be a library.

"Such, briefly described, is the new

church which the Unitarians of Swansea are going to erect. It will be for them an expensive structure, but by a combined and strong effort they have raised amongst themselves twelve hundred pounds towards it. They calculate that about five hundred pounds more will enable them to discharge the expenditure to which they are pledged, purchase an organ, and build a school-room; and they believe that the Unitarian Association and their friends at a distance will aid them to make up this deficiency. They think that the Unitarian public will countenance and support them, in the persuasion upon which they have acted in this matter, that, relieved as our body now is, by the Dissenters' Act, from all fear of losing our religious property, a united effort should be made by us to have churches indicative of the solemn interest we take in the services performed in them.

"A short description of the present Unitarian house of worship at Swansea, will shew that the step now taken for its re-erection is not premature and unnecessary. It was built in 1698, as appears from this date being on a slate of the stone-work over the entrance. A tradition concerning it deserves to be recorded, namely, that it was chiefly raised by the gratuitous exertions of labouring men during hours of leisure, and the materials provided without charge by them and other parties of whom the congregation consisted. A building erected in this manner, at that time, may be supposed to be neither elegantly designed nor skilfully constructed. Accordingly, it consists of plain thick walls, with irregular windows on three sides, and has a low double roof supported in the centre by rough oak pillars. All persons who see it are ready to acknowledge that it is destitute of the air of respectability befitting the position in which Unitarians now stand. And it has no conveniences attached to it of vestry library and school-room. The roof, too, is believed to have long been in a condition dangerous to be meddled with for farther extensive repairs, such as, if the building were left standing, it would soon require. Added to this, there is a gradual accession of members to the Unitarian body taking place at Swansea, in every instance of which a difficulty of obtaining sittings is experienced."

Gloucestershire.

11. *Gloucester*, built 1699.—"Since

the passing of the Dissenters' Chapels Act, the Unitarian chapel, Barton Street, has been improved by the erection of a beautiful free-stone facade; and three commodious rooms have been added to it, two of which are for the use of the schools connected with the congregation, and the other for a vestry library. The heavy brick wall in front has been removed, and replaced by a light, handsome iron palisade. The cost of these substantial and ornamental improvements amounts to nearly £400."

12. *Frenchay*.—This chapel was built about 1691. It has undergone general repairs and been beautifully painted, "in commemoration of the passing of the Dissenters' Chapels Bill." Arrangements have also been made for lighting it up for an evening service. It was re-opened on Sunday, July 20.

13. *Cirencester*.—The chapel here has undergone general repairs; but no particulars have been communicated.

Lancashire.

14. *Ainsworth*.—From this place, better known by the name of Cockeys-Moor, we have the following statement. "Our chapel, like many others, prior to the Act of 1844, was in a dilapidated state; and in the first moment of exultation on the passing of that righteous measure of relief and future security, we resolved that the first fruits of our gratitude to Almighty God should be seen by repairing the place of meeting for His worship. Our chapel has been closed since May 11th; and in the interval between that date and the present time, alterations and repairs, both within and without the walls, have been regularly in the course of proceeding. They are now fast approaching to completion. We look forward with pleasure to re-opening the chapel about the middle of September, and have resolved to meet all pecuniary demands upon us on this occasion without foreign assistance."

We are enabled to add, that the chapel was re-opened on the last Sunday in September, when two sermons were preached to overflowing congregations by Rev. W. Gaskell, of Manchester. A very handsome collection was made on the occasion. The much-respected minister of the place, the Rev. James Whitehead, has presented the congregation with a valuable organ.

15. *Blackwater Chapel, Rochdale*.—The burial-ground has been newly walled. Other great repairs have taken place, and further repairs are in contemplation.

16. *Dob Lane*.—Extensive repairs have been made, which have cost between £300 and £400.

Middlesex.

17. *Hampstead*.—"The rather ancient Unitarian Christian chapel, Rosalyn Street, Hampstead, near London, had become much dilapidated, and was in very bad repair; but in consequence of the uncertainty that attached to all such property, no disposition was evinced to incur any expense in staying the progress of decay, especially as very extensive and thorough renovations were found to be absolutely requisite. As soon as the Dissenters' Chapels Bill was proposed, surveys and estimates were made respecting the extent of repair required and the cost thereof; and on the day that such Bill became law, securing the property of the chapel in the hands of the rightful owners, contracts were signed for the thorough repair of this chapel. All is new, with the exception of the walls, the pulpit, and the roof. The pulpit is removed, being so far advanced into the chapel as to leave room for a staircase behind it. The sounding-board is withdrawn; and it is a circumstance worthy of notice, that, when about to be taken down, no sooner had the workmen touched it than it fell, so worn and rusted were the means by which it had been upheld. The entire cost of these repairs was £240. The amount was raised, without any public appeal, among the congregation, and from some few gentlemen who had occasionally visited the chapel. One most constant and munificent member of the congregation, an elderly lady, turned 84, since dead, remembered being in this chapel when she was seven years of age: she lived, however, to have the gratification of attending it several times after its thorough and satisfactory repair."

18. *Gravel-Pit, Hackney*.—This chapel has been thoroughly repaired and repainted throughout, at a cost of from £200 to £300.

19. *Carter Lane, London*.—No particulars.

20. *Essex Street, London*.—No particulars.

Nottinghamshire.

21. *Nottingham*.—The High-Pavement congregation are about to rebuild and enlarge their school-rooms. The minister of the place remarks, "We should not have ventured on any plan, if the Chapels' Act had not passed."

Norfolk.

22. *Yarmouth*.—From this place we are furnished with the following statement.

"We trace the date of the old building to somewhere at the commencement of Charles I.'s reign, where it is lost in uncertainty. Its first minister was William Bridge, a Presbyterian, a somewhat famous divine in his day, occasionally preaching before Parliament. He was first driven from his original station at Norwich by some of Laud's persecuting creatures, taking refuge in Holland, whence, after some years, he returned and settled at Yarmouth, and, owing to some disputes arising among the Dissenters here, became minister of a congregation who separated from the rest and assembled in the 'Old Meeting' (the name of our chapel). The next great event in its history was the change arising from Cromwell's destruction of Episcopacy, when one of its ministers preached in the parish church, the other in the chancel. In about 1730, a large part (about a third) of the congregation separated on doctrinal grounds, and constituted what is now the Independent congregation in the same street, at the New Meeting, since which time the congregation seems to have passed through the usual successive phases of low Calvinism, Arianism and Humanitarianism.

"The old 'Old Meeting' was a large, unsightly, comfortless building, damp and draughty; and, after much deliberation, we decided on attempting to obtain the means of erecting a new one, although it was impossible to do it from our unaided resources. Having offered my services in soliciting the assistance of our brethren at a distance, I was fortunately enabled to procure a sufficient sum to justify us in entering on the undertaking. The last sermon was preached in the old building on the first Sunday in February last, and the first is to be preached in the new one, by Mr. Robberds, on Wednesday next, October 15th, although it will not be perfectly finished in every respect by that day.

"The whole cost will be about £1000, exclusively of the value of the old materials, which the contractors were at liberty to use under the inspection of a surveyor, and which was probably worth from £150 to £200. It is a neat building, with something of a Gothic character in the doors and windows, and a large and commodious school-

room and vestry, and will accommodate between 400 and 500 persons. The school-room may be made useful for lectures, congregational meetings, &c., being capable of seating from 150 to 200 persons. We are greatly indebted to our fellow-believers in London, Liverpool, Manchester, Birmingham and elsewhere, for their liberal contributions, and especially to the British and Foreign Unitarian Association. Without their aid we could not have succeeded in our attempt to place our cause here on a more permanent and respectable footing.

"The whole of the required sum is now obtained, except about £50, towards which we shall be happy to receive contributions, as our financial affairs do not admit of our incurring permanent debt."

Northumberland.

23. *North Shields.*—By the zealous efforts of the Rev. Joseph M'Alister, a subscription has been raised for repairing the old Presbyterian chapel in this town, which has been many years leased to the New-Connection Methodists, and was left by them in a bad state of repair. It is to be re-roofed and the interior to be renovated. The cost will, it is supposed, exceed £200.

24. *Newcastle.*—The Hanover-Square chapel has been repaired and painted, and an alteration made in its principal entrance.

Somersetshire.

25. *Lewin's Mead, Bristol.*—This noble chapel has been completely repaired and re-painted. A ventilating and a heating apparatus (hot air) has been put up. By a re-arrangement of the pews, additional accommodation has been obtained for eighty persons. The alterations cost nearly £500. The chapel was, we believe, re-opened on the first Sunday of September.

26. *Christ-Church Chapel, Bridgewater,* built 1688, rebuilt 1788.—"Over the entrance is a gallery, and at the opposite end was a large enclosed space, elevated two or three feet from the ground, formerly set apart for members of the corporation, and thence called 'the Mayor's aisle.' The pulpit was originally fixed against a side of the chapel, between these two galleries: it was afterwards placed in front of 'the Mayor's aisle,' which was fitted up with pews; but as it was found very inconvenient for part of the congregation to be behind the minister, the raised part has been levelled, and

the pulpit now stands at the end of the chapel. The vestry has been enlarged, and the floor (which was formerly on a level with 'the Mayor's aisle') lowered; and the seats of the chapel have been stained and varnished, which gives the place a respectable and ecclesiastical appearance. These alterations and repairs have cost about £100."

Suffolk.

27. *Framlingham.*—The congregation is taking steps to repair their chapel.

Warwickshire.

28. *Kenilworth.*—"The old Presbyterian meeting-house being in a dilapidated state, scarcely admitting of repair, some time ago the congregation came to the determination of taking it down, with the view of re-erection, on the plan of a small chapel, built much in the common style, at a cost not to exceed £200. But they were advised to suspend their proceedings, at that time, from the apprehended insecurity of their property, in consequence of the decision, not only of the Hewley case, but also of their own—as they had been dispossessed, by a Chancery-suit, of an estate, valued at £300 per annum—though there is in the trust-deed a clause, remarkably explicit and stringent, by which the estate is annexed to their place of worship, in exclusion of all other places of the same or any other description whatsoever. After the enactment of the Dissenters' Chapels Bill, the intention of rebuilding their chapel was resumed; but an unexpected occurrence led to an entire change in the first projected plan. It is very generally known that the legislative measure just mentioned owed its success, against a most formidable opposition, in no small degree to the exertions of E. W. Field, Esq., solicitor, of Bedford Row, London, and that, as a well-merited testimony of their gratitude, under the direction of the Committee acting in the name of the Non-subscribing Dissenters of England and Ireland, a liberal pecuniary donation was tendered to his acceptance. But being earnestly desirous that his services on the important occasion should be received as entirely gratuitous, at his request, with the approbation of the Committee, the sum subscribed, amounting to £525, was placed at his disposal, to be applied to the purposes of rebuilding Kenilworth chapel, of which his father has long been the officiating minister. The express conditions of the grant were, that the whole sum should be exclusively expended

in giving to the building a higher architectural character, so as to render it, in its form and finish, worthy to stand as a memorial for ages to come, erected in commemoration of an event which may justly be regarded as forming an epoch in the history of civil and religious liberty.

"In pursuance of the design thus stated, the plan adopted is that of a small Gothic chapel, built of the same stone as that of the Castle walls, rough-hewn, with tooled jambs and quoins. The whole centre of the interior will be occupied with pews or benches for the congregation, care being taken, in either case, that all persons shall be so seated as to face the speaker, and that they shall not be separated into little secluded parties, as was formerly the case, when square pews, shut in with high backs and sides, sometimes with the addition of curtains, were in use. Round the sittings, ample space will be left for the aisles, running parallel with the interior walls, which, to the height of three or four feet, will be paneled with oak. Under the aisles will be carried an iron flue, placed in a hot-air chamber, from which the air will pass into the interior, through narrow grooves cut through the pavement, to the number of thirty or forty. The hot-air chamber will be fed by means of six quatre-foil openings in the outer wall; and the vitiated air will be allowed to escape through nine openings in the roof. Thus an essential part of a public building will become an ornamental feature of it. An open hanging oaken roof, containing six principals, will be supported by as many slender columns, rising from the aisles. In the east end will be placed a rose window, at a sufficient height above the pulpit, which will be raised not more than two or three steps above the level of the floor, as being the most favourable position for the speaker. In the opposite west end will be a large Gothic window, with appropriate tracery; and this will face the road. On the outside the walls will be flanked with five buttresses, and between those on the north side, the entrance-porch and the vestry will be erected. The site is a gently rising ground; and the building itself will stand upon a terrace, five feet in height, ascended by a flight of steps, commanding a fine view of the Castle ruins and of the intervening vale. The space between the terrace and the road, measuring forty feet, will be occupied as a cemetery; to

which, if at any future time required, a garden behind the chapel, and belonging to it, may be added.

"The cost of the building, in its least decorated state, according to the estimate, will not be less than £800; towards which subscriptions have been collected, forming, with the large sum received from the London Committee, a total of £675. It is much to be desired, the object in view considered, that further subscriptions may be obtained, so that no fit or becoming ornament, which now, very properly, begins to be thought desirable in every case, should appear to be wanting in the case of an edifice intended to be a public testimonial of the gratitude of the religious community, in this and other countries, at whose expense it will be erected. Among such suitable ornaments, painted glass for the windows may be mentioned; and it seems almost to be required that a tablet should be placed in the interior, to record, in brief outline, the circumstances of an occurrence so important as that which has established, under the sanction of the national representatives, 'the Protestant right of private judgment, unfettered by the accident of ancestral creed, or by any inquisitorial interference whatever.'"

Westmoreland.

29. *Kendal*, built 1720.—The congregation here has nobly raised a sum nearly amounting to £600, towards paying off a debt contracted forty years ago. In their appeal, they state that "the uncertainty in which the congregation have been kept as to the security of their enjoyment of their chapel and endowments, until the passing of the Dissenters' Chapels Act, prevented their making those exertions to liquidate the debt which they would otherwise have made." The Unitarian public have subscribed upwards of £400 to aid the Kendal brethren. The Unitarian Association voted £50 to this object.

Wiltshire.

30. *Trowbridge*.—The congregation here, influenced by their uncertain tenure of the chapel, have allowed it to fall into a very dilapidated state. They are now proceeding to repair it. Towards the cost, estimated at £80, they ask the assistance of Unitarian friends. They both need and deserve aid, being poor, but very zealous.

Yorkshire.

31. *Leeds*.—The Mill-Hill congrega-

tion have long been prepared to rebuild their chapel, when it could be safely done. The central and striking situation they possess makes them desirous of having a building that shall be an ornament to the town. Although they have a sum amounting to about £5,000 in the bank, they are now making an effort to increase that sum, in order that they may at once erect a handsome chapel, and avoid the evil of a chapel debt. We heartily wish them success in their spirited effort.

32. *Bradford*.—The congregation here propose, now that it can be done safely, to extend their chapel-buildings by erecting a new school-house. "The building at present in use consists of two rooms, one over the other, at a corner of the chapel-yard, the lower one having originally stood alone, as vestry to the chapel, and the upper one having been more recently added, as Sunday-school instruction commenced in connection with the congregation. When a vestry was formed out of a corner of the chapel itself, the lower room above described ceased to be used as vestry, and became an additional school-room. The two, being of small area, are now totally insufficient, and were never well adapted to the purpose of school-rooms at all; consequently, every exertion is now being made to obtain others, immediately adjoining, if possible, upon the chapel-yard."

33. *Doncaster*.—"Before the passing of the Dissenters' Chapels Act, the house belonging to the chapel wanted some extensive repairs, and a school-room was required to carry out the purposes contemplated by an educational grant of £20 from the trustees of Hollis's Hospital. As soon as the Act was passed, the congregation, having ground sufficient at the back of the chapel, agreed to erect a school-room. Nearly £40 was raised by the congregation, and from other sources rather more than £30. The cost of the building, with fittings-up and making a new entrance to the chapel, &c., was about £100.—The school is now in full operation, and will, it is to be hoped, give such satisfaction to the trustees as to cause them to continue the grant.—The Sunday-school is small (15), but it is doing much good, and the congregation is considerably improved. The repairs of the house, &c., cost about £12, and considering the smallness of the congregation, and so few of them being able to contribute much, it is evident that the new Toleration Act has caused

them to make exertions which would not otherwise have been advisable."

Ireland.

34. *Antrim* (Rev. James Carley).—The chapel has been re-roofed and repaired throughout.

35. *Dunmurry* (Rev. Dr. Montgomery).—The chapel has undergone general repairs, the vestry has been altered, and a room erected for the Sunday-school.

We shall be glad to receive further particulars for a Supplementary List.

Southern Unitarian Society.

Our friend Mr. Kell has forwarded to us for insertion the following document in favour of Dr. Beard's Dictionary of the Bible. We are glad to find our own opinion of the merits of that work confirmed by so many of our brethren.

"We, the undersigned ministers connected with the Society of Unitarian Christians established in the South of England for promoting the genuine Knowledge of the Scriptures and the Practice of Virtue by the distribution of Books, believing that Dr. Beard's Dictionary of the Bible is admirably calculated to promote the cause of Biblical learning and rational piety, and to be especially adapted to excite an interest in the perusal of the Scriptures among the young,—and having now been able to form a more accurate opinion of its merits from the Parts already published, beg leave earnestly and respectfully to recommend the work to the attention of those desirous of becoming better acquainted with the meaning and contents of the Sacred Volume.

"John Fullagar, Chichester.

Henry Hawkes, Portsmouth.

William Hughes, Witcombe, Isle of Wight.

Edwin Chapman, Mead Row, Godalming.

Maxwell Davidson, Billingshurst.

John Cropper, Wareham.

Mark Rowntree, Poole.

Porter Orr, Ringwood.

Thomas Foster, Portsmouth.

Edmund Kell, Newport, Isle of Wight, Secretary of the Southern Unitarian Society."

Names of subscribers will be received by any of the above ministers, or the numbers of the work may be obtained through any of the regular booksellers.

Mr. Barker.

Mr. Barker's friends have put out another appeal in behalf of the subscription now in progress for the purchase of a Steam Press to present to him. Appended to the appeal is a letter from Mr. Barker to Dr. Bateman, in which he describes what use he has already made of his press, and what further and more extensive use he designs to make. The letter is a very interesting document. We regret we have not room for it this month. When Unitarians, zealous for the promotion of pure religion and theological knowledge, learn that Mr. Barker has already printed more than 30,000 volumes of Dr. Channing's works, 15,000 copies

of Elwall's Trial, 12,000 "One Hundred Arguments," 16,000 Questions to Trinitarians, Dr. John Taylor on Original Sin, and many other unobjectionable and admirable works, we cannot but hope their scruples (if they have entertained any) are removed, and that they will promptly mark their sense of obligation to this intrepid and persevering advocate of religious truth. We should indeed rejoice to see a cheap edition of Dr. Priestley's select works. The publication of the entire works in a cheap form is scarcely desirable. This, and the publication of works by Rammohun Roy, Locke, Lindsey and Ware, is what Mr. Barker desires and hopes to effect.

MARRIAGES.

1845. Oct. 25, at the Westgate chapel, Lewes, by Rev. Samuel Wood, B.A., Mr. ROWLAND POTTER, of Warham, near Horsham, to Miss FRANCES ROWLAND, daughter of the late Mr. Daniel Rowland, of Horsham.

Oct. 26, at the Unitarian chapel, Pease Lane, Dorchester, by Rev. Francis Fisher, Mr. JOHN MASTERS HOSSEY to Mrs. TOLBORT, both of Dorchester.

Nov. 3, at Dean Row, by Rev. John Colston, Mr. GEORGE HOUGH, of Lacey Green, Wilmslow, to MARY, daughter of the late Mr. John SWINDELLS, of Alderley.

Nov. 5, at the General Baptist cha-

pel, Worship Street, by Rev. R. K. Philp, Mr. PETER TAYLOR, grocer, to Miss SARAH BRENT, both of London.

Nov. 10, at the Old chapel, St. Nicholas Street, Ipswich, by Rev. T. F. Thomas, Mr. JAMES CROSS to Miss S. DALDY.

Nov. 13, at St. Michael's church, Toxteth Park, Liverpool, by Rev. Geo. Hill Clifton, M.A., Rector of Ripple, Worcestershire, R. NEEDHAM, youngest son of the late Robt. PHILIPS, Esq., of the Park, near Manchester, to ANNA MARIA, daughter of Joseph Brooks YATES, Esq., of West Dingle, near Liverpool.

NOTICES TO CORRESPONDENTS.

We hope in our next volume to act on A. T.'s suggestion. His pamphlet was only lately received, and shall be attended to.

The article on "Jeremiah White" is partly in type, and was reluctantly postponed to make room for articles of passing interest.

Several articles of Review, Intelligence (particularly from America and Ireland), and Obituary, are also postponed.

If possible, we would have found room for *Enquirer's* (of Bristol) objections to our reviewer's remarks on Mesmerism; but the Correspondence sheet was printed before his letter arrived. It is not expedient to carry the subject into another volume.

Mr. Stephens' article is received.

ERRATUM.

P. 728, 5 lines from the bottom, for "Paul's Epistle to the Romans," read, "certain of Paul's Epistles."

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